ASSOCIATED MENNONITE BIBLICAL SEMINARY
3 9304 01031744 5

P
G68



MennoMedia

An agency of Mennonite Church USA
and Mennonite Church Canada

1251 Virginia Avenue
Harrisonburg, VA 22802
800-245-7894 (USA)

Suite 204, 50 Kent Avenue
Kitchener, ON N2G 3R1
(Canada)

info@MennoMedia.org
www.MennoMedia.org

November 12, 2014

Colleen McFarland,
Director of Archives and Records Management
Mennonite Church USA
1700 S Main St
Goshen, IN 46526

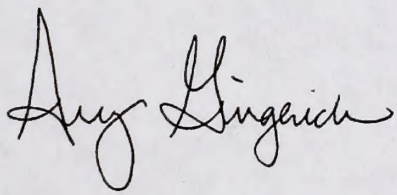
Dear Colleen,

We are pleased to know that Mennonite Church USA has received a grant to digitize the print files of Gospel Herald and The Mennonite. As you know, Gospel Herald was a publication of the organization then known as Mennonite Publishing House, later as Mennonite Publishing Network, and now as MennoMedia.

You have our full permission to digitize all issues of Gospel Herald and make them available for free, with full-text access.

Best wishes in this important endeavor!

Warmly,



Amy Gingerich
Editorial Director, MennoMedia

This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License.
The Anabaptist Mennonite Digital Collaborative, coordinated by staff at Mennonite Church USA, Goshen College, and Anabaptist Mennonite Biblical Seminary, is working with Internet Archive to provide digital copies of this title. Please seek permission from the copyright owner if your use of this item is not permitted under the license.

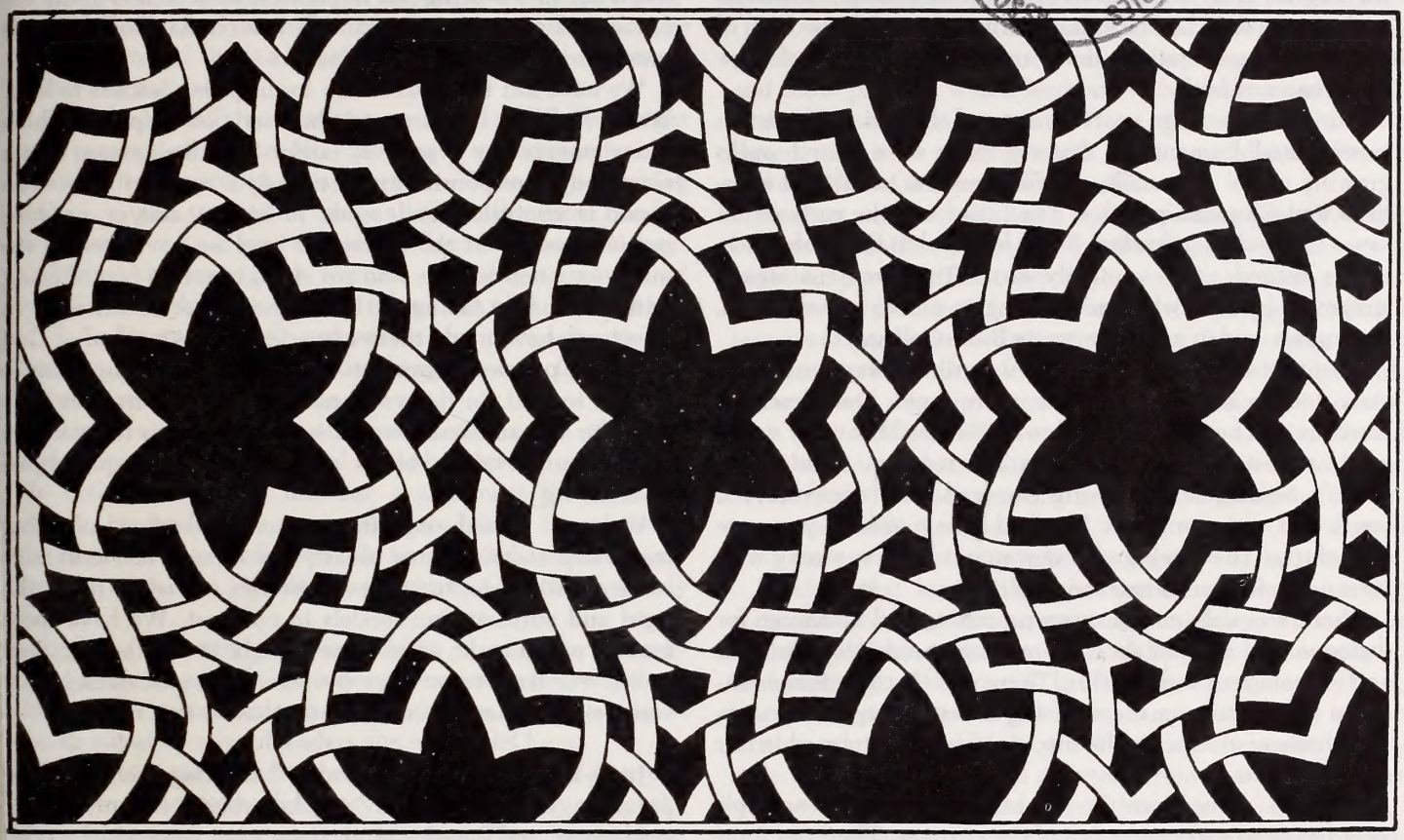
P
G68



Gospel Herald

January 2, 1979

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY



Interlaced design by Leonardo da Vinci

Leadership for today and tomorrow (1)

Leaders that lead

by Ralph Lebold

Where are the leaders today? What does it mean to lead? These are some questions that come to mind as one looks at the subject. There are complaints that the conference isn't giving leadership or that some pastoral leaders aren't meeting the leadership expectations of people. In the midst of those responses nostalgia is expressed for the days where there were leaders who took a stand and gave leadership.

Yet an alternate response affirms the kind of leadership we have. There is a good feeling about the direction and mood of the conference and the congregations. It is clear that these expressions represent differing expectations.

In this presentation there will be an attempt to explore the question of leadership in the life of the church, to review some leadership models, and to review some implications for today.

Leadership and church life. My impressions of church leaders, both lay and ordained, when I was a boy were ones of wonder, awe, and fear. They were men of God who stood between God and me. They could be severe but also warm

2/80 Hackman Lundin
64788

THE HECKMAN BINDERY, INC. N. MANCHESTER, IND.

and friendly. They were the leaders whose counsel was heard and respected. The adults may not always have agreed with them, but nevertheless they were the leaders.

Looking back one can see that: 1. Leadership was exercised in church communities that were relatively stable and change was slow. In this milieu leaders were "defenders of the faith" or sociologically speaking, they were defenders of the status quo. 2. Leaders often had strong opinions but they did not always agree. Only on occasion would these differences bubble to the surface. 3. Leadership initiative often took the form of building fences rather than risking the edges of new experiences of faith.

During my teenage years we entered the fifties. There was turmoil and ferment. In Ontario there were church splits growing out of personality conflicts related to cultural questions and Christian practice. The fifties and the early sixties saw a major shift in leaders. Some leaders left the conference, others retired and eventually died. Then came a steady stream of persons who had training in our church colleges, seminaries, and in non-Mennonite Bible Colleges.

During this time we experienced a growing exposure to society and social change became more rapid. Our close-knit communities began to break down. We faced the noisy sixties with anti-establishment feelings and reaction to authority persons. Social justice concerns emerged with vengeance, the youth cult was prominent. You had little to offer if you were over thirty. The small-group movement became strong with its concern for personhood and sharing.

There was a de-emphasis on preaching and a concern for dialogue and mutual decision-making. Leadership patterns and expectations were in flux. There was no clear denominational perspective on the meaning of leadership. Ordination was challenged as were the models of leadership used in our congregations.

We have moved into the seventies where we have people now trying to make sense out of the changes. There are some who are seeking answers in the old, familiar patterns and are being attracted to Protestant forms of conservative religion with its traditional language and forms of worship. Some are integrating the learnings of the sixties and are developing forms of church life in keeping with our heritage, but they are not bound to extract forms from the past. Some continue to reject the church, seeing it as an irrelevant vehicle to bring meaning to their lives.

We also have a variety of leaders and leadership expectations. We are moving, but where are we going?

Leadership concerns in the seventies. We have lost respect for the office or the leadership role. This has happened for a variety of reasons, one of which is that leaders have not lived up to our expectations. The public feels free to ridicule the prime minister or the president. We question the competence of pastoral leaders and their ability to make it in the real, tough world where others live. The schoolteacher is harassed and talked back to in the classroom. The policemen are "the pigs." Many times it is not seen as a privilege to serve as a leader in a public or a church office.

We have also lost the sense of mystery in the idea of the call of God. The one value I see historically in the use of the lot was the sense of mystery and wonder. It was a dramatic reminder that God calls people to lead. The concept of mystery does not need to lead us to view the call in magical terms nor in our being less responsible or detached in the decision-making process. It is an affirmation that God's Spirit is present in the calling forth of leaders.

We have lost the momentum for inspiring leaders to lead. We have fallen into a psuedo-brotherhood emphasis which often emerges as a passive, laissez-faire democracy where everybody's responsibility is nobody's responsibility. The result is confusion and tends to attract and/or produce passive leaders. At the functional level we have created too many impotent leaders who are afraid to act for fear of being criticized for not taking the brotherhood process seriously. In effect, we have made them eunuchs in the kingdom of God by giving people assignments and then not allowing them to be free to lead. In this vacuum we have left ourselves wide open for the autocratic leader who moves into the vacuum and often develops blind allegiance and unquestioned loyalty.

We are floundering in our understanding of what leadership means for us today. Too often when criticisms come we still react to our own histories where we reject the rigid and authoritarian models in our past. We have some models which make some sense in light of our theology and polity. We need to be more courageous in articulating what seems right rather than reacting to what we don't like.

Jesus as one leadership model. "And they went into Capernaum; and immediately on the sabbath he entered the synagogue and taught. And they were astonished at his

Ralph Lebold is conference minister for the Ontario and Western Ontario Mennonite conferences.

Gospel Herald

Leaders that lead 1
Ralph Lebold

Keeping sin in mind 4
Bruce A. Yoder

Stamp out the faith? 6
as told to Esther L. Vogt

The wife of the servant of the church 7
Katie Funk Wiebe

Daniel Hertzler, Editor David E. Hostetler, News Editor

Volume 72 Number 1

The *Gospel Herald* was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): $11.00 per year, three years for $30.00. For Every Home Plan: $8.60 per year mailed to individual addresses. Eighty Percent Plan: $9.85 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States. Copyright © 1978 by Mennonite Publishing House.

teaching, for he taught them as one who had authority, and not as the scribes" (Mk. 1:21-22). This passage highlights the fact that these people were recognizing two styles of leadership and making a judgment about which one they preferred. What were these styles?

The scribes were scholars who studied the law and interpreted it. They made regulations to govern life. They had three duties: (1) To develop rules and regulations out of the Torah, (2) to transmit and teach the law, and (3) to give judgment in individual cases as to whether a person had met the requirements of the law. The scribes were official communicators of a past word.

Jesus had a different position and method. 1. He taught with personal authority. No scribe made an independent decision. A scribe would always begin—"There is a teaching that . . . " and proceed to quote all the authorities. The last thing he ever gave was an independent judgment. 2. Jesus embodied the message in Himself—it became a new word out of the depth of His being. "It has been said . . . but I say. . . ." 3. He spoke with authority—conviction—it was His message. He had a sense of direction. He was clear on who called Him and what His mandate was.

This personal authority and freshness of vision stood out and people took notice. It had an authoritative ring. Further, He believed that His message would meet the needs of people. He healed the man with convulsions. He related to the sinners and tax collectors. He taught 12 disciples to carry on His work, He introduced people to God the heavenly Father.

In Jesus' ministry there was clarity of purpose, commitment to do the will of God, a deep compassion for people and their needs, a concern to bring good news to the lost. Jesus stands out as a leader of leaders and is a model for us.

In the conference delegate body, I see a struggle between these two styles. Some delegates feel they can only reflect the accumulated voice of their congregations. They are unable or unwilling to be a new word in the context of the conference meeting. They are organizers of a past word. Can we also see that leadership means seeing the delegate body as the people of God where decisions are made? This is not just a question of polity, but a question of how leaders lead.

Guidelines for the leader who leads. The leader in the Christian community must be aware that the call to serve comes from more than the collective voice of the given brotherhood group. Where the community has been open and sensitive to the leading of the Spirit we dare to affirm that the call is of God. The leader is not self-mandated, but he is truly an "ambassador for Christ."

The leader must again be the initiator. Personality differences and differing assignments will call for varying patterns of response. Being the initiating leader may mean being an active listener in a sharing group, the one who confronts in the spirit of love in the midst of conflict, the creative bearer of a vision calling the community to active response, and the courageous preacher who proclaims the good news on sensitive issues. Leaders will take initiative in involving others in God's work. Leaders who lead will not sit passively or idly by and do so in the name of the brotherhood process.

Leaders who lead with conviction will incarnate the message in themselves. There will be a correspondence between word and deed. The claim to be led by the Spirit of God will express itself in the fruits of the Spirit. To achieve this correspondence means that there must be some self-awareness as well as an understanding of the meaning of the Christian message and its implications for life in the church.

In this self-awareness the leader will differentiate between patterns of behavior that are primarily meeting his own needs and those patterns which lead one to be a servant of Christ. The person who has experienced love and acceptance will not have a pattern of relating which is aloof and distant. People will experience the leader as a person.

Leaders who lead will learn the art of being present, being bearers of a contemporary word rather than giving answers to questions people are not asking. Jesus made no attempt to reproduce the past, but He was present with people bringing a new word to the immediate need. Jesus, in speaking to the woman at the well, saw no need to argue about old differences over worship, but he was concerned about her current relationships. The woman caught in adultery should have been stoned according to the law. The new word was: "Neither do I condemn you; go, and do not sin again." In being present with people, we will not be unaware of the word from the past, but will try to be a living word in the present.

Leaders that lead will be bearers of a vision by taking responsibility for their message and ministry. This means risk, the willingness to step out and help the community to find meaning in the present. It does not mean being reckless, insensitive promoters of pet ideas, but rather to live on the cutting edge of growth in the Christian community. This style of leadership will be different from that of the leader who seeks to build higher fences to keep people in the fold.

The challenge is not to reproduce past patterns of church life or old forms of Christian ceremony or language. The challenge is to speak a contemporary word and to do it with authority. Will it be said of the Mennonite leader today, "And they were amazed at his leadership, for he led with a sense of authority and vision and not as the . . .?"

After a mugging

I walked these city streets
And cried for them, for me, for mine.
Bruised souls, battered bodies
Assaulted by life turned in upon itself—
Denying its connectedness,
Creating the rage of death stalking us all,
Let loose by the blind denial of our unity.

Fear not those who kill the body—
Fear those who kill the soul
And let the body live.

—Charles H. Harper

The seven deadly sins and their consequences (conclusion)

Keeping sin in mind

by Bruce A. Yoder

"Let me start with a story about Elie Wiesel. In 1944, all the Jews of the Hungarian town of Sighet were rounded up and deported to concentration camps. Elie Wiesel, the now famous novelist, was one of them. He survived the holocaust and twenty years later returned to see his hometown again. What pained him most was that the people of Sighet had erased the Jews from their memory. He writes: "I was not angry with the people of Sighet . . . for having driven out their neighbors of yesterday, nor for having denied them. If I was angry at all it was for having forgotten them. So quickly, so completely . . . Jews have been driven not only out of town but out of time as well" (*Legends of Our Time*, pp. 123, 128).

"This story suggests that to forget our sins may be an even greater sin than to commit them. Why? Because what is forgotten cannot be healed and that which cannot be healed easily becomes the cause of greater evil. By cutting off our past we paralyze our future: forgetting the evil behind us we evoke the evil in front of us," (Nouwen, *The Living Reminder*, pp. 17, 18).

The opening of Henri Nouwen's book on ministry, quoted above, offers a sound reason for the presence of the articles on the seven deadly sins that have been appearing here during the past two months. The contours of the seven sins have been explored in order that they might be recognized, acknowledged, confessed, and forgiven. Whether these ills in our relationship with God are of a corporate nature, thriving through institutionalization, or of a personal character, living by habit within the heart of every Christian who struggles by God's grace to be more like Christ, the thoughts of the past two months have been offered as a diagnostic aid so that they might be healed.

Some sin thrives pridefully in principalities and powers of this world, claiming to offer the security and meaning in life that is rightfully only God's to provide. Other sins live as that perversion of the heart that distorts reality, making us other than we are in our own eyes. Whatever shape the misshapen relationship with God assumes, it must be seen for what it is and dealt with accordingly.

Forgiven and forgotten. We all have sinned, and we all continue to be sinful persons. No human being on this earth basks completely in the unclouded day of total communion with God. Our humanity and God's Spirit, therefore, urge us to sharpen our eyes and our wills so that sin can be spotted and dispatched lest we beguile ourselves into blindly pushing our sins out of mind and out of time. What is forgotten cannot be forgiven. But what is truly forgiven can be forgotten. Forgiveness requires that we keep in mind who we are: sinners.

Calling to mind those things that we ought not to have done, and those things that we ought to have done and have not, is a necessary exercise of all Christian men and women. Failing to acknowledge to ourselves and to others that we have not lived and loved as God desires, we increase the likelihood of perpetuating that unhealthy pattern of "seeming saintliness."

Sin takes root in our lives when it is pushed underground. Like a garden that is left untended, our souls are soon choked by the weeds that spread when we shirk the often painful task of self-examination. Whether we look at our lives in private devotional time, during small-group gatherings, or in the Sunday morning assembly for worship, we cannot afford to avert our eyes from the evil in which we have participated, whatever the form in which that evil has lived.

We have noted in previous articles that habits and institutions support our less than perfect relationships with our Lord by getting us to believe that "that's just the way things are." Who questions what is a part of the landscape? The habit of silently and privately ignoring our involvement with sin and our sinful nature provides more space for sin to grow. By and large, the Mennonite Church has institutionalized that lack of reflection by providing no opportunity during worship services for personal or corporate confession. By regularly relegating self-examination to the semiannual communion service, and confession in the worship service to sins of a sexual nature, we offer a misleading picture of the struggle all Christians have with sin.

We would do well to incorporate within our worship services a time for quiet meditation, thus fostering a more acute awareness of ourselves in God's presence, and a time for personal and corporate prayers of confession. The new *Mennonite Hymnal* includes several excellent aids that allow

Bruce A. Yoder is pastor of the First Mennonite Church, Richmond, Va.

for appropriate expression of heartfelt sin in a large assembly. The "Statement of Restoration," also in the hymnal, is a superb expression of forgiveness within a congregation that is unfortunately cast as a statement to be used only when welcoming persons back into the church.

I was privileged one summer to worship with a small interdenominational fellowship that used this statement of restoration weekly as a response to our prayers of confession. The ritual was most meaningful. Just as some habits warp our relationship with God, others help to get back into shape. A period of confession in public worship helps to cultivate a more realistic self-appraisal and a more disciplined reliance on the power of God to redeem that evil that is behind in order that the future might be freer for God's work among us. Redeemed from the paralysis of guilt we are raised into the new life and energy of a forgiven people.

To experience that weekly as a congregation is a blessing we ought not to ignore. Awareness of those sins that are to be forgiven is obviously essential, and it is for that reason that we have examined the seven deadly sins. But such examination is only half the story if our lives are not then also examined for the presence of those sins.

Confession, delight, indictment. An odd truth of the Christian life is that as we move closer to God through becoming more aware of the sins that warp our relationship with God, we are more aware of how sinful we really are. As confession brings forgiveness and movement toward God, the closer communion produces not only the delight of an intimate relationship but also the indictment of other sins revealed by the light of God's love.

The Psalmist David, a man dear to the heart of God, was often caught in inner turmoil as the true predicament of being human in God's sight became evident. "Hide thy face from my sins. . . . Cast me not away from thy presence" (Ps. 51:9a, 11a). The top of the mountain and the valley of the shadow lie next to each other. And as the height of the one increases, the depth of the other does also. Or, as one hymn writer phrased it,

> And they who fain would serve Thee best
> Are conscious most of wrong within.

Only Jesus has experienced blissful, complete communion with God without being thrown back onto His own guilt for breaking that closeness through acts of selfishness. The uniqueness of Jesus lies here, in His absolute immersion in the will of God, a state in which the piercing light of righteousness revealed no shadow of sin cast by a barrier to that divine fellowship. Within the most intimate of relationships with God, Jesus was free from all sense of sin. (Yet even here there was the bloody Gethsemane struggle. We ought not to confuse the temptations with which we wrestle with the sin of yielding to them).

John R. W. Stott observes this difference between Jesus and all of His followers in the realm of relationships with God. "The self conscious purity [of Jesus] is astonishing [for] it is utterly unlike the experience of all saints and mystics. The Christian knows that the nearer he approaches God, the more he becomes aware of his own sin. In this the saint somewhat resembles the scientist. The more the scientist discovers, the more he appreciates the mysteries which await his discovery. So the more the Christian grows in Christlikeness, the more he perceives the vastness of the distance which still separates him from Christ" (*Basic Christianity,* p. 38).

Are we then to resign ourselves to the blissful ignorance of living on a level that takes no thought to sin if the knowledge of sin merely increases our awareness of the gulf that separates the Creator from the creatures? If awareness of sin leads to confession, and confession moves us closer to the One who forgives, but closeness to God only makes us more painfully aware of our sinfulness, should we give up and go about business as usual, seeing ourselves as basically good people at heart? God forbid!

There are at least two reasons to be engaged in the process of calling sin to mind and confessing it. One is that if we were to shun our sinful side and pay attention to our virtues instead, we would discover in the long run (if we were honest) that our virtues are just as deadly as our vices. The difference between what is best in us and what is worst is negligible when compared to divine purity. To stand on our best behavior before God is to fall on our faces and plead for mercy. Without exception, when human righteousness is examined in the light of God we see that we are handling dirty rags. No matter where we begin in self-examination in God's presence we come to the same destination. And by focusing on our sins to begin with, we are not flirting with the possibility of misleading ourselves and claiming a sanctity we do not have.

Deserve the Lord's Supper? The second reason to take seriously the confession of our sin, even though we will be perpetually doing so, is that this is the precise locus of God's grace. The more aware we are of our sinfulness, the more aware we are of the undeserved love that reaches out to us tirelessly, patiently, ready at a moment's notice to forgive and forget. Self-examination prior to communion often approaches the misguided notion that if all is well in our relationsip with God and with others then we somehow "deserve" to share the Lord's Supper.

No one merits that grace. The broken bread and crushed grapes are simple reminders that God loved us while we were sinners and continues to love us even though all is not well with us. By becoming aware of how much has been forgiven, how great is our joy as we stand in the presence of God catching a glimpse of the unbounded love that supports us there, love we will never deserve.

Brother Lawrence of the Resurrection, a seventeenth-century monk of tremendous spiritual maturity, wrote in a letter when he was nearing eighty years of age, "I regard myself as the most wretched of all men, stinking and covered with sores, and as one who has committed all sorts of crimes against his King. Overcome by remorse, I confess all my wickedness to Him. But this King, filled with goodness and mercy, far from chastising me, lovingly embraces me, makes me eat at His table, serves me with His own hands . . . and

treats me as his favorite" (*The Practice of the Presence of God*, p. 69).

The discovery of sin in our lives throws us back not only onto our lot in life of being human, sinners in the sight of a loving God, but also onto the everlasting arms of God where, as Brother Lawrence notes in the same letter, we feel united to God "with greater happiness and satisfaction than that of an infant nursing at his mother's breast." By bringing sin to mind rather than pushing it out of our minds, we are brought more securely into fellowship with God. As sin is accepted as part of our story, something we struggle with always, we will see ourselves more closely aligned with the larger story of God's people who must continually rely on God's grace for their life.

In the opening article of this series, it was noted that if there would be no God there would be no sin. Without the Righteous and Holy One with whom we are in relationship, there would be no relationship to be warped, deformed, broken. And now we have come full circle. If the entry of God into the picture reveals sin, then focusing on our sins calls God and God's grace to mind. To learn the shapes, sounds, and sizes of the seven deadly sins is to learn to live more lovingly in the presence of God, for we have learned what blocks the divine light from shining through us and can take steps to remove those barriers. By working toward healing the sins of the past we open the way for Christ's work in us in the future.

As we begin more careful reflection on the sin within our lives, both private and public, let us pray with Sören Kierkegaard, the nineteenth-century Christian who never shirked the discipline of self-examination. "Father in heaven! Hold not our sins up against us but hold us up against our sins so that the thought of Thee when it wakens in our soul, and each time it wakens, should not remind us of what we have committed but of what Thou didst forgive, not of how we went astray but of how Thou didst save us! Amen."

Stamp out the faith?

as told to Esther L. Vogt

For seven long years we had been forbidden church services. We lived under the threat of police action if we gathered for worship. The communists had taken over our Mennonite village in Russia, with its fertile farmlands, and were following the "hard" line in their treatment of us.

"We'll stamp out religion," they vowed. "We'll show you we can do it!"

How? My father and some 200 other Mennonite church workers had already been snatched from our midst. They had been taken to a labor camp because they had dared to serve the Lord as choir members, ushers, deacons, trustees, or ministers. Surely, the communists thought, this would put an end to our worship.

End our worship? We loved God, and one can't tear out love by forbidding its expression. We continued to worship in secret—often alone.

The years dragged on. Then one day Nazi soldiers stormed into the Ukraine, their swastikas blazing with the boastful words: *We conquer the world!* They liberated us from communist domination and escorted us to Poland where we lived as "free settlers." Here we were scattered: five families here, three families there; another eight over yonder. Our whole Mennonite village had disappeared as chaff before a wind. My group was housed in a deserted Polish monastery; there was no other place for us.

Hesitantly we asked the village officials for permission to hold church services, with little hope they would grant our request.

"Of course! Worship wherever you wish," they told us.

Excitedly we looked for a church. The Lutheran pastor graciously invited us to use his.

"Will there be room?" we asked.

"Yes," he said, "plenty of room."

"But we don't want to drive your people away."

"You won't," he promised.

The following Sunday, 200 of us marched into the old church. We sat down once more in real pews. It was exciting to be able to share with this congregation the real food of God's Word.

To our surprise, only nine elderly women of the Lutheran congregation were present. Had we driven the others away?

The tall, graying pastor shook his head. "No," he said, "you have not driven away our people. I have a congregation of 800 members, but they come only at Christmas and Easter. So I'm very happy to have you Mennonites in my church."

We gasped, but we praised God. Then we sang. The rafters fairly lifted with our voices.

And then we saw faces at the long, narrow windows. Faces of astonished people who, hearing the ring of music from the neglected church, came running to see what it was all about.

What they saw was a motley collection of ragged Mennonites, singing with utter abandon in the joy that had been denied them for *seven long years!*

The next Sunday morning a few more Lutherans joined us. Because they had heard us, *they* came. It wasn't Christmas and it wasn't Easter, but they were there. Something about our radiance, our faith, compelled them to come. On the third Sunday the church was filled to capacity. Our coming to the community had roused the people spiritually.

The Mennonites of our village have been scattered to 14 different countries, all over the world. Wherever they went, churches have sprung up and the Word of God has been preached.

The Sower has scattered His seed. For the children of the kingdom are the good seed! (Mt. 13:38).

Esther L. Vogt is from Hillsboro, Kan.

The wife of the servant of the church

By Katie Funk Wiebe

A minister's marriage is not immune to the problems which have affected family stability in our day. Recent surveys of some of the larger denominations state that serious marital conflict was cited by 25 percent of the clergy as their major problem and by 45 percent of the spouses. One survey indicated that ministers are twice as likely to have trouble with their marriages as with their congregations.

But that would never happen in one of our churches, would it?

That's what we said when family structures in society first began to weaken. Divorce would never be part of our life for we have believed in the sanctity of marriage for centuries. We would be spared.

And then divorce came into our midst. And we weren't prepared to deal with the matter.

I never thought divorce could happen to ministers either until I met three ministers' wives, all divorced, within two weeks, in widely scattered localities. And I heard of others.

At the same time I kept reading in the newspapers about families of politicians and other public figures coming out of divorce courts. I thought I saw a connection.

Both the minister and the politician are in the public eye much of the time. Both are motivated by high ideals of service for others. Both are deeply committed to their profession and give it their best time and energy. Both usually have strong outgoing personalities. And both are dependent on public opinion for support.

Because their vocation demands strong convictions, they usually marry women with strong convictions also. Frequently their wives would like to get involved in the work in some way. But they can't really. Politics and the ministry are essentially one-person affairs. A politician usually has room for a spouse in the shadows, not by his side. Today's more business-like congregations don't usually want an assistant pastor in the wife, yet are unhappy if she thinks of herself no differently than does the wife of a mechanic or farmer. She is expected to share her husband's sense of calling and to make sacrifices for the sake of his work. Yet the rewards come to her only indirectly.

One woman told me she often saw her husband very busy, fulfilled, getting affirmation in the many activities open to him in the church, community, and conferencewide activities. But the congregation expected her to hold back and not use her talents. As a result, she was dependent on him and how well he succeeded in his work for her rewards, rather than on her own struggles with a specific task.

If the congregation thought well of him and his ministry, she felt good. If the congregation criticized his ministry, she suffered doubly—for him and for herself. She had no outlets for expressing herself in her own way for fear of harming his work.

It is difficult to be a minister today—a servant of the church—because such work has become highly professionalized. It is difficult to know how to be a wife in our rapidly changing society. It is even more difficult to know how to be the wife of the servant of the church and at the same time be a servant of the Lord.

Some women have difficulty knowing who they are responsible to. Is it to God, to congregations, to husbands, to families, or to themselves? If they step out of line, they soon find out.

Someone has suggested the difficulty may be that a minister's marriage is a mixed marriage: a clergyman married to a laywoman. Though the Anabaptist tradition doesn't believe in distinguishing titles, he is Reverend Smith or Pastor Bill, sometimes even Elder or Bishop Miller. She is plain Jane or Mrs. Thiessen.

I discussed the matter with a group of about thirty ministers' wives. Most said they were happily married. They enjoyed their work in the church. If there were problems, they usually came in these areas: money (not enough of it), his time (not enough for her and the children), congregational expectations of the family in the parsonage (too high), and her sense of fulfillment (too dependent on his success or failure in the ministry).

Their answer to the problem? Husband and congregation must affirm the wife and her gifts, for God's gifts go to all, including the wife of a pastor. A husband must free his wife to serve God, not fearing her service might reflect on him or compete with his popularity. Her work counts as much as his, though it may be in a different area, not necessarily a public one.

But was that the whole answer? I kept seeing pastors and politicians together and thinking of elections and votes of confidence. Are congregations forcing pastors into a politician's role? Are they demanding superpersons who can swing the thinking of a congregation, raise budgets, do a daily stint of visiting and handshaking, and be involved in many churchwide committees? Might part of the problem of their relationship as husband and wife relate to her struggle in being supportive of political activities as the best way to serve God and His people?

Convention inspires youth

Whoever frowned when Thanksgiving Weekend was picked for the third triennial Cross-Cultural Youth Convention ought to have been around to see the actual spirit of thanksgiving which brightened the event held near Denton, Tex., November 22-26.

In keeping with a light rain which kept Baptist Camp Copass damp, and a power blackout which lasted for almost four hours one day, about 180 youth and resource leaders from black, Hispanic, and native American churches in the Eastern and Central U.S. clapped, sang, and theologized up a storm.

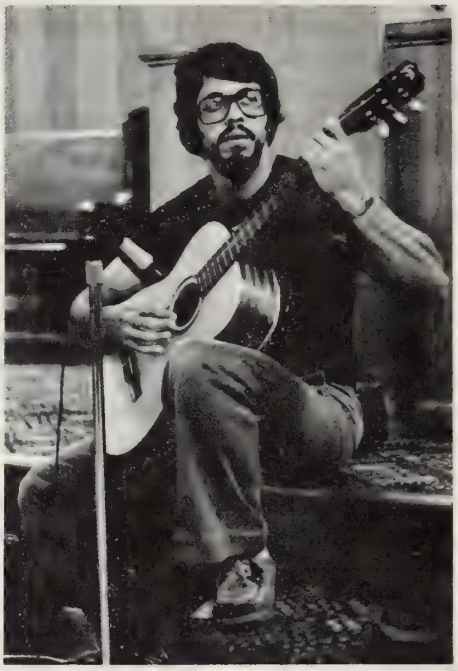
The electricity was most evident at the final mass session: moderator Tony Brown called for the repeat performance of a rhythmic gospel song, "Searching," which was led by a choir and accompanied by enthusiastic swaying and clapping from the audience. Dramatists under the direction of Sylvia Dyson, Goshen College, got rave responses for the skits they produced and had written themselves.

Participants also showed their appreciation for the CCYC by insisting that they would hold more, even if no institution chooses to sponsor it. Those determined statements followed word from coordinator Federico Rosado that MBCM might no longer sponsor the increasingly expensive venture under the present arrangement.

Raymond Jackson, pastor of Bristol Mennonite Church near Philadelphia, pointed to his all-black clothing and said the CCYC "must die in its present form." But he challenged youth to raise the funds for the next one by themselves, a challenge which respondent Eliel Nuñez of Archbold, Ohio, said he accepted. "I'm not going to say good-bye because I will see you again," added Sonny Gomez of New York City to vigorous applause.

Challenges to the assembled youth were not confined to one evening or one issue. The message of the major speakers during the four-day affair was that we dare not be satisfied with "where we are at" but must take action to get "where we are going." They directed those remarks to the convention theme "Where Are We At? Where Are We Going?"

Minorities have "too long bowed to the jive that's coming down the pipe," declared Ray Roberson, member of the First Mennonite Church of Phoenix, Ariz., in colorful vernacular which delighted his audience. Minorities have accepted the surrounding value system, he said, and have been "lulled to sleep."



Eliel Nuñez of Defiance, Ohio.

Roberson appealed for youth to take responsibility upon themselves and not wait for someone else to change things. His appeal was reinforced by Herman D. Washington, licensed Baptist minister and senior at Goshen College, who lamented that "most of us are still trying to get back into Pharaoh's household. We need to go right where we are and do something with it."

God's act of liberating Israel from Pharaoh is indeed applicable to our situation today, said Julia Campos, graduate of the former Mennonite seminary in Uruguay and Princeton Theological Seminary. Campos confronted exuberant music-makers of the event with the charge that their songs were escapist, devoted heavily to the future or to the afterlife. This is a gospel that produces personal piety, she said, but not one that announces the transformation of the kingdom of God to society. From then on Morris Hatton, Mennonite Brethren minister from North Carolina and music leader, was careful to note that the songs sung should not be interpreted as denials of needs around us.

In summing up the convention, Rolando Santiago, senior at Eastern Mennonite College, likened the time spent together to the wilderness experience of Israel and convention speakers to "Moses, who has guided us out of Egypt. We must go with a spirit of conquering this new land," he said. "Our destination is a land free from enslavement—from economic, from political, and from spiritual enslavement." —Bruce Leichty

Office restructured, clearer witness urged at Peace Section meeting

The international office's role will be clarified and its organization restructured, according to a recommendation accepted at the annual MCC Peace Section (International) meeting at Hesston, Kan., in December.

In a separate action, the meeting accepted a statement calling North American Mennonites to give clearer witness to government and other bodies against militarism and the arms race and the way these problems affect developing nations.

In accordance with the first action, national concerns are to be handled by the Peace Section (U.S.) and the Peace and Social Concerns Committee of Canada. The international office is to encourage greater exchange between North American and overseas Mennonites regarding the biblical basis for peace and justice. It is also to assume responsibility for making the North American constituency more aware of international problems.

The reorganization, to be ratified in January at the MCC annual meeting, will result in a smaller international committee, 13 members instead of 35-40, and will focus more sharply on international issues. The new arrangement is intended to eliminate ambiguity and overlap of responsibilities among the U.S., Canadian, and international offices.

In the statement on peace also accepted at the meeting, supporting churches were called to "give positive witness to the gospel of peace by calling for a moratorium on production of military arms and export of them to undeveloped countries.

"In developing countries no shot need ever be fired, no bomb dropped, and no missle launched for people by the millions to feel firsthand the destruction and devastation that lie in the wake of the mad rush toward ever greater military prowess," the statement said.

Also at the meeting, Nancy Lapp, chairperson for the Task Force on Women, reported current concerns of her group, including family violence among Men-

nonites, greater representation of women on church and conference boards, and the Task Force Report. The section also heard staff reports regarding overseas work, which revealed in some instances a growing interest in peace concerns and in others a hesitancy on the part of Mennonites, particularly in India, Brazil, and Paraguay, to align themselves with this doctrine.

Protesters convicted of Rocky Flats trespass

The 11-day trial of the Rocky Flats nuclear protesters is over. On Nov. 30, the jury found all 10 defendants, including Mennonites Peter Ediger and Bob Hill, guilty of trespassing but acquitted six of the additional charge of obstructing a public passageway. Trespassing carries a maximum penalty of a $500 fine and six months in jail. Jefferson County (Colo.) Judge Kim Goldberger set Dec. 29 as the sentencing date. Chief defense attorney Ed Sherman said the case will be appealed on constitutional grounds. Denver newspapers and other media reported extensively on the trial which began on Nov. 13.

The defendants, five men and five women, are the first to go on trial as a result of demonstrations that began near the Rocky Flats nuclear weapons plant last April. Daniel Ellsberg, the former Defense Department analyst who made public the "Pentagon Papers," was among the defendants. Since April 1978 demonstrators have occupied a railroad spur leading into the plant in an effort to focus public attention and build public opinion against the continued operation of the plant in particular and against both civilian and military nuclear technology generally. More than 170 arrests have occurred. Two other trials are currently in process.

At the November proceedings, Sherman, a veteran Denver civil rights lawyer, said the defendants' conduct could be justified as the lesser of two evils. "You know there is a law against trespassing," he told prospective jurors. "Do you know that alongside it is another [Colorado] law that says sometimes it is lawful to trespass to avoid a greater evil?"

The "choice of evils" defense—and the judge's decision to disallow it—was a central legal issue in the case. A key question in the trial was whether the judge would allow expert testimony on the dangers of the nuclear weapons plant to be presented before the jury. Saying he wanted to review the evidence to see if the jury might consider it justification for the defendants' actions, Judge Goldberger agreed to hear the expert testimony himself in open court, but disallowed the jurors from hearing it. The judge's decision was considered a partial victory by the protestors because it provided a forum for airing their antinuclear concerns. But lawyers for the 10 defendants assailed the ruling. "We feel we are being deprived of trial by jury," Sherman complained. The defendants' appeal will be based on these grounds, he said.

Although they were not permitted to present evidence to justify their actions, all 10 defendants were allowed to testify about their feelings about the plant. Peter Ediger, 52, copastor of the Arvada Mennonite Church, said he demonstrated at the plant to communicate his faith that there are alternatives to "the mythology that security is based on massive weapons systems. Rocky Flats symbolizes a very real danger to the essence of our personhood, to the essence of our lives as human beings, in that it suggests that for the sake of our well-being, we may have to accept the death of hundreds of millions of people."

Bob Hill, teacher, ordained Presbyterian minister, and member of the Arvada Mennonite Church, said he took part in the demonstration because he feared a loss of his humanity if he remained silent.

Volunteers lost in flight

Three Mennonite Voluntary Service workers and the pilot of a small aircraft are missing on a flight between Phoenix, Ariz., and Amarillo, Tex.

The group left Phoenix at 7:00 p.m., Wednesday, Dec. 20, en route to Newton, Kan., with the first check-in point to be Amarillo. As of Tuesday morning, Dec. 26, no contact had been made or evidence sighted of the group.

The group includes Roy Slabaugh, pilot of Phoenix; Joe and Stephanie Guhr of Newton, Kan.; and Darlis Clemens of Ithaca, N.Y. The Guhrs were returning to Newton for Christmas and Darlis planned to travel to Ithaca by car with friends from Hesston (Kan.) College.

The Guhrs and Clemens are serving one-year Voluntary Service terms with Mennonite Board of Missions, Elkhart, Ind., in the Christian growth and service-oriented Discipleship program which in Phoenix includes 18 persons living in three households.

The Guhrs are members of First Mennonite Church, Newton, Kan., and Clemens is a member of Bethel Grove Bible Church in Ithaca.

The directors of the Discipleship unit, Gene and Mary Herr, learned that the group was missing when Joe's parents called to report that they had not arrived in Newton at 3:00 a.m., Dec. 21, as planned. The plane was reported missing when the group did not arrive in Amarillo on schedule.

An extensive air search has been made along the plane's flight path and "the Civil Air Patrol is doing everything they possibly can and will continue the search," said John E. Eby, MBM secretary for Relief and Service.

Conference studies role of women

"The Scriptures call us to a revolutionary position. All members of the church are persons of value, and the gifts of the Spirit are not packaged for dispensers labeled male and female," was one male participant's response at the conclusion of a weekend conference called, "A Biblical Understanding of Women and Men in the Church." Sponsored by the MCC West Coast Peace and Justice Committee, the study conference was held at Camp Adams near Canby, Ore., from Nov. 24 to 26.

Resource persons for the conference were Herta Funk, director of adult education and women's roles in the church for the General Conference Mennonite Church, and Harold Bauman, staff person from the Board of Congregational Ministries for the Mennonite Church. Together they provided insight for understanding the difficult issues of men's and women's roles in the church. The study agenda included the creation passages in Genesis, the gospel accounts of Jesus' response to women, and the writings from the epistles regarding women and men.

Bauman gave input on the controversial biblical passages by suggesting that much of one's view of Scripture is culturally conditioned. He stated that while Scriptures are indeed the Word of God, they point ultimately to the Living Word. He observed further that when one is secure in Christ, then he can live with the humanness of the Word of God. New perspective was given to the issue of roles conflict when it was placed within the larger context of Creation, the Fall, and the New Creation.

Funk proposed that there is a difference in the questions men and women need to ask about this issue. Women need to ask, "What does the Bible say about women's roles?" while men need to ask, "What does the culture say about men's roles?" From the standpoint of these two questions, she gave a dramatic reading which provided a background for a "fishbowl experience" in which both men and women shared their feelings about their roles. Their expressions of fear, frustration, pain, anger, and impatience opened the way for confession, healing, and affirmation.

The conference achieved its goals of promoting understanding of the biblical passages and affirming the leadership abilities of women. Still to come is the work of local congregations in implementing the major conclusion of the conference: that the church is called to affirm the gifts of all its members, irrespective of sex. Conference participants expressed thankfulness for the spirit of understanding which prevailed and deep appreciation for the input of the resource people.

—Marlene Kropf

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON RESOURCES

Manno and Lucille Shatto are a Mennonite couple available for weeklong or weekend religious drama seminars, demonstration dramas, and workshop and training sessions. Manno is a retired minister and former drama teacher, director, and writer. Lucille is a retired teacher who has taught and plays violin. Their repertoire of six one-half hour dramas based on Old and New Testament stories can be given either in a series or in connection with worship services. They have worked with churches, schools, conferences, senior citizens, camps, women's groups, and shut-ins. Wanting to share "anywhere, anytime, for the love of the Lord and His people, for service and the joy of sharing," they can be contacted at 479 Brunswick St., Stratford, Ontario, N5A 3N7; (519) 271-3791.

PRINTED RESOURCES

On Earth Peace, edited by Donald F. Durnbaugh, Church of the Brethren professor and historian, brings together many of the major documents, studies, and papers related to the extended theological discussions in recent decades between the Historic Peace Churches—Friends, Church of the Brethren, and Mennonites—and representatives of other churches on war/peace issues. The 412-page book is available for $9.95 from Provident Bookstores.

How do you teach a simple lifestyle to children? ***Taking Charge***, put out by the Simple Living Collective-American Friends Service Committee and published by Bantam Books, says one way is to make sure they have the right kind of materials for work and play. "Some Tools for Introducing Kids to Simple Living" includes suggestions for things families should have for their children.

A list of twelve recommended stewardship-related books is available from Robert Yoder, MBCM associate secretary for congregational stewardship, Route 1, Eureka, IL 61530.

One of the books on the list is ***The Earth Is the Lord's***, edited by Mary Evelyn Jegen and Bruno V. Manno. This collection of fifteen thought-provoking and challenging essays on various stewardship areas includes biblical, economic, lifestyle, and parenting perspectives and articles by Ronald Sider and Willard Swartley. $4.95 at Provident Bookstores.

The ***Voluntary Simplicity Study-Acting Guide***, a 12-session small-group resource, probes the New Testament for its direction on comtemporary celebrations, simpler lifestyles, and justice. The 95-page booklet includes study-action sessions on Christmas, Valentine's Day, Easter, Funerals, Independence Day, Halloween, Thanksgiving, and Weddings. Each guide is $3 postpaid from Alternatives, 1924 E. Third St., Bloomington, IN 47401.

A packet on **"Militarism in Education"** is now available as a resource for parents, ministers, teachers, counselors, and organizers. The packet includes information on military recruitment and testing, college and high school ROTC, the Selective Service System and filing as a conscientious objector, the delayed entry program, and counter-recruitment. To obtain the packet send $2 to the National Interreligious Service Board for Conscientious Objectors (NISBCO), 550 Washington Boulevard, 15th and New York Ave. NW, Washington, DC 20005.

AUDIOVISUAL RESOURCES

A new supplement to *Messages* 2, the MBCM Audiovisuals catalog, is now available. This cumulative supplement replaces the previous one. The new supplement, and the *Messages 2* catalog, are available free from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515.

The **Tape Resources Library** of the Atlantic Coast Conference of the Mennonite Church has available a growing selection of tapes and accompanying guides in such areas as relief, death, Christian education, marriage, and family, peace, and self-acceptance. A list of titles and rental information can be obtained by writing the Atlantic Coast Conference Tape Resources Library, Box 4, Gettysburg, PA 17325.

Resource materials for this column are compiled by Jon Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

Japanese Mennonites learn from neighbors

Japanese Mennonites, who in the past have often looked to the U.S. for guidance, sent a delegation to neighboring South Korea in October to study the rapid growth of churches in that former enemy country.

The Oct. 21-26 tour was initiated by Mr. Akutsu, a Japan Mennonite Church member who is a chiropractor. Concerned about the smallness of Japanese congregations and curious about the fast-growing Korean churches, he provided the funds to send a group to learn from Japan's neighbor and pre-Second World War colony.

The 12-member delegation included eight Japanese church leaders and four American missionaries, Eugene and Louella Blosser and Carl and Esther Beck, workers with Mennonite Board of Missions.

The group visited 14 churches—mostly Presbyterian—in the capital city of Seoul and in Teigu and Pusan.

Some of the positive emphases observed in the Korean churches, Gene Blosser said, were prayer, Bible study, evangelism, recognition of Christ as Lord, the Holy Spirit, and mutual ministry.

Questionable characteristics observed, he said, were hierarchical church organization, lack of involvement in social and poverty needs, and strong support for the government and the military.

"We went to Korea to ask and try to understand why the church has grown so fast," Blosser said. "The question that came back to us a number of times was, 'Why hasn't the church in Japan grown faster?' This was a very painful question. Yet it is a question that we need to face seriously, prayerfully, searchingly."

Recognized for Houma history

Houma Indian leaders praised the work of outgoing Mennonite Central Committee volunteer Jan Curry, Canton, Ill., at a November going-away fellowship meal in her honor at the Dulac Methodist Church, Dulac, La.

Curry combined numerous personal interviews of the Houma people with available historic accounts of the colonial era and scholarly papers to write the tribe's first comprehensive history and culture study. Her findings dispel claims by former government officials that the tribe was extinct and show the tribe's Indian culture is very much alive.

Several tribal leaders thanked Curry at the evening gathering. John Parfait, a neighbor and tribal council member, stressed the importance of the document for its affirmation of the Houmas' Indian

identity. For decades, Parfait said, the Houmas had been called "Sabines" by local whites. The Houmas bitterly resented the term, which denies their Indian heritage.

"We were told we were nobody. Now, we can say who we are," Parfait said. "With this book on our shelves, we can show 'I'm no more a Sabine, no more a Frenchman. I am an Indian.' "

The study traces the Houmas' departure from their original home near Angola, La., and subsequent moves further south as they sought land free from outsiders' encroachment. After the U.S. government refused to honor treaty obligations protecting Indian tribal lands, individual Houmas bought land. Their land was lost, mainly through legal manipulations and fraud beyond the comprehension of largely illiterate Indians attempting to hold lands where they could hunt and trap in peace.

Curry pieced together the Houmas' story of the past century from courthouse records and conversations with older members of the eight Houma communities in southeastern Louisiana.

School enrollments down

Overall enrollment at Mennonite high schools is down slightly from last year, according to figures announced by the Mennonite Board of Education. Forty-one fewer students are enrolled in grades 9 to 12 than were enrolled last year.

Total enrollment this year for 13 four-year Mennonite-Church high schools is 2,301; last year's enrollment for the same schools was 2,342. The number of students from the Mennonite Church was also down, from 1,879 last year to 1,840 this year. The percentage of non-Mennonite students remained about the same, 15 percent of the total.

Only four schools showed increases. Christopher Dock, Lansdale, Pa., reported the largest increase with 42 more students; Bethany, Goshen, Ind., has 12 more students. Other schools which reported increases were Johnstown, Pa., up seven, and Clinton Christian, Goshen, Ind., up three.

Total enrollments at the schools are as follows: Lancaster (Pa.) 551; Christopher Dock (Lansdale, Pa.) 398; Bethany (Goshen, Ind.) 264; Eastern (Harrisonburg, Va.) 251; Central (Kidron, Ohio) 209; Iowa (Kalona, Ohio) 149; Rockway (Kitchener, Ont.) 131; Western (Salem, Ore.) 119; Belleville (Pa.) 75; Clinton (Goshen, Ind.) 63; Johnstown (Hollsopple, Pa.) 47; Hartville (Ohio) 35; Elliot Prairie (Woodburn, Ore.) 9

A total of 281 more students are enrolled now than were enrolled five years ago; this year's figure is 182 more than in 1968. Mennonite enrollments are up 124 over five years ago but down 76 from a decade ago.

mennoscope

Ruth Sauder, literacy worker in Guatemala, returned to the States on Dec. 14 for a three-month leave. Her address is 6221 Carpenter St., East Petersburg, PA 17520.

Vernard Eller, author and professor of religion at La Verne College, La Verne, Calif., will speak at Goshen College, January 15 to 19, as Staley Lecturer. Eller will present four major chapel addresses on the theme "The Church of the Broken Loaf." He will also give lectures Tuesday and Thursday evenings at 7:00 p.m. on "Calculation or Faith?" and "Success or Fidelity?" A professor at La Verne College since 1958, Eller is also adjunct professor of religion at Fuller Theological Seminary. He is an ordained and active minister in the Church of the Brethren, and a frequent contributor to *The Christian Century* and to various publications of the Church of the Brethren. He is also author of eleven books, among them *King Jesus' Manual of Arms for the Armless, The Mad Morality,* and *The Sex Manual for Puritans.*



Vernard Eller

Issues to Discuss, edited by Levi Miller is back! Twenty-six vital issues by major writers are included. With each essay there is a brief introduction, a Scripture suggestion, discussion questions, and helps on using the material in a group. Small groups, Sunday school classes, or an entire congregation may find these issues a valuable resource in sensing God's will for our time. Available from Provident Bookstores or Mennonite Publishing House.

The Denver Mennonite Urban Ministry board is accepting résumés from persons interested in becoming urban minister after May 1979. Résumés should be sent by Feb. 1 to the chairperson of the pastoral search committee: Mary Banman, 3273 South Wabash Court, Denver, CO 80231. Further information or a job prospectus is available from the urban ministry office at 430 West 9th Ave., Denver, CO 80204.

Physician Glen Brubaker returned to Shirati, Tanzania, in late November after spending a month in the States contacting various agencies about resources for the Shirati and the Mugumu hospitals. Glen attended the 11th International Congress on Leprosy held in Mexico Nov. 13-18. He and his wife, Ellin, are appointed by the Eastern Mission Board to serve with the medical program at Shirati, Tanzania. Much of Glen's time is given to leprosy research in association with the American Leprosy Mission.

Arlene Kreider left the U.S. on Nov. 28, for a one-year term as a relief worker in Ethiopia. Her address is P.O. Box 18, Nazareth, Ethiopia

Elva Landis, missionary nurse to Tanzania, returned to the United States in early December for a four-month leave. Her address is 1975 Sterling Place, Lancaster, PA 17601.

Mennonite Disaster Service is at work in Louisiana after a period of little activity. A tornado in Bossier City, La., made headlines recently, and although damage is not nearly as extensive as was first thought, the storm affected 655 families and caused $23 million worth of damage. Arkansas MDSers and Church of God in Christ (Mennonite) workers participated in the clean-up process. A longer-term repair and reconstruction phase may begin in January. Another area of concern has been the recent severe storms and flooding that began on Dec. 7, affecting 1,400 families in 17 Kentucky counties and five West Virginia counties. MDS has been involved along the Kentucky-West Virginia border since the April 1977, flooding. Extended involvement with the current flooding is still uncertain.

The Mennonite Information Center east of Lancaster, Pa., has a new director as of January 1, 1979. Omar B. Stahl, former missionary to Europe, will replace Paul M. Zehr, who has served as director for the past three years. Stahl served 21 years with the Eastern Mission Board as a missionary in Luxembourg and Germany. This included a ministry to international students in Munich from 1971 to 1976. For the past two years he served as receptionist at the Information Center and lecturer for the Moses Tabernacle adjacent to the Center. He is pastor of Strickler congregation near Middletown, Pa. The Mennonite Information Center, opened in 1958, is administered by the Eastern Mennonite Board of Missions, Salunga, Pa. More than 35,000 persons visit the center each year.

Financial questions involved in estate planning, property transfer to sons and daughters, family partnerships and small corporations, and investment in the church instead of taxes to the government will be discussed at a seminar at Laurelville Mennonite Church Center on Feb. 2-4. Entitled "Creative Use of Financial Resources," the seminar is cosponsored by Mennonite Mutual Aid, Mennonite Foundation, and Laurelville. Resource persons are Luke Bomberger, Arnold Cressman, Joseph Lapp,

and Dwight Stoltzfus. A full program is available from Laurelville Mennonite Church Center, Rt. 5, Box 145, Mt. Pleasant, PA, 15666 (phone: 412-423-2056).



Homer A. Mumaw

Homer A. Mumaw, associate professor emeritus of biology at Eastern Mennonite College, has been appointed curator of the D. R. Hostetter Museum of Natural History at EMC. Mumaw succeeds the late D. Ralph Hostetter for whom the museum was named. Hostetter, who died of cancer on September 27, taught biology courses at EMC from 1923 to 1974. Mumaw, who assisted the late Dr. Hostetter and is acquiring specimens and preparing them for display, was chairman of the museum committee. He taught at EMC from 1936 to 1973. The museum officially opened in 1968 and contains over 6,000 specimens. It is housed in EMC's science center adjacent to the M. T. Brackbill Planetarium.

Electricity was a welcome Christmas gift for 39 homes in the Black Mountain community near Chinle, Ariz., in late November. Three Mennonite electricians were the givers. "Our community has always been without the luxury of electricity," report Naswood and Bertha Burbank of Black Mountain. Then Dan Stoll, Phoenix, Ariz., "decided to come and survey the area to see what it would take to wire the houses." Stoll's work was completed several weeks later by Ohioan Glen Mast and Dan Fisher from Iowa, who paid their own travel expenses and "formed a VS unit of two" while staying with the Burbanks.

"The federal income tax is the chief link connecting each individual's daily labor with the tremendous buildup for war," Donald D. Kaufman observes in his new book, *The Tax Dilemma: Praying for Peace, Paying for War* (Herald Press: 1978). "Preoccupied as some citizens are with paying too much tax, I suggest that the crucial issue has to do with the purpose for which tax monies are used," Kaufman maintains. "While a young person can be exempted from personally serving in the Armed Forces, no one is easily exempted from making contributions to the military leviathan." In his book, Kaufman considers issue of the two kingdoms. After a brief examination of the biblical background, he traces the history of conscientious objection to war taxes. He discusses a dozen viable options which concerned Christians can use "to register our faithfulness to Jesus Christ as Lord and our opposition to corporate war making by the state within which we live."

The Mennonite Theological Center in Asuncion, Paraguay, ended its second year of operation on Nov. 10 with a program which included a review of the main events of the year by the president of the seminary, Gerhard Goerzen; remarks by the president of the board, Dietrich Klassen, of Neuland, Chaco; a meditation by one of the students; and a concert by the seminary choir, directed by David Suderman, Commission on Overseas Mission representative on the faculty. The session was held at the German Mennonite Church in Asuncion. Eighteen students were enrolled at the Mennonite Theological Center this year and an enrollment increase is predicted for 1979. Students from Uruguay, Brazil, and Paraguay attended this year, and both German and Latin Mennonites were represented in the student body. The Mennonite Theological Center operates under the supervision of a local board. The General Conference Commission on Overseas Mission, Newton, Kansas, and the Mennonite Board of Missions, Elkhart, Indiana, cooperate in assisting the school.

Stanley A. Kaufman, chairman of Eastern Mennonite College's art department, has produced a limited edition of 60 prints from an antique copper plate made by Dutch artist Jan Luiken in the late 1600s. Kaufman and student assistant Martha A. King used the same tedious process that Luiken did, in which the plate is inked, wiped free of excess ink, and cranked through a hand press. The entire process took some 15 hours, Kaufman noted. According to the art professor, this particular print first appeared in the second edition of the Dutch *Martyrs Mirror* in 1685. That book contained 104 etchings along with stories of religious martyrs. The print reappeared in two albums of etchings and finally in the 1780 German *Martyrs Mirror.* Several years ago, 30 of the original cooper plates were discovered in Germany, where they apparently had remained after the 1780 printing, Kaufman said, adding that seven of the plates are now in the U.S. The plate depicts several Dutch Anabaptists being burned at the stake in Amsterdam. Kaufman said one of the martyrs is a bookseller and as the officials leave, the crowd douses the fire and runs off with the books, spreading the Anabaptist teachings even further.

"Male and Female: Biblical Perspectives," is the subject of a continuing education seminar to be held at EMC on Jan. 5-7. Willard M. Swartley, professor at the Associated Mennonite Biblical Seminaries at Elkhart, Ind., and former EMC Bible professor, will lead the continuing education course. Participants will study biblical texts "relevant to the role relationships between male and female with emphasis on practical applications," according to John L. Horst, director of continuing education at EMC. Swartley will also examine current topical literature and encourage discussion and idea exchange. The seminar will begin at 7:00 p.m. Friday and end at noon Sunday. Meetings will be held in the Discipleship Center on the hill west of EMC's administration building. More information is available by writing Horst at Eastern Mennonite College, Harrisonburg, VA 22801, or by calling 703-433-2771, ext. 248.

A study tour to the Soviet Union for May 1979 is being planned by Mennonite Central Committee. Students may arrange to receive academic credit for the tour. Persons not in academic institutions may also apply. Twenty to 25 will be accepted for the tour. The group will leave on May 2 and return May 23. Places to be visited include Leningrad, Moscow, Novosibirsk, Alma Ata, Dushanbe, Zaporozhye, and Kiev. Walter Sawatsky, MCC research scholar, will lead the tour. He did graduate work in Russian history and is currently writing a book on the Evangelical Church in the Soviet Union since the war. Tour emphasis will be on religion in Russia before 1917 and since in the Soviet Union. The all-inclusive cost will be approximately $1,350 from New York and $1,500 from Toronto. Registration deadline is Jan. 15. Interested persons can write to Mennonite Central Committee, Akron, PA 17501. Modest scholarships are available through MCC to those with limited financial resources.

Sisters and Brothers

by Joel Kauffmann



Donald R. Jacobs, a missions executive from Lancaster County, Pa., will deliver the Staley Distinguished Christian Scholar Lecture Series January 15-18 at Eastern Mennonite College. Jacobs will speak daily at 9:20 a.m. and 7:30 p.m. in EMC's chapel-auditorium. His morning presentations will describe "the kind of persons and ministries God can use in changing the world," and his evening addresses will focus specifically on "the role of the Mennonite Church in world mission." The Staley Lectures will coincide with the annual "Ministers' Week" program on campus sponsored by Eastern Mennonite College and Seminary. Jacobs is currently overseas director for Eastern Mennonite Board of Missions, Salunga, Pa., and executive director of Mennonite Christian Leadership Foundation, Landisville, Pa.

Eastern Mennonite College hosted a meeting of the academic deans of member schools of the Christian College Consortium, Nov. 19-21. The group reviewed programs and issues related to the special mission of Christian evangelical colleges—including the integration of faith, learning, and living in curricula, faculty exchanges, and recruitment ethics. The Consortium, headquartered in Washington, D.C., promotes Christian higher education in church and society, coordinates cooperative projects and sponsors special on- and off-campus programs for member institutions.

The House Church, a bimonthly newsletter for house churches and fellowships in the United States and Canada, has begun publication. The newsletter is intended to be a means of communication among the many church groups that have sprung up in the last decade, mostly urban and meeting in homes rather than in sanctuaries. The newsletter has been created to discuss issues of special concern to house churches, to promote and define the concept of the house church, and to point out books and other resources that might be helpful. Editor is Lois Barrett of Wichita, a member of Mennonite Church of the Servant, a recently formed house church. On the reference committee for the newsletter are David Habegger of Wichita and Bruce Leichty of Newton, Kan. Subscription information is available from *The House Church,* 1508 Fairview, Wichita, KS 67203.

The Diamond Street Mennonite Church in Philadelphia would like to renovate a Masonic temple and turn the building into a social service center. The structure, located two blocks from the church, would serve various church and community needs. In addition to increased worship space for the church, the building would house a holistic health center (to include Christian counselors and a health education program), a seniors activity center, a preschool education program, and allow an expansion of the church's community center for children and youth. A legal aid clinic has also been proposed. The church is attempting to raise $100,000 by Jan. 15 in order to demonstrate its ability to renovate the building. The Masons have offered to sell the structure for $1.00 if the $100,000 can be raised.

New members by baptism: One at Cedar Grove, Greencastle, Pa.; one at Friendship, Bedford Heights, Ohio.

births

"Children are an heritage of the Lord" (Ps. 127:3)

Chupp, David and Deborah (Hershberger), Orrville, Ohio, third child, first son, Robert David; born on Jan. 29, 1974; received for adoption on Nov. 15, 1978.

Hershberger, Ernest and Janice (Miller), Hartville, Ohio, first child, Marlea Ruth, Dec. 12, 1978.

Hershberger, Terry and Marlene (Laugherty), Union City, Pa., second child, first son, Todd Gabriel, Nov. 6, 1978.

Horst, Ken and Becky (Bontrager), Lederach, Pa., first child, Ann Elizabeth, Dec. 9, 1978.

Hostetter, Bill and Missy (Slauch), Oxford, Pa., first child, Rebekah Jane, Dec. 6, 1978.

Kanagy, Wilfred and Charlene (Bultinck), Cable, Ohio, third child, second daughter, Sarah Rebekah, Dec. 7, 1978.

MacBride, Richard and Dorothy (Bechtel), Waterloo, Ont., second daughter, Alisa Johanna, Nov. 21, 1978.

Moomaw, Thomas and Laura (Dye), Uniontown, Ohio, first child, Andrew Thomas, born on May 25, 1978; received for adoption on Dec. 14, 1978.

Moshier, Duane and Janet (Zehr), Croghan, N.Y., third child, second daughter, Erika Sue, Nov. 24, 1978.

Moyer, Harley and Sandra (Alderfer), Telford, Pa., second son, Jamie Todd, Dec. 7, 1978.

Nolt, Daniel and Ruth Ann (Brenneman), Staunton, Va., second child, first daughter, Nicole Ann Martin, Dec. 13, 1978.

Nolt, Phil and Margaret (Eby), New Holland, Pa., second daughter, Mindy Cherie, Oct. 16, 1978.

Royer, Dan and Joanne (Byler), Belleville, Pa., first child, Samantha Dione, Nov. 26, 1978.

Trissel, David L., Jr., and Pat (Secrist), Weyers Cave, Va., second child, first son, David Lloyd III, Dec. 8, 1978.

Zimmerman, Shannon and Miriam (Stauffer), Latham, Mo., fourth child, first daughter, Lynette Joy, Nov. 27, 1978.

marriages

"They shall be one flesh" (Gen. 2:24) A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Frey — Decker. — Dale Frey and Donna Decker, both from St. Jacobs, Ont., St. Jacobs cong., by Richard Yordy, Dec. 9, 1978.

Good—Meece.—Peter Good, Rantoul, Ill., East Bend cong., and Dawn Meece, Ludlow, Ill., Christian Church, by Wilbur Nachtigall, Sept. 30, 1978.

Lehman — Weaver. — Robert L. Lehman, Lititz, Pa., Millport cong., and Julia S. Weaver, New Holland, Pa., Evangelical Mennonite cong., by Maurice W. Landis and Paul Weaver, Oct. 14, 1978.

Miller—Amstutz.—Larry Wade Miller, Apple Creek, Ohio, East Union cong., and Debra Jean Amstutz, Dalton, Ohio, Sonnenberg cong., by Ray Himes, Dec. 8, 1978.

Miller—Schmid.—David Miller, Goshen, Ind., East Goshen, cong., and Mary K. Schmid, Orrville, Ohio, Orrville cong., by J. Lester Graybill, Nov. 25, 1978.

Miller — Volkman. — Reuben L. Miller, Hartville, Ohio, Hartville cong., and Jamie Volkman, Uniontown, Ohio, Lutheran Church, by Richard F. Ross, Dec. 9, 1978.

Overholt — Alderfer. — T. Dale Overholt, Perkasie, Pa., Deep Run East cong., and Cheryl K. Alderfer, Telford, Pa., Perkiomenville cong., by Earl N. Anders, Jr., Dec. 9, 1978.

Peters—Miller.—Abe H. Peters, New Carlisle, Ind., East Goshen cong., and Emma Miller, Lagrange, Ind., Plato cong., by Willis K. Troyer, Nov. 23, 1978.

Rummel—Miller.—Alan Rummel, Hollsopple, Pa., and Flora Miller, Hooversville, Pa., by Stanley R. Freed, Nov. 25, 1978.

Shetler—Cable.—Conrad Shetler, Hollsopple, Pa., Carpenter Park cong., and Sandra Cable, Hollsopple, Pa., Kaufman cong., by Stanley R. Freed and Marvin Kaufman, Dec. 9, 1978.

Swarr—Derr.—Jeffrey C. Swarr and Claire L. Derr, both from Mount Joy, Pa., Mount Joy cong., by Shelley R. Shellenberger, Dec. 9, 1978.

Zehr—Waas.—Jim K. Zehr, Tavistock, Ont., East Zorra cong., and Krista Lynette Waas, Tavistock, Ont., Hillcrest cong., by Gerald Good, Dec. 5, 1978.

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Beck, Kenneth W., son of Menno and Mary (Short) Beck, was born at Fulton Co., Ohio, Feb. 20, 1907; died of a stroke at Fulton County Health Center, Wauseon, Ohio, Dec. 9, 1978; aged 71 y. On May 12, 1938, he was married to Ivah Frey who survives. Also surviving are 2 sons (Mervin and Richard) and one sister (Mrs. Stella Bowers). He was a member of Zion Mennonite Church, where funeral services were held on Dec. 11, in charge of Ellis B. Croyle; interment in Pettisville Cemetery.

Craig, Evelyn Elizabeth, daughter of Aubrey and Clara (Nucklos) Cox, was born in Rockbridge Co., Va., Mar. 27, 1917; died of a heart attack at Waynesboro Community Hospital on Dec. 3, 1978; aged 61 y. Surviving is one daughter (Brenda K. Craig). She was a member of the Greenmonte Mennonite Church, where funeral services were held on Dec. 5, in charge of Roy D. Martin and Evan Brenneman; interment in Mt. Carmel Presbyterian Church Cemetery, Steels Tavern, Va.

Driver, Lydia, daughter of Charles and Helena (Weitzke) Harder, was born near Latham, Mo., Mar. 13, 1887; died at Schowalter Villa, Hesston, Kan., Dec. 3, 1978; aged 91 y. On Sept. 17, 1911, she was married to Cornelius B. Driver, who died on Dec. 15, 1955. She was preceded in death by 5 brothers (Henry, Reuben, Jonas, John, and Edward Harder) and 5 sisters (Mrs. Eva Brunk, Mrs. Emily Magee, Sophia Harder, Edna Harder, and Mrs. Melva Brunk). She was a member of the Mt. Zion Mennonite Church, where funeral services were held on Dec. 6, in charge of Leroy Gingerich; interment in Mt. Zion Cemetery.

Frey, Daniel D., son of Eli and Anna (Short) Frey, was born in Fulton Co., Ohio, Sept. 3, 1885; died at Fairlawn Haven Nursing Home, Archbold, Ohio, Dec. 1, 1978; aged 93 y. He was married to Ida Mae Gigax, who died on May 27, 1967. Surviving are 5 daughters (Nevada—Mrs. Dalton Churchman, Vivian—Mrs. Lester Rich, Virginia, Georgia—Mrs. Wayne Shaffer, and Anna—Mrs. George Wynn), 2 sons (Daryl and Stanley), one brother (P. L. Frey), and 2 sisters (Lydia—Mrs. Henry Wyse and Mary Martin). He was a

member of the Zion Mennonite Church, where funeral services were held on Dec. 3, in charge of Ellis B. Croyle; interment in Pettisville Cemetery.

Graybill, Eli S., son of Eli W. and Emma (Musser) Graybill, was born near Thompsontown, Pa., Oct. 9, 1908; died on Oct. 30, 1978; aged 70 y. On Oct. 6, 1936, he was married to Alma E. Brubaker, who survives. Also surviving are one son (Carl), one daughter (Emma Graybill), and 3 brothers (Everett, William, and John Graybill). He was preceded in death by an infant son (David), one brother (Ira), and one sister (Elizabeth Graybill). In January 1960 he was ordained deacon for the Cross Roads Mennonite Church, where he served until death. Funeral services were held at Lauvers Mennonite Church on Nov. 2, in charge of Allen Kauffman and J. Roy Graybill; interment in Lauvers Mennonite Church Cemetery.

Hostetler, Nettie, daughter of David M. and Anna (Koeckritz) Friedt, was born in Holmes Co., Ohio, Mar. 14, 1901; died at Goshen, Ind., Nov. 19, 1978; aged 77 y. On Sept. 16, 1922, she was married to _____ Hostetler, who died on Mar. 27, 1970. Surviving are 3 sons (Robert, Darrel, Richard), 2 daughters (JoAnne Kilmer and Louise Evans), 13 grandchildren, one great-grandchild, one brother (Earl), and one sister (Ruth). She was a member of the Orrville Mennonite Church, where funeral services were held on Nov. 22, in charge of J. Lester Graybill and Peter Wiebe; interment in Walnut Creek Church Cemetery.

Kauffman, John A., son of Samuel and Rachel (Swick) Kauffman, was born in Garden City, Mo., Nov. 30, 1897; died on Dec. 11, 1978; aged 81 y. On June 8, 1924, he was married to Ruby Stutman, who survives. Also surviving are one son (John S.), 2 daughters (Verna and Bernita—Mrs. Donald Liechty), 5 grandchildren, and one sister (Florence—Mrs. Lowell Donaldson). In 1930 he was ordained deacon at Sycamore Grove, Garden City, Mo. He was a member of the Orrville Mennonite Church, where funeral services were held; interment in the Crown Hill Church Cemetery.

Knavel, Cora May, daughter of George and Mary Margaret (Wirick) Heller, was born in Cambria Co., Pa., Mar. 11, 1891; died at her home in Hollsopple, Pa., Oct. 21, 1978; aged 87 y. On Oct. 22, 1911, she was married to Cloyd Knavel, who survives. Also surviving are 5 daughters (Mildred—Mrs. Clair Beisel, Erma—Mrs. George Rose, Mrs. Evelyn Shetler, Arwella—Mrs. Clair Miller, and Darlene—Mrs. Harold Kauffman), 4 sons (Omer, Emerson, Vernon, and Marlin), 27 grandchildren, 46 great-grandchildren, 4 great-great-grandchildren, and one sister (Freda Kush). She was a member of Carpenter Park Mennonite Church. Funeral services were held at Mason Funeral Home, Davidsville, Pa., Oct. 24, in charge of David C. Alwine and Marvin L. Kaufman; interment in Dunmire Cemetery, Salix, Pa.

Kraybill, Cora R., daughter of Tillman S. and Elizabeth (Rutt) Kraybill, was born in West Donegal Twp., Pa., June 25, 1891; died of pneumonia at Lancaster General Hospital, Lancaster, Pa., Nov. 26, 1978; aged 87 y. Surviving are 4 sisters (Mary, Laura and Gertrude Miller and Fannie Nissley), and 3 brothers (John R., Martin R., and Norman R.). She was a member of Bossler Mennonite Church, where funeral services were held on Nov. 30, in charge of Harlan M. Hoover and Russell J. Baer; interment in Bossler Mennonite Cemetery.

Leichty, Herman, son of Christian and Anna (Wenger) Leichty, was born at Wayland, Iowa, Aug. 28, 1902; died of a heart attack at Washington Co., Hospital on Nov. 28, 1978; aged 76 y. On Sept. 10, 1933, he was married to Florence Christner, who survives. Also surviving are 5 sons (James, Vernon, Clarence, Ronald, and Leland), 2 daughters (Jeanene—Mrs. Herbert Roth and Alice—Mrs. Melvin Roth), 31 grandchildren, one great-grandson, one sister (Addie Leichty) and one brother (Otto Leichty). He was a member of Bethel Mennonite Church, where funeral services were held on Dec. 1, in charge of Oliver Yutzy and Willard Leichty; interment in Bethel Cemetery.

Martin, Phares D., son of David and Susan (Lehman) Martin, was born at Dalton, Ohio, May 13, 1900; died of a heart attack at Dunlap Hospital, Orrville, Ohio, Dec. 8, 1978; aged 78 y. On Sept. 6, 1925, he was married to Magdalena Miller, who died in 1967. On May 2, 1970, he was married to Marjorie Shantz, who survives. Also surviving are 2 sons (Ralph and Wesley), 5 daughters (Grace and Alice Martin, Lois—Mrs. Dennis Zimmerly, Carolyn—Mrs. Sanford Swartzendruber, and Velma—Mrs. Stanley Souder), one brother (John), and 2 sisters (Ella—Mrs. Milo Ressler and Cora Martin). He was a member of the Crown Hill Mennonite Church, where funeral services were held on Dec. 11, in charge of Lester L. Sutter, Wilmer Hartman, and Fred Augsburger; interment in Crown Hill Cemetery.

Meyer, Joyce L., was born in Eagle Grove, Iowa, July 29, 1939; died at Sarasota, Fla., Nov. 18, 1978; aged 39 y. She was married to Jerry Meyer, who survives. Also surviving are 2 sons (Tim and Mark), one daughter (Kathleen), her mother (Mrs. Joyce Kraft), 3 brothers (Dale, Everett, and Bill Kraft), and 2 sisters (Mrs. Julia Cormack and Mrs. Vicki Kraft). She was a member of Ashton Mennonite Church. Graveside services were held at Sarasota Memorial Park, Nov. 20, in charge of Ken Nauman. A memorial service was held at Ashton Mennonite Church, Dec. 3.

The following obituary is a corrected notice. Was previously printed in the Oct. 24 issue.

Miller, Albert A., son of Jacob W. and Mary (Hochstettler) Miller, was born in Winesburg, Ohio, Nov. 29, 1911; died at Holmesville, Ohio, Sept. 18, 1978; aged 66 y. On Mar. 5, 1941, he was married to Jennie Snyder, who survives. Also surviving are 6 sons (Albert F., Clyde D., Ray E., David N., Richard D., and Paul A.), one granddaughter, one sister (Mrs. Edna Schrock), and 3 brothers (Junior W., Raymond R., and Robert D.). He was preceded in death by one son (John Allen), one sister (Ada), and one brother (Nelson). He was a member of Moorehead Mennonite Church, where funeral services were held on Sept. 20, in charge of Paul Lantz and Elmer Yoder; interment in Moorehead Church Cemetery.

Miller, Ida M., daughter of Mose N. and Sarah (Mast) Miller, was born at Middlefield, Ohio, Aug. 1, 1913; died at Sunnyside Rest Home, Sarasota, Fla., Oct. 13, 1978; aged 65 y. On Dec. 12, 1935, she was married to Joas Miller, who died on Apr. 8, 1978. Surviving are 3 sons (Leroy, Lester, and J. B., Jr.), 3 daughters (Mary—Mrs. Ray Bontrager, Barbara—Mrs. John Beiler, and Betty—Mrs. Hubertus Horsting), 15 grandchildren, 2 brothers (Jacob and John Miller), 2 sisters (Mary—Mrs. John J. Miller, Anna—Mrs. Andy Schlabach), 6 half brothers (Sam, Eli, Mose, Andy, Peter, and Vernon Miller), and 4 half sisters (Sara—Mrs. Crist Mast, Lizzie—Mrs. Abe Schlabach, Martha—Mrs. Neal Miller, and Alma Miller). She was a member of Palm Grove Mennonite Church, Sarasota, where funeral services were held on Oct. 16; interment at Palms Memorial Park, Sarasota.

Moyer, Clyde L., son of Jacob D. and Ioma (Landis) Moyer, was born at Harleysville, Pa., May 16, 1923; died of an apparent heart attack at Grand View Hospital, Sellerville, Pa., Dec. 1, 1978; aged 55 y. He was married to Dolores S. Nice, who survives. Also surviving are his mother, 4 children (Dolores Faye—Mrs. Jeffrey L. Ruth, Brenda Gail Moyer, Dawn Kay Moyer, and Douglas Clyde), one granddaughter, and one brother (Paul L. Moyer). He was a member of Souderton Mennonite Church, where funeral services were held on Dec. 5, in charge of Russell B. Musselman; interment in Souderton Mennonite Cemetery.

Nafziger, Christian, son of Andrew and Catherine (Schweitzer), was born at Brunner, Ont., Mar. 14, 1907; died of complications from surgery at Iowa City, Iowa, Nov. 17, 1978; aged 71 y. On Nov. 28, 1934, he was married to Amanda Brenneman who died in February 1946. He was later married to Mary Gerig, who preceded him in death, and then to Mabel Detweiler, who also preceded him in death. Surviving are 2 sons (Gerald and Gary), 3 daughters (Sandra—Mrs. Gilbert Cardinal, Nadine—Mrs. Felix Arriage, and Carol), 10 grandchildren, and 5 brothers (Aaron, John, Valentine, Rudy, and Ezra). He was a member of Lower Deer Creek Mennonite Church, where funeral services were held on Nov. 20, in charge of Dean Swartzendruber and Robert K. Yoder; interment in Gingerich Cemetery.

Schantz, Chris, son of Joseph and Elizabeth (Hege) Schantz, was born at Fulda, Minn., May 3, 1893; died at his home in Beemer, Neb., Dec. 10, 1978; aged 85 y. On Feb. 16, 1916, he was married to Lizzie Oswald, who died on Feb. 17, 1978. Surviving are 6 children (Dallas, Reuben, Boyd, Helen, Gerald, and Ben), 19 grandchildren, 18 great-grandchildren, and 3 sisters (Martha and Esther Schantz and Lizzie—Mrs. Jonas Birky). He was preceded in death by one daughter, 2 great-grandchildren, 4 brothers, and 3 sisters.

Shantz, Roy, son of B. F. and Mary Jane (Moyer) Shantz, died at K-W Hospital on Dec. 8, 1978; aged 67 y. He was married to Gladys Weber, who survives. Also surviving are one foster daughter (Mrs. Phyllis Garret), 4 foster grandchildren, and 2 sisters (Mrs. Ruth Nahrgang and Rose Shantz). He was preceded in death by 2 brothers. He was a member of First Mennonite Church, where funeral services were held on Dec. 11, in charge of Glenn Brubacher; interment in First Mennonite Cemetery.

Soper, Margaret, daughter of Chris and Annie (Baechler) Gingerich, was born in Stanley Twp., June 18, 1921; died at St. Josephs Hospital, London, Ont., Nov. 24, 1978; aged 57 y. On June 23, 1951, she was married to Louis Harold Soper, who survives. Also surviving are 3 daughters (Ruth—Mrs. David Siebert, Sheila—Mrs. Clayton Keys, and Glenda—Mrs. Earl Wagner), 3 brothers (Simon, Ephraim, and Stanley Gingerich), and 4 sisters (Mrs. Mary Steckle, Mrs. Edna Johnston, Mrs. Ida Godkin, and Mrs. Anna Erb). She was preceded in death by one sister (Lydia—Mrs. Dan Steckle), and one brother (Peter Gingerich). She was a member of Zurich Mennonite Church, where funeral services were held on Nov. 27, in charge of Clayton Kuepfer; interment in Zurich Mennonite Cemetery.

Tyson, Reuben J., was born at Brutus, Mich., June 10, 1886; died at Lagrange Co. Hospital on Oct. 11, 1978; aged 92 y. In 1907, he was married to Abbie Frey, who died on Feb. 14, 1953. Surviving are one daughter (Gladys—Mrs. Merritt Miller), one son (Charles), 20 grandchildren, 42 great-grandchildren, 6 great-great-grandchildren, and 3 sisters (Mrs. Clyde Kauffman, Mrs. Ezra Brubaker, and Mrs. Ellis Witmer). He was a member of Plato Mennonite Church. Funeral services were held at the Miller Funeral Home, Middlebury, Ind., Oct. 14, in charge of Willis C. Troyer and Richard Martin; interment in Middlebury Cemetery.

Cover design by Leonardo daVinci.

---

calendar

A Congregational Education Workshop for Church Leaders at Laurelville Church Center, Mt. Pleasant, Pa., Jan. 5-7, 1979
Ministers' Week, "Refocusing Evangelism," Eastern Mennonite College and Seminary, Harrisonburg, Va., Jan. 15-18, 1979
Mennonite General Assembly, Waterloo, Ont., Aug. 11-16, 1979.

items and comments

Study of child abuse reveals violence of "under 30" parents

A national profile on child abuse shows that the problem is highest among parents who are under 30, who live in the Midwest, and who are of minority races or religions. Parents who are violent toward their children also tend to be blue-collar workers, earn less than $6,000 annually, have only high school educations, and come from homes which were violent. The profile prepared by Richard J. Gelles, associate professor and chairman of the department of sociology and anthropology at the University of Rhode Island, was presented in Philadelphia at a national conference on child abuse.

Pot said to cause more harm than cigarettes or alcohol

Two researchers studying the effects of marijuana said prolonged use causes more physical harm than cigarettes or alcohol. Marijuana can lead to emphysema and bronchitis, and cause damage to the brain, lung, liver, reproductive system and chromosomes, according to Dr. David Harvey Powelson, a psychiatrist and former professor at the University of California at Berkeley, and Dr. Ethel Sassenrath of the University of California at Davis.

Dr. Powelson, who has observed marijuana-smoking students since 1964, noted that they gradually lost their ability to think. He observed that in some cases, students were not even able to understand "something as simple as a proverb like 'Don't count your chickens before they are hatched.' "

People's Temple experience may lead disciples to provide for expulsions

Following revelation that cult leader Jim Jones was a Christian Church (Disciples of Christ) minister, the head of that denomination said it will consider initiating a procedure for removal of errant congregations from fellowship. In a pamphlet distributed to outsiders, Mr. Jones wrote that his "People's Temple is an extensive ministry based on the practical teachings of Jesus as literally set forth in Matthew 25, in which He admonishes us to feed the hungry, shelter the homeless, and minister to the sick and imprisoned."

Mr. Jones stressed in the pamphlet that he was "an officially ordained minister of the 1.4-million-member Christian Church (Disciples of Christ) denomination." The church's *1978 Yearbook and Directory* lists Mr. Jones as an ordained minister "with recognized standing," connected with the People's Temple Christian Church. According to Kenneth L. Teegarden, general minister and president of the denomination, the Christian Church "prides itself on its openness to congregations as well as individuals" and does not now have a procedure for removing a congregation from its rolls.

Hyatt calls churches, synagogues, most chauvinistic of U.S. institutions

David Hyatt, president of the National Conference of Christians and Jews, charged that male chauvinism is more prevalent in churches and synagogues than in most other institutions. "The male chauvinism of our churches and synagogues is perhaps even more entrenched than most of our other establishment institutions," he said. "Indeed, this tradition that only the male can truly speak to God for a congregation goes back thousands of years to the primitive roots of Judaism and has continued to this day in both Judaism and Christianity." Dr. Hyatt's remarks were made in the foreword to a new book by Betsy Covington Smith, *Breakthrough: Women in Religion* (Walker Co., New York).

Appeals urged to President Carter on Pentecostals living in embassy

Concerned people in the U.S. and other countries have been urged to write to President Carter asking him to support the cause of the seven Soviet Pentecostals who have refused to leave the U.S. Embassy in Moscow until they receive visas to emigrate. The refugees, five members of the Vaschenko and two members of the Chymkhalov families, have been at the U.S. Embassy since June 27. The embassy has permitted them the use of a small apartment as living quarters, but the refugees are not allowed to receive visitors or mail.

Scholar concludes no evidence found as yet to prove Noah's ark exists

An Old Testament scholar at Duke University Divinity School has concluded that no evidence has yet been documented to prove that Noah's ark exists. Lloyd R. Bailey has examined popular and scholarly works on the existence of the artifact, including the recent film, "In Search of Noah's Ark," and reported on his conclusions in a book entitled, Where Is Noah's Ark? published by Abingdon Press. The United Methodist scholar notes at the outset that " 'Mount Ararat' as such never appears in the Bible." Rather, he notes, the Genesis account states that the ark came to rest "upon the mountains of Ararat." He then goes on to describe varying accounts of just where that may be today.

Dr. Bailey writes that "the fact that there are many proposed ark landing sites is often ignored by some modern-day ark-searchers, who indiscriminately gather all ancient reports and present them as if every mention of Mount Ararat automatically meant Agri Dagi (in Armenia).

Priest sees family unit weakened by rock music and junk food

James D. Gilbert is convinced that rock music and "junk" food are sapping the strength of the American family unit and breaking down moral standards at all age levels. "I am convinced that rock-and-roll music is as addictive as alcohol and drugs and has done as much harm as either to destroy the moral fiber of this country today," he said. Father Gilbert, coordinator of the family ministry program of the Roman Catholic Diocese of Memphis, also complained that "even good music" is being abused by over-use and thereby is contributing to the pollution of the atmosphere in which people live.

He also rapped so-called "junk food" which is served in the fast food eateries throughout the nation as "contributing to the gradual destruction of the family unit. Many families are lucky these days if the whole family can sit down more than once in a week to a long, leisurely meal with quiet, meaningful conversation," he said.

Episcopalians really run the USA, authors say

America's "ruling class," say authors Kit and Frederica Konolige, belongs to the small (2.8 million members) but elite Episcopal Church. In fact, if people really want to be with it, and insure their personal influence at the seats of the mighty, they should follow the trek of aristocrats, or "Episcocrats." The Konoliges refer to the Episcopal Church as the "Home of Lords" among America's religious groups. According to the just-published book *The Power of Their Glory: America's Ruling Class, the Episcopalians* ($12.95, Wyden Books), Episcopalians control "an estimated one third of all the mass of corporate wealth in the country." Furthermore, one third of Wall Street banking companies are headed by Episcopalians as are 20 percent of the Fortune 500 corporate giants.

The Konoliges describe the Episcopal community in sociological terms: "As a cultural phenomenon, much more than a religious organization, Episcopalianism remains a dominant force of upper-middle-class life in America. . . . In a subtle way, the Englishness, formality, grace, intellectuality, rationality, and fundamental conservatism of the Episcopal religion have nurtured and accompanied the development of a distinctly upper-class way of life and system of values that have dominated American business, law, and politics for 100 years."

NEWSPAPER

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

The politics of the gospel

". . . we wrestle not against flesh and blood, but against principalities, against powers . . . against spiritual wickedness" (Eph. 6:12).

One of the conflicts which vexed the church in the late sixties and early seventies related to how to conduct the war against entrenched evil. We must change the structures of society, said some. We must march and protest to change the systems that oppress people. Not so, said others. It is people who need changing. When they are changed, society will be changed by the changed people.

It is an argument that neither side can win, for there is enough evidence on both sides to convince the already convinced and the rest are not listening. When people are locked into opposing positions, it is worthwhile to ask whether these are the only alternatives. Surely there are not only these two solutions to the problem. If some protest and others pray, isn't there anything else to do?

The answer, says Amos N. Wilder, is to go deeper into the problem. The battle, and there is one, is for the minds and loyalties of people. Though prayer and piety are good at all times, and though protest may be necessary in the short run at certain times and places, what is needed is a new sense of loyalty to displace the old loyalties by which too many live.

The New Testament movement, says Wilder, "was a guerilla operation which undermined social authority by profound persuasions. What no overt force could do, it did by spiritual subversion at the level of the social imagination. . . . It was a case of liturgy against liturgy, of myth against myth. . . . Consider the great uproar in Ephesus when the Gospel had deflated the market for the sacred images of its great goddess" (*Theopoetic. Theology and the Religious Imagination*, p. 28).

In a similar way Millard Lind has written that "the worship of the New Testament disciples had a political character. By 'political character' we do not mean the politics of this world, a power politics based on coercion. It was rather a politics of God, whose law for the new community was founded upon the gospel, God's act of selfless love for mankind" (*Biblical Foundations for Christian Worship*, p. 38).

The distinction is important and must inform our discussions on these issues. The activities of the average congregation gathered together on a Sunday morning seem tame. Indeed, often they are too tame, but every worshiping Christian community carries the seeds of revolution. The seeds may be dry and the revolution never grow, but the political implications of the gospel are plain to those prepared to accept them.

Because the words of our prayers are familiar and common, we forget how politically potent they are. The Lord's Prayer is a political rallying cry on the level of "God Save the Queen" or the pledge of allegiance to the U.S. flag! "It is the corporate prayer of a people whose first concern is not for themselves but for the political leadership of God in the world" (Lind, p. 40). On reflection, it seems ironic that in the public school I attended, it was traditional to recite both the Lord's Prayer and the pledge of allegiance. Surely if either one were taken seriously, the other would have to go.

The politics of the gospel is based on the call to leave behind our pettiness and local loyalties and acknowledge the kingdom or rule of God. According to the rule of God, all people are of worth whether they belong to our own tribe or not. As always, tribalism remains possibly the greatest threat to the future of mankind. It is hard for any of us to get beyond concern for our own skins and for the people close to us.

But the gospel calls us beyond these narrow concerns. Tribalism today is a greater threat because of the new sophisticated tools for destroying members of other tribes. But the basic problem is the same. We need people willing to seek peace at great personal risk. Only in this way can we expect that the world will be saved.

The New Testament solution to tribal enmity is the establishment of one new tribe under the rule of God with members drawn from all factions of the old order (Eph. 2:11-16). The 10th assembly of Mennonite World Conference at Wichita, Kansas, last summer was a modest effort by almost any standard. Yet it was a political act of worldwide significance. For here were people from 44 countries come together with no other purpose than to express and celebrate a common faith in Christ. This is the politics of the gospel.—Daniel Hertzler

Gospel Herald

January 9, 1979



ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

Love your body

by Kenneth L. Gibble

What do you suppose Adam (the very *first* Adam) thought when he got his first good look at himself? There weren't any mirrors back then, of course, so no doubt it wasn't until he saw his reflection in a clear lake that Adam had any idea what his whole body looked like. And Adam, being the very definition of what was human, probably responded to that first glimpse of himself in much the following manner:

So, there I am.

I'm not a bad-looking sort, really.

Good set of choppers. Nothing nearly as good as the teeth on that tiger though.

Pleasant enough face. Of course, I'm hardly what you'd call a beauty.

Sure is a lot of skin showing too. I've got less hair than any of the creatures. It would have been nice to have a warm woolly coat like the sheep or to be dressed in the beautiful red

feathers of the cardinal.

And as for strength, well, I can lift rocks and carry them, but I sure don't have the muscle power of the elephant or the pulling strength of the horse.

And this body of mine is slow. Almost any creature can outrun me; in a race with the cheetah I feel like I'm standing still.

Lord, are You sure this is what You had in mind for my body?

Any chance of trading it in on a new model?

Now that imaginary soliloquy of Adam's may have seemed silly to you. And you're right, of course. It was silly. Just as silly as some of the thoughts you and I have had about our own bodies.

The adolescent years are an especially trying time for us humans because it's then we become acutely aware of our bodies. We feel and see physical changes taking place, and what we observe can cause intense anxiety.

There's probably not a person in the world who is perfectly content with his body. While men wish for broader shoulders or better arches on their feet, women long for longer lashes, tresses that are darker (or lighter), more of themselves at some places and less of themselves at other places. And this state of affairs continues throughout life; if anything, it gets worse the older we get. Our hair changes color or it departs altogether. We begin to experience aches, pains, and diseases which remind us that our bodies are running down, getting old, wearing out.

And even in our advancing years there are people to envy. We wish we could be in the same good condition as that of our neighbor who's exactly our age, but whose body seems 10 years younger than our own. We see a picture in the paper of a 90-year-old who goes for a swim every morning and jogs a mile each afternoon. And we think to ourselves: "Why is it that I've never been truly happy with my body?"

Devalue the body? That question has troubled human beings at every time in history. One way of dealing with it has been to devalue the body, to regard it as unimportant, or at best, a nuisance. Of importance in church history was a philosophy quite widespread in the first centuries of the Christian era. This philosophy was known as gnosticism and it held that only the realm of the intellect and the spirit were important. The merely physical was to be despised. Christians who were attracted to Gnostic philosophy began to teach that Christ had not really been human, He only looked human. They believed the human body was too corrupt for God ever to appear in such form.

But the New Testament writers repudiated the Gnostic view. So in John's gospel we read: "The Word became flesh and dwelt among us (Jn. 1:14). And Paul the apostle did not accept the Greek view that at death the soul is freed at last from the body which is its prison house. Paul believed that when we leave our physical bodies behind we are given a "spiritual body" (1 Cor. 15:44). Exactly what this "spiritual body" was like, Paul did not say. But like the other biblical writers, Paul subscribed to the Hebrew understanding that the human body was an important part of God's creation, that like everything else in creation, God saw that it was "good." Genesis says, "God created man in his own image" (Gen. 1:27). And the phrase, "in his own image," refers to the *totality* of "man." In Hebrew thought, the body means the self, the personality, the whole person.

Thus we do well to take a fresh look at the feelings we have about our own bodies. True, neither your body nor mine is perfect, exactly as we might wish it could be. But, on the other hand, our bodies are not merely nuisances which get in the way of the really worthwhile things of life. Like so much of what we have, our bodies are gifts—gifts from God. And so the real question for us ought not be, "Why isn't my body stronger or more beautiful than it is?" but rather, "What will I do with this gift I have from God?"

As with all gifts, we can either neglect and abuse the gift of our body or we can offer it in service to our Lord.

Let's consider the first option. The abuse of the human body is nothing new, but it seems to have reached new extremes in our day.

In some sense, we can speak of a "new gnosticism" today. Recall that gnosticism was a philosophy which downgraded the physical in favor of the spiritual. One evidence of this old idea in modern form came with the growth of the drug subculture of the 1960s. Learned professors and their disciples began advocating the use of drugs in the quest for spiritual enlightenment. The effect these drugs might have on the body was considered inconsequential in relation to the spiritual truth to be gained. For the most part, that kind of "trip-taking" has been discredited, but one result of the whole movement was an aura of respectability given to drug-taking. It came out of the back alley, onto the college campus, and into the suburban living room.

Kenneth L. Gibble is a Church of the Brethren pastor from Harrisburg, Pa.

Gospel Herald

Love your body 17
Kenneth L. Gibble

Miller time for Mennonites 20
Willard S. Krabill

Leadership, servanthood, and power 22
Ralph Lebold

Daniel Hertzler, Editor **David E. Hostetler, News Editor**

Volume 72 Number 2

The *Gospel Herald* was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $11.00 per year, three years for $30.00. For Every Home Plan: $8.60 per year mailed to individual addresses. Eighty Percent Plan: $9.85 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States. Copyright © 1979 by Mennonite Publishing House

In reality, it was nothing more than a sophisticated version of the same tired old reasons people have always given to justify their usage of every kind of drug—alcohol, nicotine, "nerve pills," caffeine. "It helps me relax." "It makes me feel more at ease in a social setting." "It helps me get more work done." We've heard them time and again, we may have used them ourselves, and we conveniently ignore the statistics which tell us that every drug, to a greater or lesser degree, produces harmful effects on the human body.

Another way in which we often abuse the gift which is our body is in the matter of diet. And here it's not so much a matter of deliberately choosing to consume what we know to be harmful as it is habits formed out of ignorance. Our living patterns have changed in the last few decades. More and more we eat so-called "convenience" foods, the premixed, precooked, instant foods adapted to suit our busy schedules. Convenience is one thing, good nutrition is something else. Most of us aren't eating very well. Our diets are high in sugars and fats and preservatives. Without knowing it perhaps, we are mistreating our bodies and those of our children.

But enough emphasis on the negative. For there is another choice we have. Instead of mistreating the body, we can offer it to God "as a living sacrifice," to use a biblical phrase.

We depend on our bodies. It's obvious that the work we can accomplish, whether its purpose be that of providing for our own or our family's needs or of doing acts of good will and helpfulness to our neighbors and loved ones, is dependent to a large degree on our bodily strength. So good health is not just something that's nice to have for its own sake. It is requisite for the fulfilling of our calling as Christians.

Paul, writing in 1 Corinthians, went a step further. He asserted that our bodies were temples in which God's spirit could dwell. As Christians, we are free to do anything we choose, said Paul. But not all things we choose are helpful; some of our choices can enslave us. Your bodies are limbs and organs of Christ Himself, said the apostle (1 Cor. 6:12-20).

So what we use our bodies for should honor Christ. We cannot separate physical acts from the rest of our activity. What we do with our bodies will have psychological and spiritual consequences. And the opposite is true as well. Our mental and emotional state affects our physical well-being.

We know this to be true in our own experience. But usually we never go beyond an intellectual acknowledgment of this truth.

I would like to commend a more ambitious step. I want to encourage you to start *loving* your body. That may sound strange to you. It may even strike you as repugnant. If that is so, then it's because we've been brought up to admire only the bodies of the beautiful people: the lithe, tanned limbs of the young Adonises and Venuses on the television and movie screens.

But I'm not talking about envious admiration of some ideal. I'm talking about learning to love your own body—flat feet, myopic eyes, warts, wrinkles, and all!

Love it for the miracle it is—a flesh and blood machine of incredible resilience and adaptability, an organism so complex that medical doctors are baffled by it far more often than they're willing to admit.

Love it because you've been through an awful lot with it in your lifetime.

Love it because it has enabled you to learn and love and experience life.

Love it and forgive it for the time it has kept you in bed with a wretched cold or the flu.

Love it because it's held up remarkably well considering how you've treated it.

And love it because it is God's gift to you and it is the place where His Spirit may dwell if you will allow Him; and from that dwelling place, the Spirit may smile with your eyes, may speak lovingly with your voice, may offer the hand of friendship and love.

How will you love your body? By caring for it, by treating it with respect, by not placing unreasonable demands on it. God will bless your care, for He has given you this body to serve you and to *be* you during your lifetime on this earth. And I believe—though, like Paul, I can't begin to prove it—that when our lives here are ended, that God will have another kind of body waiting for us.

And though I've learned to be reasonably happy with the body I have now, I have a feeling that my next body is going to be something fantastic.

So will yours!

Reparation

Here where the searing napalm fell,
here where the red bombs burst,
let us plow a field, let us dig a well,
for our brothers hunger and thirst.

Here where the living flesh was torn,
and the bright blood spattered the weed,
let us clear the land of nettle and thorn
and sow it to better seed.

Let us sow contrition from south to north
where guilt is a bitter root;
from east to west may it blossom forth
and bear a peaceful fruit.

Dig, let us dig through hate and pain
till we find a well that shall fill
with living water; for our love is vain
if our brothers are thirsty still.

—Lorie Gooding

Miller time for Mennonites?

by Willard S. Krabill

Anyone who watches television, especially if sporting events are on the "menu," is familiar with "Miller time". It is that respite at the end of a difficult task or a rough day, or that celebration of a task successfully completed when it is time for drinks of Miller beer all around. Among Mennonites the name Miller is so common that for many "Miller time" might rather mean a family reunion, a look at their family or spiritual roots, or a visit to Grandpa Miller. The question is, what will "Miller time" mean for us? Is our previously accepted stance toward the use of alcohol undergoing change?

A decision about the drinking of alcoholic beverages is one of the most important decisions a young person makes. It would be desirable if one could make the decision rationally, with an awareness of all its implications, with concrete data to look at, with 2 + 2=4 kinds of implications and consequences to be considered. However, it is by the very nature of alcohol's effect on the human body and the individual personality that such known implications of one's decision are impossible. The "concrete data" concerning alcohol includes a mass of evidence about its unpredictable effects on any given individual plus a mass of evidence about its disastrous consequences on American society. How then can I decide what to do when urged to drink or when faced with situations in which the use of alcoholic drinks is the accepted and/or the expected thing to do?

In deciding what to do about alcohol in my life, the first thing to remember is that the decision is not one I can make in isolation; it is not a "do your own thing" kind of decision. My decision will affect a lot of people. My example will influence many others, not all of whom will be able to use alcohol "with restraint." Nor can I be sure that I myself will always be able to control my use of it, and then what is the effect on other people? What effect will my use of alcohol have on my friends, my children, my parents, my neighbors, or on the witness of my church? Each of us has to make a personal decision on this issue, but the waves created by that decision make it far more than an individual matter.

Eight factors regarding alcohol. In this brief article I would like to share eight factors which have been most influential to me in making my decision regarding the use of alcohol:

1. Knowledge of alcohol's toxic effects on human tissue, even in small amounts. There is a growing awareness among medical scientists of the damage done by alcohol, and today's medical literature includes a mounting flow of articles about the detrimental effects of alcohol, reminding one of the crescendo of articles about smoking which preceded the U.S. surgeon-general's report of 1964. For example, three years ago few physicians were not even aware of a "fetal-alcohol syndrome," whereas today it is well documented that the latest word is: "pregnant women should not drink!"

Furthermore not just alcoholics, but moderate drinkers may do permanent damage to their bodies, since alcohol contributes to the negative effects of many other diseases,—hypertension and heart disease included.

Alcohol is a depressant drug, the major drug-of-abuse on the American scene, and the one most abused by young people in high school and college as well as by oldsters. In some communities there are even a fair number of alcohol users and abusers in junior high and elementary schools. The human and economic toll from alcohol abuse makes that from heroin, LSD, or cocaine look small indeed. For Americans to accept alcohol use, but then condemn marijuana and heroin use makes no sense at all. What do Mennonites say?

Not only is alcohol addicting, but 10 percent (!) of alcohol users become abusers, that is, addicted to alcohol (and termed "alcoholics"). Furthermore, there is no known way to predict who will become the alcoholic, so complex are the factors leading to this tragic condition. There is no reliable way to teach "responsible drinking," and those among us who suggest that there is are perpetuating a cruel illusion. (To begin with, how much is "too much"? and what does

Willard S. Krabill is college physician and associate professor of health education at Goshen College, Goshen, Ind.

"responsible" mean?)

Alcohol in any amount exerts its depressant effect, especially on the nervous system, slowing reflexes. So even one drink affects one's driving a bit, two drinks affect it more. On the highway, one drink could make the difference between a "hit" and a "near-miss." Half of U.S. auto fatalities and 40 percent of our motorcycle fatalities involve alcohol.

2. *Stewardship of my own body.* The above are representative items illustrating how I can damage my health by using alcohol. The Bible is clear about our responsibility in caring for our bodies.

3. *Concern for others around me.* For instance, I dread the feeling I would have if I would cause another's death on the highway under any circumstances. I dread even more the feeling I would have if I had used alcohol (in any amount) just prior to my involvement in a fatal accident.

4. *Concern for my influence.* My use of alcohol would be influential on others and even *if* (?) I might be able to control my drinking, he or she might be unable to do so, and from my familiarity with alcoholism, I could not live with this responsibility. As mentioned already, overall in American society the rate of alcoholism is one out of every ten drinkers. Among those who drink "with guilt," the rate is regarded to be even higher. In a case I am personally acquainted with, within a circle of five Mennonite boyhood friends, three became problem drinkers (two were clearly alcoholics). Since there is no predictable outcome to the effort to teach "responsible drinking," can the use of alcohol ever really be considered "responsible"?

The example of parents remains one of the biggest factors determining which youths will smoke cigarettes or will use alcohol.

The practice of some parents of keeping beer or liquor in their refrigerators so as to educate their children as to alcohol's proper use has been shown to be an excessively risky practice. It would be valid if education were an effective preventive of alcohol abuse, but, again, for 10 percent or more of individuals who use alcohol, controlled drinking is not possible. I choose not to subject my children to that high a risk.

5. *Concern for the stewardship of our resources* in a hungry world. Jean Mayer, a nutritionist, has stated that the grain used in one year by the U.S. beverage alcohol industry could feed 20 million hungry people. How can Mennonites, with our concern for world hunger be a part of this gross misuse of our food resources by purchasing alcoholic beverages?

6. *Biblical principles.* I am not one of those who believe that the wine at the wedding of Cana was nonalcoholic. It is not necessary to my position of abstinence, however, to believe that Jesus and His disciples never used wine. The twentieth-century world is a far different one from theirs, American society is not first-century Palestine, and the biblical principles such as love for the brother, stewardship of the body, concern lest we cause another to stumble convince me that the Christian's best stance on alcohol is nonuse.

7. *Concern for the corporate witness* of the church. I prefer being a member of a fellowship of nondrinkers, a member of a church with a consistent witness against drug abuse and with a clear witness against the liquor industry and all the evil associated with it (including the lies in its advertising). If this is the church of which I want to be a part, I cannot drink.

8. *Who needs it?* The thought that I keep coming back to again and again is: why would I start? No one has ever shown me a good enough reason to become a user of alcohol, a substance so clearly harmful, risky, and addictive. I have never suffered socially or professionally from my refusal to drink and have rather found my position respected. The social pressure, I feel, is greatly overrated, and if the group we're in "demands" that we drink, perhaps we had better question whether that is a group of which we should be a part.

"To relax," "to feel good," "to be more sociable" are insufficient reasons to me as a responsible Christian to begin a pattern of social drinking. There are far better issues than alcohol use on which I can (and will) make my "statement of Christian freedom," and on which I will resolve my problem with "authority." Again, who needs it? Why start?

Reconsideration now. These are eight of the reasons which have led me to my position of nonuse and which have sustained me in that conviction. This is where I am. Each person will have to decide where to stand. I am deeply concerned that in some Mennonite congregations the use of alcohol is increasingly accepted, and I am even more concerned that there is such a dearth of teaching and preaching on this issue. I am very disturbed that a fair number of students at our church colleges feel major peer pressure to begin drinking and in fact have learned to drink while attending a Mennonite college. It is happening—do we care?

Do we have to await another surgeon general's report (on alcohol) to help us consolidate a stance against this health hazard as has happened for some of us on the issue of smoking? I hope the dialogue, the church education programs, the thoughtful reconsiderations can rather begin now, and that for Mennonites "Miller time" will remain a family reunion time.

Harvest for a field of doubt

One little acorn hidden between rock
Can plunge a root
And crack its prison wide.
Yet, with the first, faint zephyr
Of adversity,
Hope is denied.
Cannot the God who hides spring in a seed
Supply my need? Indeed!

—Charles A. Waugaman

Leadership, servanthood, and power

by Ralph Lebold

The three words in the title of this article are not normally seen as belonging together. We talk easily about servant leadership. However, the idea of power is considered something opposite, as undesirable if not even demonic.

I propose that we begin to look at all three in a positive sense, compatible with our theology of life under the lordship of Christ. For example, in our district conferences we have elected moderators. A moderator serves as a leader with assigned tasks. He is also a servant. He works with us, facilitates the discussion, and calls for action. He has power in view of his assigned role as moderator as well as the power which comes as he earns the respect of the group.

The biblical story recognized the reality of power, describing it in both positive and negative ways. Further the words power and authority often go together in biblical usage. Authority (Greek—*exousia*) in the strict sense means derived or conferred authority seen as a right or privilege. Therefore, it is said to be given. For Jesus and Christians the ultimate authority was God.

Power comes from the Greek word, *dynamis*. The Oxford dictionary says that our English word for dynamite also comes from *dynamis*. In Acts 10:38 it is reported that "God anointed Jesus of Nazareth with the Holy Spirit and with power."

The distinction between authority and power is a fine one and often translators differ on how to translate *exousia*. In a passage like John 1:12 it is not clear whether one should use power or authority (right). "But to all who received him, who believed in his name, he gave power [right, *Williams*] to become children of God" (RSV). Sometimes the two words are used together as in Ephesians 1:21. Christ is set at God's right hand, "far above all rule and authority and power."

Authority and some contemporary meanings. A natural extention in the New Testament is to use the word to refer to the holder of authority. These persons are referred to as ones who function with authority (right). "You know that those who are supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them" (Mk. 10:42, RSV). Authority is the right to act or function within a certain framework with a given mandate. Power is the energizing force in one's functioning. The concepts of authority and power have some important contemporary meanings. We can talk about *conferred, earned,* and *informal* authority with the power that derives from each.

Conferred authority is the act of designating a certain role to a given individual allowing the person to function in prescribed ways. In the Mennonite Church, we have offices of moderator, chairpersons of committees, pastoral leaders, to name a few. The power that goes with the given office is determined in some measure by the manner in which the community perceives the given role. We respect persons, at least in part, because of the office or role in which they serve.

Earned authority and its power come by the influence one achieves over months and years of responsible functioning in one's assignment. It is a sense of being trustworthy, of demonstrating competence. It emerges out of good judgment or the demonstration of common sense. It is experienced as authenticity. The person is credible or believable. It is a power of being "dynamis" or dynamite. It is eye catching.

It commands attention as illustrated in Acts 4:13, "Now when they saw the boldness of Peter and John, and perceived that they were uneducated, common men, they wondered; and they recognized that they had been with Jesus" (RSV). We see this earned authority demonstrated many times in meetings and committees. One person speaks and it has little impact. Another person speaks and somehow the group sits up and takes notice of what is said.

Informal authority and its power is a more subtle form of authority, but is also at work in groups. This expression of power emerges in many ways and at times these persons are more powerful than the designated leaders. The following are two examples of informal use of power.

The pioneer-homesteader syndrome. (A syndrome is a predictable behavior pattern with common characteristics.) The pioneer is the one who breaks virgin soil. He is the person who helps start a new congregation, a new program, or is the old-timer on a committee. The homesteader moves in after the work has begun. There isn't the same emotional investment or way of doing things. The homesteader is often resented since he upsets the status quo. It is not uncommon for the pioneer to hang on to the old and familiar, and power struggles develop.

Either both parties agree to give and take or eventually one party loses interest and withdraws. The pioneer may say, "We've always done it this way. We feel comfortable with what we have." The homesteader may say, "Why are you doing what you are doing? Have you thought about trying this or that?"

Ralph Lebold is conference minister for the Ontario and Western Ontario district conferences.

The silent manipulator syndrome. This person attends the congregational meeting, but sits quietly with arms folded in a semi-sulking position. Occasionally he may read from his Bible. The issue under discussion is controversial and the group knows that silent Uncle Harry is probably against the proposal. In a concern to "take the brotherhood process seriously," the chairman eventually gets uncomfortable enough to ask, "Brother Harry, what do you think?"

Now Harry can speak because he has finally become the chief authority in the congregation. He says, "I'm against the idea." He then proceeds to berate the church for its new ideas and calls them to "just follow the Bible." The mood becomes tense. Eyes drop and there is a general shuffling of feet. People are uncomfortable and so is the chairman. Nervously, he clears his throat and suggests maybe they should let the matter rest for the time being and make it a matter of prayer.

The question: how is power used? It is clear from these illustrations and others that it is not a question of whether persons in the Christian community have power, but rather of how the power is used. Putting it in other language, we ask whether the power is destructive so that it could be described as the power of Satan or is it a constructive use of power so that one might label it as the power of the Holy Spirit?

We now need to ask the question about the relationship between servanthood and power. Again some biblical illustrations may be helpful. The passage from Mark 10:35-45 highlights the difference between the Gentiles' and the servants' use of authority and power. This teaching of Jesus grows out of a request from James and John to have positions of honor in the kingdom. Jesus' reply is that it is not his right to grant that request (10:40), but "it is for those for whom it has been prepared." The other disciples are indignant and it becomes obvious, because of the jealousy and rivalry, that none of them are prepared to deal with the position of authority and the power that goes with it.

Jesus' teaching highlights a crucial lesson which all of His disciples must learn. He tells them that the Gentiles in their use of authority and power see their roles as status which allows the officeholder to be boss over another person. This is not the way for the disciples. Jesus presents a new possibilty for using one's authority and power. It is this: If you really want to be great (a good leader), then learn how to be a servant. The one who takes leadership must not boss or lord it over others, but he must learn how to channel his authority and power in a servant stance.

This then is a key observation on Jesus' teaching. Both groups have the same power or authority at their disposal, but there are different models for use of that authority and power. Status authority sees the office and the power that goes with it as an opportunity "to lord it over" or as we sometimes say "to go on a power trip." The person acts as though he is self-mandated and that he has control over the people or programs. The status authority stance sees an assignment as a power base to do one's own thing. Servant authority realizes the mandate comes from someone else—the Christian community and God.

The servant-power stance recognizes that power and authority is a reality but realizes that this is a vehicle for service. The servant works with people rather than "lording it over." Jesus does not reject the idea of authority and power, but rather provides a new model for channeling the authority and power which is present in every community.

Some implications. There are a variety of implications for the Christian community growing out of what has been said. For one thing, assignment to a leadership office or role does give one authority and power. The challenge is to be a faithful and honest steward of that which is at our disposal. There are times when we go on an ego trip, using our authority as a status symbol to lord it over others. There are times when we are able to use that same authority and power to be a servant in our leadership role. The latter pattern is modeled by Jesus. Ideally, electing people to conference and congregational offices and leadership roles provides an opportunity to serve, but not to rule over others.

Second, authority and power may not always be operational in the designated leader. Where there are groups with persons who distrust one another, who are jealous, or who have deep-seated fears, they may create power struggles as they vie for leadership. This phenomenon emerges in a variety of ways in our church life. Two illustrations were given earlier. We all, at times, find ourselves guilty of feeding this pattern. Even though authority and power come through the office or the leadership role, the real test is whether you can earn the right to function as a leader.

A few of the characteristics of a servant leader who uses his power to serve could be the following:

1. The servant leader is willing to share leadership responsibility with other people. He is open to learn and is pliable. The servant leader doesn't need the last word. He is ready to lead the group even if the direction isn't fully in accordance with his personal wishes.

2. The servant leader is not in competition with others for status, but neither does he back away from leadership tasks and responsibilities.

3. The servant leader has developed sufficient self-awareness of his own needs so as to differentiate them from those of the group. He is aware when he is serving himself and when he is a servant of the group.

4. The servant leader will recognize that his mandate emerges from the community so that he is not isolated from those who called him. Therefore, the task to which he is assigned is "our work," not "my work." A word for those who are not in leadership roles is that we must not put our leaders in a we-they position.

Let us again hear the words of Jesus as a model for ourselves. "Whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For the Son of man also came not to be served but to serve, and to give his life as a ransom for many" (Mk. 10:43b-45). Leaders, you must own the authority and power which is yours, but use it as a servant and not as a lord.

Educators protest actions of Israel on West Bank

Officials of Bir Zeit University on the Israeli-occupied West Bank have released a statement protesting "yet another wave of harassment by Israeli military authorities." Vice-President and Acting President Gabi Baramki—President Hanna Hasir was deported in October 1974—last month released the names of 18 students who have been seized or summoned for interrogation during the past several weeks. Six of these persons are still held in administrative detention without charge or formal arrest.

Israeli attorney Felicia Langer also released a statement reporting that students from Jerusalem, Ramallah and Bir Zeit have been tortured during these interrogations. Langer observed the effects of beatings, strangulation, and hanging by the hands.

Bir Zeit, the oldest and largest Palestinian institution of higher learning, has 1,100 students. Three Mennonite Central Committee interns, Curt Goering and Martha Wenger of Bethel College and John Ebersole of Earlham (Friends) College have studied there as part of peace studies programs. Former West Bank MCCer Jane Quiring, now of Reedley, Calif., received a bachelor's degree in Middle East Studies there in 1977. She was the first American to graduate from the university.

The current harassment at Bir Zeit and elsewhere allegedly includes mistreatment of hundreds of students at military checkpoints. Its purpose is unclear. Students are not being accused of any violent activity or even threatening it. Rather the military seems to be concerned about the attitudes of students and their teachers regarding the "Israeli sponsored autonomy plan" for West Bank and Gaza territories. Students are told they must decide to be "with us or against us"—that neutrality is not possible. The military also promises "money and girls" to students who will become informers.

The university sees this harassment and intimidation as part of a general process directed against Arabs throughout Palestine. As a national university, Bir Zeit feels singled out "for exemplary punishment to provide a warning to Arabs throughout Palestine."

The university is also insensed by the way Israeli military authorities have confiscated books belonging to students and the institution's library. These have all been approved at a prior time. The university library has not been allowed to subscribe to over 70 scholarly periodicals published in the Arab World.

Interestingly these are available at the Hebrew University library (along with 300 others) in Jerusalem. During the recent Palestine Week several visiting lecturers and a folk singer were forbidden to appear at the university by the military authorities.

This harassment has not yet been reported in the Israeli press although the *International Herald Tribune*, published in Paris, covered the story on Nov. 28. Attorney Langer, speaking as "an Israeli citizen, wife of a victim of Nazi violence, and as a human being," reported how offended she was by conditions in the Ramallah prison.

In a letter to Minister of Defense Ezer Weizman, the official responsible for the military government, Langer asked for an immediate impartial investigation into the misconduct of the military authorities.

Bir Zeit University, founded by a well-known Palestinian Christian family, has been a strong center for Palestinian culture and political opinion. Students and faculty have suffered acts of violence and intimidation during each of the past five years. Bir Zeit has issued a "call upon all universities and concerned institutions everywhere to support Bir Zeit University's struggle to maintain its vital academic freedom and independence."—John Lapp

Resignation, budget cloud peace office future

Hubert Schwartzentruber has submitted his resignation as associate secretary for Peace and Social Concerns with the Mennonite Board of Congregational Ministries, Elkhart, Ind., effective this coming summer.

The MBCM Board of Directors has not yet decided whether to replace him with a full-time person or whether budget limitations may require a three-quarter or half-time appointment.

Schwartzentruber and his wife, June, who has been serving as office secretary for the Indiana-Michigan Conference (MC), have



June and Hubert Schwartzentruber

accepted an invitation from the Ontario Conference Mission Board to serve together as a church-planning resource team in Ontario.

A native of Ontario, Schwartzentruber has served with MBCM since 1972 as a churchwide teacher and coordinator in peace and social issues. Prior to this Hubert and June gave pastoral leadership in the Bethesda congregation in St. Louis, Missouri, from 1957 to 1972.

Schwartzentruber's resignation follows that of Harold Regier, Hubert's counterpart in the General Conference Mennonite Church, who will also be terminating next summer. MBCM is exploring the possibility of the two groups sharing one or two peace and social concerns staff. One suggestion is to have a person of Mennonite Church background serve both MC and GC congregations east of the Mississippi River from the Elkhart office, while a staff person of General Conference background serves both constituencies west of the Mississippi from the Newton, Kan., office.

Spanish radio spots result from workshop

The radio committee of the Spanish *Concilio* of North America sponsored a radio workshop in late October to train persons in using radio for outreach. Three 60-second radio spots were produced during the workshop, which was held at Goshen (Ind.) College Oct. 30-31.

The three spots are being reproduced at the Spanish broadcast (JELAM) office in Puerto Rico and will be mailed to Spanish churches in North America for placement on local stations as a community outreach ministry.

Serving as consultants for the workshop were Lucio Casas, a radio pastor in Argentina who spent some months in the USA;

Armando Hernández, executive director of JELAM and a former radio pastor in Colombia; and Ramón Nieves, a pastor from Puerto Rico and formerly involved in radio in Cuba.

Workshop participants received training in the theory of radio communication, script writing and editing, radio speaking and recording, tape editing, and in analyzing radio programs. Among the persons attending the workshop were four U.S. pastors who have radio programs and five other persons who are interested in starting a radio ministry.

CIM debates role of Mennos at Urbana

The election of officers and debate over Mennonite participation in "Urbana '79" highlighted the semiannual meeting of the Council of International Ministries (CIM) at Cabrini Contact Center, Des Plaines, Ill., Nov. 27-29.

The group elected Edgar Stoesz chairman for the next two years and James E. Bertsche, vice-chairman. Howard Habegger is the retiring chairman.

The evaluation and planning of "Urbana," the Inter-Varsity missionary convention held every three years at Urbana, Ill., triggered a lively discussion. Willard Roth reported that in 1976 at least 600 Mennonite and Brethren in Christ students had been part of the 17,000 young people at Urbana and that Mennonite seminars had been held on peace, mission strategy, and other topics, but that organizationally there was room for improvement.

Vernon Wiebe, executive secretary of Missions/Services of the Mennonite Brethren Church, pointed out that while the main purpose of Urbana for the evangelical churches is recruiting missionaries, his board has not been getting workers that way. Nevertheless, he favored going to Urbana because: (a) we want to be where our young people are and identify with this larger cause and (b) we care and want to counsel with students from our constituency. Most of the thirty CIM participants seemed to agree that Urbana has its shortcomings, but the mass rally does create vision and motivation for mission.

CIM acted to set up a six-member Brethren in Christ and Mennonite Urbana Planning Committee to coordinate total presence and participation at Urbana '79. Three persons on the committee—Lowell Detweiler, John Sommers, and a Brethren in Christ representative—were designated by CIM. The Mennonite Student Services committees are to name three.

Another agenda item of special interest was the report of Samuel and Emily Mohono of Lesotho, Southern Africa. The Mohonos were visiting Mennonite churches and agencies in Canada and the United States. He is secretary of the Lesotho Bible Society and both are active leaders in an African Independent Church (AIC). In introducing Brother Mohono, James Bertsche, secretary of Africa Inter-Mennonite Mission (AIMM), referred to him as "a gracious, knowledgeable and outgoing Christian." Samuel Mohono has been very helpful to AIMM in its mission outreach in Lesotho. He is the son of a co-founder of one of the independent churches of Lesotho, the Church of Moshoeshoe.

Samuel Mohono traced the history of the AICs and said that there are three areas of Christian life that need special attention: spirituality, which the AICs seem to have in abundance; knowledge of God's Word, often neglected by the AICs, who lack opportunity for Bible training; and strong and harmonious interpersonal relationships. A balanced Christian life shows all three qualities, Mohono said.

Also at the meeting, a panel consisting of James Bertsche, Howard Habegger, Edgar Stoesz, and Paul N. Kraybill discussed and evaluated the consultation on Mennonite and Brethren in Christ world mission held at Hesston, Kan., preceding the Tenth Mennonite World Conference. The big words at Hesston had been "selfhood" and "mutuality." Participants asked what that meant concretely and how these two concepts are to be made visible in mission programs and strategy.

The churches in Asia, Africa, and Latin America obviously seek relationships but they must be the kind that help them discover and enhance their own selfhood. They insist on mutuality in giving as well as in receiving. Edgar Stoesz observed, "That doesn't come easy to us with our one-way delivery systems." One example of the contributions of younger churches is the collection of stories from Asia, Africa, and Latin America used in The Foundation Series.

Preceding the CIM meetings, several task forces met to consider special area concerns. Meeting for the first time, the East-West Task Force heard an encouraging report from Waldo Neufeld of MCC (Canada) on the recent Canadian choir tour to the Soviet Union. Ken Weaver of Mennonite Broadcasts, Inc. reported on the radio ministry to Russia. Peter J. Dyck informed the group about the MCC Study Tour under direction of Walter Sawatsky planned for May 1979 and for which applications are still being received. The Task Force discussed at length the *Umsiedler*, the need for a Bible commentary in the Russian language and the problem of the so called "noisy missions," the Bible smuggling agencies. It was agreed that information, especially on the lawsuit between Underground Evangelism and Richard Wurmbrand's Jesus to the Communist World, Inc., should be made available to editors of Mennonite and Brethren in Christ church papers.

Eastern Mennonite Board of Missions reported on progress in initiating a church-planting ministry in Venezuela while the Conservative Mennonite Mission Board and the Evangelical Mennonite Church (Fort Wayne) announced their interest in extending their work to new areas.

What is CIM? One explanation could be that it is the former Council of Mission Board Secretaries (COMBS) and MCC, Another that it is like the ten tables around which the representatives of ten or more mission and service boards sat at Cabrini. Because the tables were round, they didn't touch. Each was a self-contained unit. Yet all together they formed a circle making a whole.

Wilbert R. Shenk, overseas secretary for Mennonite Board of Missions, Elkhart, Ind., is secretary of CIM. The group will meet again on May 7 and 8, 1979, in Elkhart, Ind.—Peter J. Dyck

Camping board cuts services, executive office

The Board of the Mennonite Camping Association has recommended discontinuing board services and the half-time office of MCA executive secretary, due to lack of funds. The board also recommended that its own future function be limited primarily to planning self-supporting biennial conventions, with regional workshops on off years. Recommendations were made at the board's Nov. 12-13 meeting.

The actions at the meeting had been under discussion by board members and executive secretary Virgil Brenneman since 1975. The recommendations, approved by a mail vote of the MCA membership, were necessitated because income from subsidies and membership fees never covered the expense of maintaining the executive secretary position. Cutting staff time back to one fourth was not considered a viable option by the board because this required the present income and board members felt under pressure to reduce camp membership fees.

In its recommendations, the board also released the Mennonite Church's Christian education boards from any further financial subsidy of MCA but urged them to continue their "support of church camping as an integral part of congregational ministries and to provide for their representation on the MCA Board by a staff person charged with church camping interests."

The executive secretary position of MCA began in 1963 and had been one-fifth to one-quarter time until 1975 when the present half-time arrangement went into effect by request of a 1974 members meeting. The increased staff time made possible the

upgrading of the quarterly MCA *Newsletter*, now to be discontinued. As executive secretary, Virgil Brenneman also developed the MCA logo, coordinated MCA conventions, workshops, and seminars, and applied for and received a Schowalter Foundation grant for a camping curriculum study and several subsequent workshops. He was also involved as a member with the Committee on Outdoor Education of the National Council of Churches, the Church Council of American Camping Association, and Christian Camping International.

Black family life focus of seminar

Temple University, Philadelphia, Pa., provided an urban setting for the Black Christian Family Living Leadership Training Seminar. Held Oct. 13 to 15, for black and integrated congregations of Region V, the seminar was sponsored jointly by the Mennonite Board of Congregational Ministries and Philadelphia Urban Link, with conference support.

The seminar was designed to equip pastors and lay persons in identifying family life needs and determining resources and congregational models for meeting those needs in the congregations and communities where black families are involved. Approximately 60 persons participated during the weekend, coming from Florida, Virginia, Pennsylvania, Connecticut, Ohio, Indiana, New Jersey, and New York.

Resource persons included Willie Richardson, a Philadelphia pastor, counselor, and seminar leader, and Joseph Daniels, a Christian professor of psychiatry from Newark, N.J. Areas covered during the seminar included marriage, lifestyle, family communication, financial and time management, family crisis, and sex education.

Richardson provided an overview of the family's relationship to God, to other significant persons, and to society. Richardson emphasized the need for better communication in all relationships to help ensure that persons understand each other. Good understandings early in relationships could help to prevent unhappy engagements and marriages, and reduce the potential for divorce.

"I appreciated the positive emphasis on the single experience—whether permanent or temporary," said participant Fred Pittman, Jr. Richardson recommended dedicating one's life to God and allowing God to lead in the direction one's life should take, whether remaining single or choosing marriage.

Richardson suggested that financial wisdom education for blacks must begin at a different level than for whites. Whites write books regarding planning and budgeting. Blacks need information concerning gift discernment and occupational choices prior to books on planning and budgeting. Financial freedom—becoming debt-free—must be worked at; it may take time, but a balanced budget can be planned.

Daniels explored family communications, sex education, family crises, and lifestyles. He suggested that persons are essentially products of their heredity and environment. One's race or color, sex, physical attributes, and intelligence (to a degree) are determined by heredity. A person's early environment is his breaking-in period. Scars occurring during the first three to five years of life are hard to erase. Sociological influences at all ages continue to influence a person's development: education, community, family relations. Persons with deep roots (spiritual values) are better able to withstand traumas than are those without such roots.

Daniels emphasized the importance of pastors and parents being able to identify personal and family crises. We can *anticipate* certain crises in persons' lives such as birth, puberty, marriage, menopuase, old age, and death. And if parents go through one crisis (e.g., menopause) at the same time children are experiencing another (e.g., adolescence), the situation is compounded in the family.

Many thanks go to the members of the local planning committee: Frances Jackson, William and Charlotte Jackson, and Freeman Miller, of Philadelphia; Evelyn Brown and Samuel Walters, New York City; and Herman Washington, Norristown, Pa. Planning for the seminar was initiated by Beulah Kauffman, associate secretary for Family Life Education, MBCM, and Dwight J. McFadden, Jr., Office of Black Concerns, Mennonite Church General Board. A grant to MBCM from MMA Fraternal Funds helped to finance this event.—Eugene Seals, Dayton, Ohio



Jan Gleysteen, John and Roma Ruth, first Mennonite historical research trip, July-Aug. '69

Ruth, Gleysteen to review church heritage

John Ruth and Jan Gleysteen will conduct an Anabaptist Heritage Retreat at Laurelville Mennonite Church Center the weekend of Feb. 23-25. Ruth, of Harleysville, Pa., is sponsored by Heritage Productions, of Franconia Conference, and devotes much of his time to writing and filmmaking. Gleysteen, of Scottdale, Pa., an artist at the Mennonite Publishing House, has concentrated on popularizing the Anabaptist story through slides, lectures, and writing.

The retreat will be a weekend of storytelling and slides, with more detail possible because of the relaxed pace of the weekend. There will be opportunity for questions and answers. Discussions on the Anabaptist vision for today will be held around the fireplace in the meetinghouse. Gleysteen says that the retreat leaders are just as concerned about contemporary issues as they are about the facts of history.

Ten years ago, a group of concerned people met in a motel room at Laurelville to launch what has become a movement toward understanding Mennonite Church history.

The last heritage study retreat was held five years ago, according to Gleysteen.

Missions year in review

A new radio program, belt-tightening, international visitors, and staff changes figured in the news of 1978 from Mennonite Board of Missions, Elkhart, Ind.

The year was a time for program committees to review their activities in light of the Board's working statement, *A Theology of Mission in Outline*.

Mennonite Broadcasts decided to stop production of the Sunday radio program, *The Mennonite Hour*, in favor of a 2½-minute daily, *In Touch*, released Jan. 1. MBM family deaths during the year included James Lark, veteran home missions worker, Harvey Graber, missionary in Brazil; Rebecca Mae Yoder, daughter of missionaries to Japan, Marvin and Neta Faye Yoder; and S. J. Hostetler, retired missionary to India and West Africa; and Earl Buckwalter, former executive committee member.

MBM administrators, committees, and directors at each meeting were faced with planning that could not be funded. Higher costs have exceeded the growth in contributions for a number of years.

Staff positions for a photographer and secretary of audiovisuals were eliminated. Plans called for closing the Board's darkroom in January 1979 and reorganizing the production department for more limited printing and copying services with purchase of outside services as needed.

MBM and conference-sponsored mission rallies in Florida, Oregon, Pennsylvania, and Ontario identified the opportunities, issues, and challenges for mission today.

At the Ontario Mission Rally, missionary Charles Shenk from Japan, said, "I believe that the mission approach of the Mennonite Church—unlike some other denominations—has in the past, and even more in recent years, taken people and their culture seriously, with its emphasis on community, discipleship, and peacemaking."

A message from the 30 Argentine Mennonite visitors who were at MBM offices following Mennonite World Conference, said, "We are the result of your mission work. Thank you for giving us life."

In Philadelphia, Pa., a peacemaking seminar sponsored by MBM, Mennonite Board of Congregational Ministries, and the Philadelphia Mennonite Council was canceled for the lack of response.

John Sauder, personnel manager of Sauder Woodworking, Archbold, Ohio, joined the MBM staff as office manager. Ken Schmidt, administrator of Pioneers Memorial Hospital, Rocky Ford, Colo., became associate secretary for Health and Welfare. Dianne Springer was named VS placement counselor.

Resignations announced effective in mid-1979 include: Dorsa J. Mishler, secretary of Personnel; Luke Birky, secretary of Health and Welfare; and John E. Eby, secretary of Relief and Service. A search was begun to find a new executive secretary to replace H. Ernest Bennett by October 1980.

Two staff members had books published in 1978: Tilman R. Smith, *Boards: Purposes, Organization, Procedures* (Herald Press); and Arthur McPhee, *Friendship Evangelism* (Zondervan).

Ohio and Eastern Conference had the largest number of persons serving in Voluntary Service (34), followed by Indiana-Michigan (32), and Franconia (24). The number of VSers at year-end (228) was up 30 from the previous year.

Voluntary Service unit directors came to the Board's home office for a leadership seminar. "We can't say the way leadership goes is the way the unit goes, but it's a key," said orientation director and regional administrator Dick Lehman.

Rick Mojonnier came on deck to fill in for a year while the secretary for Student and Young Adult Services, Hubert Brown, pastors Calvary Mennonite Church in Inglewood, Calif. Rick did an extensive survey to guide activities during the year. Young adults identified top seminar interests as biblical interpretation, human sexuality, professionalism, and how to share one's faith. The 1978 census of young adults and students rose to 3,500 persons.

Frontier Boys Village Board decided to close its residential facility near Larkspur, Colo., when the State Department of Social Welfare did not pick up the per-child cost of providing services. At year end the Frontier Board was studying areas of unmet need in children's services in Colorado for a possible nonresidential program.

In India, Union Biblical Seminary celebrated its 25th anniversary with groundbreaking for a new complex at Pune, near Bombay. Jan. 29 was the 25th anniversary of the observance of World Leprosy Day. Spanish broadcasting in Latin America entered its 31st year with JELAM responsible for a $135,500 program.

Local Boards appointed by MBM or conferences received approval of loans totaling $21 million from the U.S. Department of Housing and Urban Development to build retirement apartments for elders.

Changes in Home Missions included the move of Lupe De Leon to secretaryship, appointment of Edward Taylor as associate secretary, and Reuben Savanick as director of deaf ministries.

Retirement came for staff members Esther Graber, Ruth Boyer, and John Lehman.

For Leroy Yoder, assistant treasurer, the year's high points included the exchange with missionaries whom he sent paychecks every two months. A number of missionaries returned part of their allowances as contributions, he said.

The first MBM workers located in Ivory Coast and Ireland.

And in Arizona, New Mexico, and Texas, the search continued for three VSers—Joe and Stephanie Guhr and Darlis Clemens—and the pilot—Don Slabaugh—of a small aircraft that disappeared on Dec. 20 in a flight from Phoenix to Amarillo, Tex. The group was flying to Newton, Kan., home for the Guhrs and meeting place for Darlis for a ride home to Ithaca, N.Y., for Christmas. As of December 27 no signs of the group had been found.—John Bender

Term gives students Mid-East perspective

Interaction with Arabs and Israelis and visits to biblical and historical sites highlighted EMC's Jerusalem term for 35 students and their faculty sponsor couple this past fall.

Calvin Shenk, associate professor of church studies at EMC, and his wife, Marie, administrative assistant in the dean's office, were parents, teachers, guides, and advisers for the students who participated in the cross-cultural experience from Sept. 11 to Nov. 16.

The students spent two days in Salunga, Pa., for orientation and discussion prior to leaving for the Middle East. They also read Frank Epp's book, *Whose Land Is Palestine?* and several selections on the Islamic religion.

The group arrived in Jerusalem on Sept. 18. "One of the hardest things for the wearied students to get accustomed to," Shenk commented, "was the 4:00 a.m. Islamic call to prayer sung out from the local minarets without fail each morning. Who had managed to sleep through the predawn calling was often the topic of conversation at the breakfast table," he quipped.

Although Shenk believes some students were "disillusioned" with the many nominally religious Muslims, most were impressed with the complexities of the religion and the type of involvement needed for Christian witness in an Islamic setting, he added.

After a five-week Jerusalem stay the group spent four days in Jordon visiting the capital city, Amman, and taking day trips to Petra, Jerash, and other sites. Cairo, Egypt, was the next stop on the students' itinerary. There they studied the Coptic Orthodox Church and viewed Egyptian landmarks including the Mohammed Ali Mosque and the Giza pyramids. The group finished its travels with several days in Greece and Italy and six free days in Europe.

Larry Litwiller, a junior Bible major from Au Gres, Mich., said when he left for Jerusalem term he had fairly strong pro-Israeli feelings "but now I know that is not necessarily the most just way to feel. After meeting and talking with Palestinian people I see many different sides to the problem more clearly," he reflected.

Professors to lead U.S., Europe seminars

While students at the Associated Mennonite Biblical Seminaries, Elkhart, Ind., spend January in study in four on-campus courses, some of their professors will be participating in the Seminary-Without-Walls program in seminars across the country and in Europe.

During Interterm, Jan. 8-26, on campus course offerings will include Psalms and Hebrew Poetry taught by Jake Enz, Anabaptist History and Theology by C. J. Dyck, Church and Ministry by Ross T. Bender, and New Testament Evangelism by Jake Elias.

Meanwhile, Marlin Miller will be in Europe Jan. 2-31, teaching at a Theology Students Seminar at the European Mennonite Bible School at Bienenberg and at a seminary on "Church and Peace" with German Protestant pastors near Frankfurt, Germany. He will make other visits in Paris, Amsterdam, and London.

Millard Lind will lead a Bible study, "Peace and Civil Responsibility," in Wichita, Kan., hosted by the Lorraine Avenue Mennonite Church and the Church of the Servant. Later he will be at New Oraibi School, Oraibi, Ariz.

Other professors are participating in weekend or day-long seminars. Howard Charles will speak on the Holy Spirit at Wellman, Iowa. Dave Augsburger will examine "Human Nature in Biblical and Psychological Perspective" at Eastern Baptist Theological Seminary. He will also be in Lombard, Ill.; Lancaster, Pa.; Manchester College in northern Indiana; and Bacone College in Oklahoma for short assignments.

Henry Poettcker will be speaking at the Iowa-Nebraska Conference, Kalona, Iowa, and in Moundridge, Kan., at the West Zion Mennonite Church. Peer counseling and marriage enrichment will have Paul Miller's attention for two weekends. Willard Swartley will be concentrating on Male/Female Relationships at Eastern Mennonite College's Continuing Education Seminar. Orlando Schmidt will speak at Oak Grove Mennonite Church, Smithville, Ohio, and at Akron Mennonite Church, Akron, Pa.

mennoscope

Rockhill Mennonite Community has several staff openings. Job descriptions and additional information are available from: Randy Shelly, administrator or Beatrice Eckert, Director of Nursing, Rockhill Mennonite Community, Box 21, Rt. 152, Sellersville, PA 18960, phone 215-257-4674.

Samuel W. Zeiset, Rothsville, Pa., was ordained on Dec. 17. He will serve the Habecker congregation. In the same service, Norman C. Shertzer was installed as a minister of the Habecker church. The ordination and installation were in charge of Ivan D. Leaman and Abram H. Charles.

Carl L. Smeltzer will serve as interim pastor of the Sugar Creek congregation, Wayland, Iowa, from Jan. 1 to Apr. 7. His address remains Box H, Kalona IA 52247.

Philip Kreider has been installed as pastor of the Bethany Mennonite Church, Albany, Ore. Assisting in the Aug. 27 installation service were James Lapp, conference moderator; Harold Hochstetler, conference minister; Percy Gerig; Marcus Smucker; Ivan Roth; and Alfred Burkey.

Ralph and Genevieve Buckwalter, pioneer workers in Japan with Mennonite Board of Missions, Elkhart, Ind., arrived in Washington, D.C., Dec. 19. Ralph, who is suffering from melanoma, had his first examination on Dec. 21 at the National Institute of Health in Bethesda, Md. Genny is staying with daughter Rosemary and son-in-law Ray Hershberger at 3435 Brown St. NW, Washington, DC 20010. Japanese Mennonites, who had urged the MBM couple to return to the USA, sent them off with round-trip plane tickets and $3,000 in love gifts.

Leadership training in the Mennonite churches of Argentina, Uruguay, and Paraguay keeps missionaries Frank and Anna Byler almost constantly on the move. From their home in the central Argentine city of Bragado, the 31-year veteran workers with Mennonite Board of Missions, Elkhart, Ind., travel by train, car, plane, bus, ship—and on foot—to reach the scattered churches in the three countries. During a recent 10-day assignment in Choele Choel, 500 miles south of their home, Frank presented a study series on "Bible Reading and Interpretation," while Anna introduced a Bible reading chart which she has developed.

A sales increase of 70 percent during the past year has been recorded at the two Mennonite bookstores in the Federal District of Brasilia. Manager Otis Hochstetler, a worker since 1966 with Mennonite Board of Missions, Elkhart, Ind., explained, however, that the "real" increase is about 20 percent when Brazil's skyrocketing inflation is taken into account. His wife, Betty, who is taking part in a self-study of the bookstores' operations, is "optimistic about the possibilities for the future." The church operates related bookstores at Campinas and Ribeirao Preto in addition to Brasilia and Taguatinga under the trade name Liuraria Crista Unida (United Christian Bookstores).

Mennonite Board of Missions, Elkhart, Ind., seeks applicants for positions as secretary for Health and Welfare and secretary for Relief and Service. Current divisional heads, Luke Birky and John Eby, have accepted new positions; Luke as administrator of Albany (Ore.) Mennonite Home and John as country director for Mennonite Central Committee in Botswana. Prerequisites for either MBM assignment include knowledge of and commitment to the mission of the Mennonite Church and experience and training in the area of responsibility. Both positions are open in June 1979. MBM will share job descriptions, qualifications, or other information with candidates or other interested persons. Inquiries and referrals may be made to Dorsa J. Mishler, personnel secretary, MBM, Box 370, Elkhart, IN 46515.

Address correction for James and Jeanette Krabill, workers with Mennonite Board of Missions, Elkhart, Ind.: 08 B.P. 2120, Abidjan 08, Ivory Coast.

Jon and Ruth Beachy, overseas mission associates in Paraguay with Mennonite Board of Missions, Elkhart, Ind., arrived in the U.S. on Dec. 21 after first being denied entry into their home country. As they left Paraguay, the couple was informed of an error in legal documents for their adopted daughter, Heidi. They proceeded to Canada to work on the problem from Toronto. After nine days of waiting, frustration, and contradictory instructions from officials, the Beachys were given permission to enter the USA when a senator in Jon's home state of Pennsylvania intervened on their behalf. Jon and Ruth will be studying at Associated Mennonite Biblical Seminaries, Elkhart, Ind., and nearby Notre Dame University.

Gerald E. Weaver, Collegeville, Pa., has been appointed to the Board of Trustees of Christopher Dock Mennonite High School, Lansdale, Pa. A graduate of Lancaster Mennonite School and Ursinus College, Weaver is branch manager of a local bank and chairman of the school finance committee.

Mennonite Disaster Service has mobilized workers to assist communities in disaster areas in Kentucky, West Virginia, and northern Louisiana. More than 4,000 families in 33 Kentucky counties and five West Virginia counties have suffered in flooding that began early in December. MDS leaders and crews are working with American Red Cross in emergency cleanup operations. Beachy Amish Mennonites and Old Order Amish groups from the Guthrie area are assisting in the western Kentucky cleanup. Repairs and reconstruction projects will continue at scattered points after the holidays. In northern Louisiana MDS is working at Monroe and Bossier City, where recent flood and tornado damage was centered. MDS has appropriated $7,000 from its emergency reserve funds for support to these operations. Short-term volunteers will be needed at all locations for several months.

Is There No Peace? a play by Lauren Friesen, pastor of the South Seattle Mennonite Church, will be published this month by Crockett and Howe Press. The play deals with alternatives available in situations which involve life and death. Proceeds from the sale of the play will be given to the work of the Seattle Mennonite Voluntary Service units. Copies, at $2.00 each, may be ordered from Seattle Mennonite Voluntary Service, 1715 15th Avenue, Seattle, WA 98112.

"Jeremiah is a rich book, but for many it is a closed book," says Ernest D. Martin, author of *Jeremiah: A Study Guide for Congregations*. "Along with much of the Old Testament it is ignored as baffling, incomprehensible, and not relevant for us." Though not a commentary, Martin's new 13-lesson workbook is an attempt to help explain Jeremiah. The study guide arises out of the author's conviction that "with a little help students of the Bible can not only make sense out of Jeremiah, but find it an exciting book." Ernest D. Martin, pastor of the Midway Mennonite Church, Columbiana, Ohio, drew on many years of pastoral teaching and seminary work to prepare these study helps. He combines biblical scholarship with exercises that a committed lay person can follow to discover the meaning of this book and Hebrew prophet. The material is prepared for congregational settings but could also be used in Bible college or church high school classes.

Laurelville Mennonite Church Center has an immediate paid opening for a secretary-receptionist for its front desk. In addition, the center will need a VS person to assist in the kitchen and another to assist in the maintenance department beginning next spring. Interested persons may contact Clayton Steiner at Laurelville, 412-423-2056.

Elizabeth and Willard Barge of Hesston, Kan., left the U.S. on Dec. 13 for a term of service in London, England, with Mennonite Board of Missions, Elkhart, Ind. They are working as houseparents at the London Mennonite Centre which serves as an international student residence, meetinghouse, information center on faith and activities of Mennonites, and contact point for missionaries and service workers en route to or from assignments. Their address is 14 Shepherds Hill, Highgate, London N6 5AQ, England.

Dale Weaver of Leola, Pa., was elected treasurer of Mennonite Economic Development Associates (MEDA) in a special meeting of the Board of Trustees held in Chicago on Dec. 8. Weaver succeeds Olen Britsch of Archbold, Ohio, who died on Nov. 11. Britsch served as treasurer of MEDA for 20 years.

The Pinto Mennonite Church, Pinto, Md., has commissioned T. Wilson Blake, Lawrence Brenneman, and Wayne Yoder as a pastoral team to serve the congregation in the absence of a pastor. Overseer Walter Otto was in charge of the Nov. 26 commissioning service, assisted by Irvin Weaver, conference minister for Allegheny Conference.

Hesston College needs a business administration instructor and a sociology instructor. Qualifications for the business administration position: Master's degree required, business experience preferred. Qualifications for sociology applicants: Master's required, cross-cultural experience preferred. Both jobs are available in August 1979. Interested persons should send a letter of application and résumé by March 1 to: Office of the Dean, Hesston College, Hesston, KS 67062, or call toll free (800) 835-2026.

An assistant archivist is needed by the Mennonite Historical Committee beginning on June 15. Archival training is not required. A degree (BA) in history or English, with a strong interest in Mennonite history, is recommended. Languages as well as archival or library training or experience would be useful. Inquiries should be sent by Feb. 1, to: Leonard Gross, director, Archives of the Mennonite Church, 1700 S. Main St., Goshen, IN 46526 (or call: 219/533-3161 Ext. 327).

Edward E. Thornton, professor of psychology and religion at the Southern Baptist Theological Seminary, Louisville, Ky., will be one of the main program persons for the Pastors' Workshop to be held at Associated Mennonite Biblical Seminaries in Elkhart, Jan. 29 to Feb. 1. Thornton will address two main topics at the workshop. The first will be: "Beyond Piety and Professionalism: Toward a Personal Synthesis," with two successive sessions dealing with "Understanding the Spiritual Journey." The second topic will be: "The Pastor as a Professional Person of Prayer." Subtopics are "Motivation for the Spiritual Journey" and "Discipline for the Spiritual Journey." Persons interested in attending the workshop can write to: Director of Continuing Education, Associated Mennonite Biblical Seminaries, 3003 Benham Avenue, Elkhart, IN 46514.

New members by baptism: two at Hicksville, Ohio; one at Trinity, Glendale, Ariz.; two at Columbia, Pa.; one at Mountville, Pa.; three at Habecker, Lancaster, Pa.; 9 by baptism, one by confession of faith, and one by reclamation at Masonville, Washington Boro, Pa.; one at Rohrerstown, Pa.

Special meetings: B. Charles Hostetter, Harrisonburg, Va., at Salem, Ore., Jan. 11-14. **Roy D. Kiser,** Stuarts Draft, Va., at Hartville, Ohio, Jan. 28-Feb. 4.

readers say

The article by Henry Shank "A Celebration fit for the Lord" (Dec. 12), is interesting and timely, since celebrations are the order of the day around Christmas time. Occasionally the real purpose of the birth of Christ is lost sight of because of costumes, decorations, and drama.

Shank almost leaves a similar impression when he states: ". . . a tired peasant girl carrying incognito the unheralded Prince. . . ." According to the incarnation record, several people were aware of this significant and supernatural event. Also I see a problem with pinpointing the place of the birth as a dark dismal cave, rather than an ordinary manger, which suggests a stable, a most natural adjacent building to the crowded inn. In my small library there are only ten English versions of the Scriptures: all of these ten, in Luke 2:7, use the term manger rather than cave. A friend of mine who has been in that notable cave Shank refers to, after preaching many years, said: "I still prefer the stable-manger idea."

Shank also at least intimates that Jesus was God. Paul states expressly that ". . . Christ was the image of God" (2 Cor. 4:4). An image is never the real thing, it merely represents the real. Paul leaves the Trinity a viable unit. This does not convey the filial relationship of "Father and Son," according to John 3:16 et al. God and Jesus appear to be one in purpose only; God is a Spirit, Jesus is a man. A two-person trinity would be a monstrosity, since tri requires three.

We are not commanded to celebrate Christmas; it is a voluntary idea, and appropriate; but we need to keep it a fit celebration (or acceptable) to the Lord.—**S. C. Brubacher, Cambridge (P) Ont.**

° ° °

After reading James M. Lapp's article "Mark—the Gospel Without Christmas" I thought that it was good to know that it's possible for a Mennonite to question the celebrating of the Christmas holiday, as most Christians celebrate it. Yet, biblically speaking, he didn't elaborate enough.

Granted, in each of the other three gospels we find accounts of Jesus' birth and the rejoicing that it brought. But do you find anywhere in the Bible a continual, yearly celebration of the day Christ was born? No, God had no intention of our idolizing and adulating Him as a Baby, nor of our celebrating His birth as a holiday.

Why don't Christians wake up to the fact that Christmas is a man-made holiday, not ordained by God? All you need do, brothers and sisters, is open your encyclopedia to find the pagan origin of Christmas. It was absorbed into Christian practices through the Roman Catholic Church long after Christ's death and resurrection. The word "Christmas" itself should be enough to tell you it's a holiday abhorred by God; being a combination of "Christ" and "mass," implying that Christ dies repeatedly for our sins, as is evidenced in the Catholic Mass.

True, Mr. Lapp, we shouldn't let this holiday season pass without renewed recognition of Jesus as the Son of God; but then a day shouldn't pass without our recognizing this fact, nor without our renewing our faith and loyalty to Him. He not only welcomes our worship and praise, but deserves it daily; and expects us, as Christians, to minister his redemption daily. We don't need a worldly holiday to let people know that Jesus is our Lord or to renew our commitment to Him.—**Kathy R. Mow, Elkhart, Ind.**

° ° °

If Millard Lind's analysis of the New International Version of the Bible was influenced or "affected" by his interest in the original Greek and Hebrew (G.H. Oct. 17) then Pam Edwards' analysis was influenced by her interest in the Bible's readability for Christian Day School pupils (Nov. 7). And undoubtedly my analysis is affected by our living in a tribal village in Kalimantan. But our people's search for the truth may benefit by hearing yet another point of view.

Briefly, my response is this. The publishing of the New International Version Bible is again evi-

dence that the American churches are preoccupied with themselves. It is one of the crudest demonstrations of systemic or structural injustices in our world that people who already have five translations or paraphrases of the Bible in their mother tongue will spend years and thousands of dollars, and hours and hours of debate to produce yet another, perhaps a little more clear, perhaps a little more correct or readable. At the same time hundreds of ethnic groups in God's world do not have one complete Bible in their mother tongue, or even one representative of the Christian gospel working at such a wonderful thing as making the Word of God available or readable in at least some form.

I don't know if Ralph Winger is right or not when he lists a total of 5,390 languages and 16,750 subgroups that still must be considered unreached by the Christian gospel, but I know that I have a deep longing in my heart for the new Christians in the Kantu' villages here to be able to read a clear edition of just one translation of the Bible in their mother tongue. No one who has seen the joy of a tribe reading God's Word in their own language for the first time will ever forget. When I think of how a reallocation of money and personnel could affect the speed and accuracy of such translations I cannot help but read analyses of the NIV with cynicism. We need people who will dedicate 10 years of their lives to such missionary goals and perhaps fewer and fewer who expend tremendous energies to feed the spiritual needs of the already obese.—**Luke Beidler, Kalimantan, Indonesia.**

births

Children are an heritage of the Lord (Ps 127 3)

Bontrager, Dean and Phyllis, Hutchinson, Kan., third son, Scott Miller, Nov. 21, 1978.

Bontrager, Jay and Rebecca (Martin), Tempe, Ariz., second son, Joshua Lance, Dec. 13, 1978.

Bontreger, Ken and Jan (Miller), Shipshewana, Ind., second daughter, Charity Joy, Dec. 13, 1978.

Denlinger, Clair and Barbara (Hoober), Newark, Del., first child, Erica Robyn, Nov. 1, 1978.

Eicher, Ernest and Marilyn (Hooley), Burr Oak, Mich., sixth child, fifth son, Luke Ernest, Dec. 1, 1978. (One son is deceased.)

Eicher, Sam and Laura (Graber), Hicksville, Ohio, second son, Loren Gene, Nov. 24, 1978.

Gascho, John and Dale (Baker), Fairview, Mich., second child, first son, Cody Baker, Dec. 14, 1978.

Gerber, Elmer and Ruth (Zehr), Milverton, Ont., second son, Stacey Vernon Budd, Dec. 3, 1978.

Hartzler, Larry and Judy (Olson), Bellefontaine, Ohio, fifth child, second son, David Michael, Nov. 19, 1978.

Horst, Ken and Becky (Bontrager), Lederach, Pa., first child, Anne Elizabeth, Dec. 9, 1978.

Kauffman, Elton and Esther (Allebach), Eaglesham, Alta., fourth child, second son, Benjamin Ray, Nov. 13, 1978.

Kirby, Dennis L. and Donna (Heatwole), Waynesboro, Va., first child, Bethany Ann, June 28, 1978.

Martin, Larry and Lynette (Moyer), St. Jacobs, Ont., first child, Taylor Drew, Dec. 14, 1978.

Ross, Truman and Rosemary (Esch), Fairview, Mich., second child, first daughter, Jennifer Joy, Dec. 16, 1978.

Schwartz, Marvin and Geraldine (Eichorn), Sturgis, Mich., second child, first son, Matthew Ryan, Dec. 18, 1978.

Swartley, Phil and Renee (Burkholder), Perkasie, Pa., first child, Heather Renee, Oct. 18, 1978.

Younts, Bill and Louanne (Schwartz), Constantine, Mich., fourth child, second daughter, Carrie Suzanne, Dec. 16, 1978.

marriages

"They shall be one flesh" (Gen 2 24) A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Bosomworth—Snyder.—Morley Bosomworth, Elora, Ont., United Church, and Dianne Snyder, Elmira, Ont., Elmira cong., by Vernon Leis, Dec. 16, 1978.

Berg—Eby.—Randall C. Berg, Jr., Washington, D.C., Episcopal Church, and Carol Anny Eby, Washington, D.C., Paradise (Pa.) cong., by Harold K. Book, Nov. 25, 1978.

Graber — Miller. — Melvin Graber, Grabill, Ind., and Linda Miller, Hicksville, Ohio, both from Hicksville cong., by Jake Schrock and Ralph Yoder, Dec. 16, 1978.

Harris—Weaver.—Timothy W. Harris, Waynesboro, Va., Lutheran Church, and Brenda S. Weaver, Waynesboro, Va., Springdale cong., by Jini Daley, Aug. 12, 1978.

Miller—Felgenhauer.—Craig Alan Miller, Sugarcreek, Ohio, and Cathy Lou Felgenhauer, by David R. Clemens, Nov. 4, 1978.

Snyder—Brunk/Fadner.—Elvin V. Snyder, Elkhart, Ind., Southside Fellowship, and Esther Brunk/Fadner, Clearwater, Fla., United Methodist Church, by Alice and Willard Roth, Oct. 29, 1978.

Sohar — Schrock. — Norman Sohar, Kidron, Ohio, Salem cong., and Sandy Schrock, Wooster, Ohio, Oak Grove cong., by Peter Wiebe, Nov. 24, 1978.

Vandevelde—Alderfer.—Michael Vandevelde, Winchester, Va., and Mary Ann Alderfer, Winchester, Va., Community Church, by Willis Miller and Wellington K. Alderfer (father of the bride), Nov. 25, 1978.

Yoder—Cady.—Charles Yoder, Bellefontaine, Ohio, South Union cong., and Deborah Cady, Indianapolis, Ind., Reformed Church, by Howard Schmitt and Harmen Heeg, Dec. 16, 1978.

obituaries

"Blessed are the dead which die in the Lord" (Rev 14 13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations

Alderfer, Elizabeth, daughter of Irvin and Lizzie (Schlosser) Kulp, was born in Montgomery Co., Pa., Feb. 12, 1911; died at Harleysville, Pa., Dec. 4, 1978; aged 67 y. On Sept. 27, 1930, she was married to Abram A. Alderfer, who survives. Also surviving are 2 sons (Floyd K. and Ferrill K.), one daughter (Carolyn Sue—Mrs. Fred Glazier), 8 grandchildren, one great-grandchild, and one brother (Irvin S. Kulp). She was preceded in death by 2 sisters. She was a member of Salford Mennonite Church, where funeral services were held on Dec. 6, in charge of Willis Miller, John Ruth, and Loren Swartzendruber; interment in Salford Mennonite Cemetery.

Jantzi, Allan W., son of Christian B. and Barbara (Wagler) Jantzi, was born in Wilmot Twp., Oct. 1, 1901; died at Tavistock, Ont., Dec. 14, 1978; aged 77 y. In 1923 he was married to Fanny Zehr, who survives. Also surviving are 3 daughters (Grace—Mrs. George Holst, Doris—Mrs. Rod Weber, and Eva—Mrs. Milt Schwartzentruber), 15 grandchildren, 4 great-grandchildren, and one brother (Aaron W. Jantzi). He was a member of Steinmann Mennonite Church, where funeral services were held on Dec. 17, in charge of Vernon B. Zehr and Elmer Schwartzentruber; interment in Wilmot Centre Cemetery.

Kaufman, Moses, Jr., son of Moses A. and Bena (Raber) Kaufman, was born Apr. 21, 1906; died at University Hospital, Columbus, Ohio, Nov. 24, 1978; aged 72 y. On Oct. 21, 1933, he was married to Ethel Horrisberger, who survives. Also surviving are 3 children (Shelba—Mrs. Harold Swartzendruber, Stanley, and Harold Kaufman); 2 grandchildren, 2 sisters (Alma—Mrs. Henry J. Shetler and Fannie—Mrs. Andy E. Miller), and 3 brothers (John, Dan, and Malva). He was preceded in death by 4 sisters and 2 brothers. Funeral services were held at the Berlin Mennonite Church, Berlin, Ohio, Nov. 27, in charge of Paul Hummel and David Clemens; interment in the Berlin Cemetery.

Miller, Daniel P., son of Peter J. and Malinda (Nuller) Miller, was born in Holmes Co., Ohio, May 2, 1906; died at Millersburg, Ohio, Dec. 15, 1978; aged 72 y. On Oct. 29, 1927, he was married to Mildred Miller, who survives. Also surviving are 4 children (Loretta Gerber, Retha Schlabach, James, and Gary), one brother (Malvin), and one sister (Mrs. Ida Mast). An infant son preceded him in death. He was a member of Millersburg Mennonite Church. Funeral services were held at the Martins Creek Mennonite Church, on Dec. 18, in charge of Roman Stutzman and David Groh; interment in Martin's Creek Mennonite Cemetery.

Roes, Edna, daughter of Elmer and Leah (Leis) Schultz, was born at Wellesley, Ont., July 10, 1928; died at St. Joseph Hospital, Chatham, Ont., Dec. 6, 1978; aged 50 y. On Oct. 21, 1950, she was married to Clayton Roes, who survives. Also surviving are 2 sons (Brian and Bruce), one sister (Hilara), and 2 brothers (Stanley and Allan). She was a member of Poole Mennonite Church, where funeral services were held on Dec. 9, in charge of Amsey Martin and Robert Duthie; interment in Poole Cemetery.

Stoltzfus, Chris, was born in Wisner, Neb., Oct. 11, 1897; died at Manson, Iowa, Dec. 13, 1978; aged 81 y. In 1927, he was married to Martha Swartzendruber, who died in 1932. In 1935, he was married to Elizabeth Graber, who survives. Also surviving are 3 sons (Eugene, Larry, and Martin), 7 grandchildren, one brother (Nick), and one sister (Mrs. Lydia Birkey). He was a member of Manson Mennonite Church, where funeral services were held on Dec. 16, in charge of Irvin Nussbaum; interment in Rosehill Cemetery.

Weaver, Bessie F., daughter of Oliver and Emma (Garber) Grosh, was born in Jefferson Twp., Ind., Mar. 7, 1899; died of cancer at Elkhart, Ind., Nov. 5, 1978; aged 79 y. On June 29, 1919, she was married to Amzey Weaver, who died on Apr. 20, 1971. Surviving are 5 sons (Harold L., James O., Donald R., Howard M., and Richard A.), 15 grandchildren, 7 great-grandchildren, 2 sisters (Mrs. Myrtle Smeltzer and Mrs. Ida Brubaker), and one brother (G. Henry Neff). She was a member of Prairie Street Mennonite Church, where funeral services were held on Nov. 8, in charge of Philip Bedsworth; interment in Prairie Street Mennonite Church Cemetery.

Weaver, Esther Susan, daughter of Amos W. and Anna (Burkholder) Weaver, was born in Lancaster Co., Pa., Nov. 8, 1920; died of a malignant brain tumor at her home at Ephrata, Pa., Dec. 9, 1978; aged 58 y. Surviving are her mother, 6 sisters (Mabel B. Weaver, Anna Mary Weaver, Alta B. Weaver, Lizzie—Mrs. Levi N. Oberholtzer, Emma—Mrs. Amos Zeiset, and Lillian—Mrs. Jason Shaum), and one brother (Amos B. Weaver). She was a member of Springville Mennonite Church, where funeral services were held on Dec. 13, in charge of George Brubaker and Luke Good.

Cover photo by Berne Greene, p 26 supplied by Jan Gleysteen.

calendar

Ministers' Week, "Refocusing Evangelism," Eastern Mennonite College and Seminary, Harrisonburg, Va., Jan 15-18, 1979
Mennonite General Assembly, Waterloo, Ont., Aug 11-16, 1979

Episcopal service held for joggers

Forty Miami Episcopalians attended the first "Jogger's Mass" held at St. Thomas Church. Most of them attended the service in jogging attire. The pastor, needless to say, is a jogger.

"It's not just people's souls that need saving, but their poor flabby bodies, too," said the Rev. David Morres who, at 24, is among the younger joggers of the parish.

Following the service, the 40 jogged with their pastor. Some sought to finish the beginners' course of 1½ miles; intermediates set a goal of 1¾ miles, while those following an "ambitious path" jogged 2¼ miles

Kenya's new president hails Catholic contributions

Kenya's new president, Daniel Arap Moi, has expressed his gratitude to the Roman Catholic Church for its part in helping to develop his country. Mr. Moi, a Protestant, promised that his government would continue its support for the educational and social work of the Catholic Church in Kenya. According to recent Vatican figures, the Kenyan Roman Catholic Church numbers 2.5 million members out of a total population of 14.8 million. It is the largest single Christian church in Kenya, although Protestants constitute 36 percent of the population. Kenya has been described as one of the most Christian countries in Africa, with well over 66 percent of the population listed as Christian.

Christian activists take over federal facility as place for homeless

An activist group of Christians has taken over the under-used and spacious National Visitors Center in Washington, D.C., as an overnight refuge for homeless men and women. The U.S. government made no immediate move to evict the direct-action humanitarians, who began providing beds and meals for wandering "street people" the evening of Nov. 30.

A spokesman said the group was trying to draw attention to what it contends is the failure of the District of Columbia to provide overnight facilities "in an atmosphere of dignity" for persons not having anywhere else to go. Mitchell Snyder, speaking for the community, said the operation will continue until the city government provides "uninstitutionalized-like" shelter "in an atmosphere of dignity." He said the arrangement is only temporary but added that the group is already planning a Christmas celebration at the center and invited Dick Gregory, comedian and civil rights activist, to participate. The homeless are bedded down in the main lobby area, which is heated and carpeted. National Park Service police on duty make no effort to interfere.

Sunbelt cities gain in new census report

"Sunbelt" cities continue to gain on older Northern cities, the Census Bureau reports. Dallas has overtaken Baltimore to become the seventh largest city in the U.S. Of the ten top U.S. cities in population, five in the North lost population between 1975 and 1976, while five in the so-called "Sunbelt" gained, according to the Census Bureau's latest estimates. Those gaining were Los Angeles, Houston, Dallas, San Diego, and San Antonio. Losing were New York, Chicago, Philadelphia, Detroit, and Baltimore.

The most populous U.S. cities are, in ranking by population: New York (7.4 million), Chicago (3 million), Los Angeles (2.7 million), Philadelphia (1.7 million), Houston (1.4 million), Detroit (1.3 million), Dallas (848,000), Baltimore (827,000), San Diego (789,000), and San Antonio (783,000).

Southern Baptists on world hunger: must "confess our corporate guilt"

The 13 million Southern Baptists in the U.S. have been called on by a denominational convocation on world hunger "to confess our corporate guilt" and adopt simpler lifestyles. "Our lifestyles, our buildings, our budgets, stand in judgment against us," said a recommendation approved by the first Southern Baptist Convocation on World Hunger which met at the Ridgecrest (N.C.) Baptist Conference Center. The statement, which drew minority criticism for its "negative tone," was one of about a dozen recommendations passed by the 250 conference participants from 20 states.

Peace activists: American arms buildup comparable to People's Temple episode

Two peace activists compared the buildup of armaments by the United States to the activities of the People's Temple at a disarmament convocation held Dec. 4-5 at The Riverside Church in New York City. William Sloane Coffin, Jr., pastor of the interdenominational congregation, compared the Pentagon to Jim Jones and described its contingency planning for nuclear war and preparations for civil defense as "the Kool-Aid drill without the cyanide. Who should refuse to drink from the vats of the Pentagon, he asked, if not those who feast on the body and blood of Christ?"

Richard Barnet, cofounder of the Institute for Policy Studies, asserted that the newest phase of the arms race is "involving us in a continuing drill for Dad (the name Jim Jones' followers used in referring to him)," because we are losing control over its outcome. He charged that "like the people of Jonestown, we have lost control over our leaders." Dr. Barnet expressed fear that the new round of the arms race may cost Americans $1.8 trillion in the next ten years, and contended that every new escalation of the struggle has been initiated not by the Soviets, but by the United States. According to the researcher, America was the first to deploy the strategic bomber, the ICBM, and the MIRV; he viewed recent Soviet buildup measures as largely a process of catching up.

Habitat for humanity leader cities expansion of program

Millard Fuller, director of Habitat for Humanity, a nonprofit, interdenominational organization that has provided low-cost housing for more than 2,000 people, said the group plans to expand its work. Habitat for Humanity and its predecessor groups have built housing in Koinonia and Americus, Ga.; Mbandaka and Ntondo in Zaire; San Antonio; northern Tennessee; Johns Island, S.C.; and Immokalee, Fla.

In an interview at Second Union Church of San Juan, Mr. Fuller, a business-lawyer from Montgomery, Ala., said, "Our work is 100 percent financed by Christians who are concerned enough with their fellow citizens to take action. To be real, the concept of brotherhood has to be put into action, and one way to help our fellowmen is to develop decent homes." He began the work that led to Habitat for Humanity in 1966 after a meeting with Clarence Jordan of Koinonia Farm, near Americus, Ga.

12 million Bibles distributed in East Europe in 33 years

Largely due to the efforts of the United Bible Societies, an international fellowship of 59 Bible societies, nearly 12 million copies of Scriptures have been distributed in Eastern Europe since World War II. The total includes 339,000 copies of Scriptures for people in the USSR. An additional 25,000 copies of the Russian Bible are being imported through a permit granted in November by the Soviet government at the request of the All-Union Council of Evangelical Christian-Baptists, the registered church. Some 5,000 concordances will also be printed. Observers of Eastern European church life have credited the increased Scripture distribution with the revitalization of many churches including rise in church membership and large enrollment in Bible studies.

NEWSPAPER

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

The emperor has no clothes

Two articles in this issue have to do with matters of health. This may seem quite a bit for a publication devoted basically to theology and the work of the church. But then is health not also a theological issue?

In reality it is. For in the biblical perspective, the human body, like the earth, is a good gift from God. Like the earth, it is to be accepted and cherished for the glory of the Maker. This Hebrew Christian view of the body is in contrast to certain Greek thinking which saw the body, the flesh, as evil. This position had two possible contradicting correlatives. On the one hand it might result in abuse of the body. On the other there might be indulgence of bodily appetites. In both cases, as we know better now than they, the result was to tear down the body, to shorten its useful life.

The appropriate alternative is holy, joyful discipline. The words are chosen deliberately. To be holy, in the biblical view, is to be set aside for God. It is to acknowledge that one is not self-made. The Israelites were continually reminded that they were a special people, called for a special purpose, to give testimony of God's love. It was not that they were such a great race, they were told, but because of God's love that He chose them.

To be holy is to be willing to accept the limitations of life, and yet to use its opportunities fruitfully. To be holy is less to demand of life than to offer to life, to give rather than to receive. Holiness provides focus for one's activities. All the big issues are settled by devotion to God. Only the small decisions require ongoing attention.

For some the term holiness brings visions of extreme sobriety and lack of joy. But it is not so. In a survey of the writings of persons called saints, Mary E. Bender wrote, "One of the qualities which permeates the classics of those who have committed themselves absolutely to God is joy—not only joy, but holy merriment" (*Christian Living*, July 1961, p. 22).

The joy, no doubt, comes from having the big issues settled, the big battles won. The merriment—where does it come from? Perhaps from the wry observations of the human condition. Indeed much that happens in the world would be even funnier if it were not so serious.

One of the amazing aspects of human experience is the devotion to drugs. Whole industries are given to the preparation of drugs for human use. I do not refer to drugs for the treatment of disease, but drugs for the relief of boredom. Fortunes are made through the traffic in such drugs. Governments attempt to regulate their production and use, but usually end up profiting through the collection of taxes.

In this issue Gibble and Krabill blow the whistle on drugs. Gibble in the name of the Bible and common sense, and Krabill on behalf of science and medicine have the courage to say, like the child in the old story, "The emperor has no clothes!"

It is well known that the body has an amazing toleration for drugs. At the introduction of a new one it may rebel for a time but then adapts and even demands the drug. Many who abuse their bodies with drugs live to a reasonable age. Others who never do die young. Yet in recent years scientific research has revealed more and more about the baneful effect of drugs. What were hunches and broad generalizations in earlier years can now be documented by careful studies.

It has been shown that alcohol, like war, is bad for babies, and its relationship to auto accidents is carefully documented. It has been demonstrated that the use of cigarettes is related to certain physical problems that are not found in the same degree in people who abstain. (Tobacco companies sponsored research to check up on this, apparently in hope that it would be found untrue. Their researchers could not find what the tobacco companies wanted.) Marijuana is being found more dangerous than was realized.

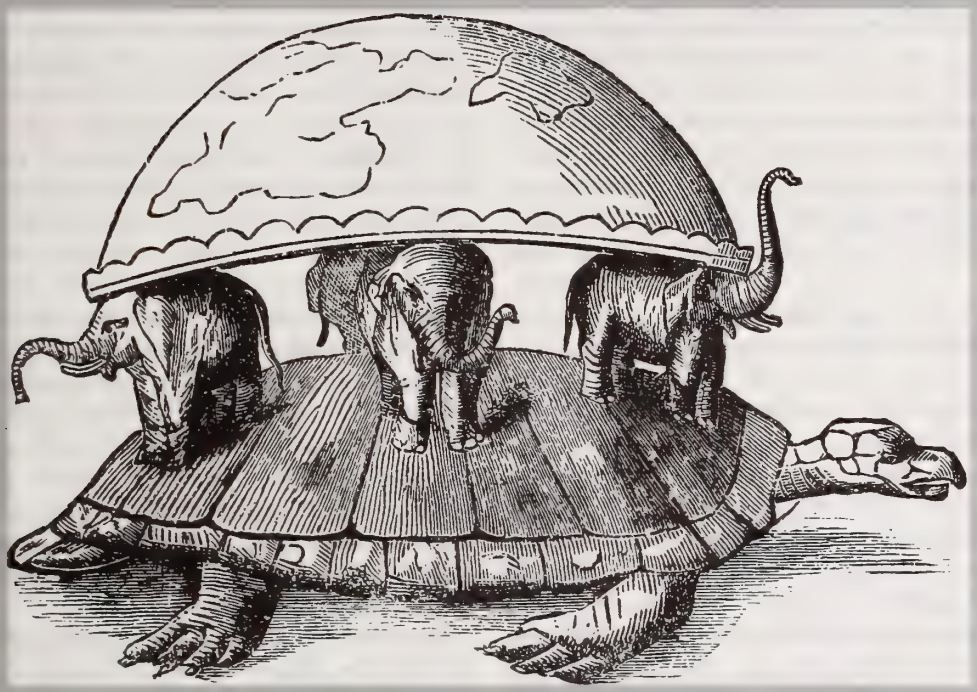
So Krabill's question is our question, who needs them? Is it not possible that all the millions spent in the production and advertising of drugs for the relief of boredom are really wasted? That all the furious effort and creative frenzy on behalf of the greater consumption of specific drugs is one big joke? Surely Art Buchwald must have thought of this.

Recognizing that drugs fill a need for those who use them, we do well to join in devising alternatives. Indeed it is important that there be not only love, joy, and peace in life, but also release, even euphoria. Can we provide the means to sustain one another in joyful undrugged celebration of the good life?—Daniel Hertzler.

Gospel Herald

January 16, 1979

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY



Is there a place to stand?

by J. G. Yoder

The Book of Job is about the quest for ultimate answers. It involves the relationship between puny and finite man and the invisible and infinite God-Creator. It is the story (maybe a parable) of the utter and complete humiliation of Job when it seemed that the sum total of all supernatural powers cooperated to break him. Did you ever feel that way too? How Job suffered and wrestled as he tried to find the answers to life and suffering. Job wrestled with issues such as these: "If only there were an umpire between me and God. Why was I born, anyway? What is goodness? What is the use of living? I cannot even find God to talk things out with Him. God just utterly ignores me, and I want to know why all this."

Job's questions are as old as the foundations of the earth and the foundations of the soul. Job wanted "something to stand on." Today mankind continues to search for a foundation. The ancient philosophers had it all solved. It was four elephants, they said, one under each corner, that held up our flat earth. Then someone asked, "But what do the elephants stand on?" So the philosophers tried again and came up with the "real solution." All four elephants stood on one mammoth turtle. So the turtle held up the elephants, and the elephants held up the earth and this gave people something to stand on. I can still see that graphic illustration in my old grade school geography book. But I never did find out what the turtle stood on.

No elephants or turtle. Today we know much better than that. It is not elephants and it is not a turtle at all. We now know that it is a balance of the forces of gravity and centrifugal force. Gravity keeps our earth close to the sun, but centrifugal force keeps it from getting too close to the sun. So we really know now, do we not? No, we do not know. In

reality we know nothing about the real nature of either gravity or of the real nature of centrifugal force. So perhaps we might just as well call the foundations of the earth elephants and a turtle. After all the philosophers only used this to name something they could not understand. We do the same, but just use different names. So, humanly speaking, we still have nothing to stand on.

Are there any ultimate answers or are we doomed to crave the everlasting and the eternal, but still forever remain unable to find that for which we crave? Perhaps ultimate answers are infinite and therefore they cannot be found by finite methods and by finite observations. Humanly speaking, we become all confused when we even try to "think out" and comprehend ultimate answers. We become frustrated when we try to ponder eternity or unlimited space. There must have been a beginning and there surely will be an end—then we ask what came *before* the beginning and what will be after the end.

If the atom is not the final particle of matter (as they taught me in high school many years ago) then what is the final and ultimate particle? What is the final particle made of? We call it "final" and then ask what it is made of. Science would tell us there is a reason for everything, and a reason for the reason, and a reason for the reason, and a reason for the reason; on and on and on—like a cracked phonograph record that plays forever without stopping. Our finite minds cannot conceive or recognize absolutes. "Who made God?" "What was before the beginning?"

Now the Book of Job is about this search for final answers concerning the riddle of the universe. Did Job get the answers he tried so hard to get?

Did Job get answers? There are those that would say that Job got no final answers. They say Job only learned better manners than to be asking God questions. I am not one of these, for I believe Job did get the answers that he was seeking. The key to this conclusion is that Job and God finally contacted each other. When mortal man makes contact with infinite God there are always ultimate answers that satisfy. In Job 40 we read, "The Lord answered Job," and in 42:5 Job says, "I have heard of thee . . . but now mine eye seeth thee."

Not everything that God said to Job is printed. God "communicated" something to Job that dissolved all his doubts and quieted all his fears. Once Job met God he had no further need to ask questions. God "told" Job something that made all his former sufferings and questions seem to trivial, that he just forgot all about them. When God reveals Himself to mortals they somehow understand and become satisfied, but have no language or words to repeat or tell others what really happened. Infinity cannot be expressed with a finite vocabulary. So Job was happy and at peace.

It is always like that. The full revelation of what God tells His loved ones is forever a secret between God and His loved ones. These communications and these perceptions are not in terms of our five senses. But it is only in terms of our five senses that we are able to transmit facts to others. How we wish we could transmit and give our children and all our loved ones the spiritual values we have found and know. But we cannot. The real thing comes only from God—directly. Skeptics will forever look on from the outside and call us "mystics"—but we know.

Maybe a better name for this celestial communication system is faith. It is faith and only faith that can bridge the gap between mortals and the Infinite. It is only faith that finds ultimate answers—nay, *the* ultimate answer. It is faith that "sees the invisible" as Moses did. It is faith that measures" the length and breadth and height and depth" of the infinite. It is only faith that can "know the love of God which passeth knowledge"—which means knowing the unknowable. But in a human sense we can never prove what we know.

Remember geometry. But even in a human sense, if we accept only things that we can prove there is nothing that can be acceptable. Remember geometry, where we proved everything. But if you remember well you will recall that we based all our proofs on axioms which appeared to be true and therefore we assumed to be true. I declare that all the wonders of creation demonstrate most surely that there is meaning and kindness and planning behind all that we see. To assume that there is a God is as logical as it is to assume any of the axioms of geometry.

Once we assume that there is a God, we can go to step two to find Him. These two steps are outlined in Hebrews 11:6. To come to God we must (step one) believe that He is, and that (step two) He is a rewarder of them that diligently seek Him. Step one is assuming that He is, which we get from our common sense. Step two is finding Him and is done only by faith. This comes only from God when we open our hearts to let Him give it to us. This is the only ultimate answer, and only faith is something to stand on.

J. G. Yoder is a Mennonite physician from Goshen, Indiana, presently serving in India under Mennonite Board of Missions.

Gospel Herald

Is there a place to stand? 33
J. G. Yoder

For all committee members 35
Katie Funk Wiebe

Leadership, marriage, and the family 35
Ralph Lebold

The youth story at Waterloo 38
Charlotte Holsopple Glick

Daniel Hertzler, Editor **David E. Hostetler,** News Editor

Volume 72 Number 3

The *Gospel Herald* was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $11.00 per year, three years for $30.00. For Every Home Plan $8.60 per year mailed to individual addresses. Eighty Percent Plan $9.85 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States.

Copyright © 1979 by Mennonite Publishing House

For all committee members

By Katie Funk Wiebe

If someone ever writes a church member's *Passages*, it will probably include an interval in which the staunch church worker moves into committee work. Church work and committees gravitate toward each other like the opposite poles of a magnet.

About 3½ years ago I attended my first Mennonite Central Committee Peace Section meeting. I was now a committee member. And I was scared. I was scared three times over. It was my first experience in a large committee. It was my first extended involvement with an inter-Mennonite body. And I didn't know much about Peace Section matters.

If I wondered how much I would gain from the exposure, I wondered even more how much Peace Section would benefit from my participation. At my first meeting in Ottawa, Canada, I found myself searching for the next line of the hymn which begins "Lead, kindly light, amid the encircling gloom . . . the night is dark, and I am far from home."

The way seemed even darker when the first agenda was handed out and the session began. To my fear was now added confusion. As I listened, I felt as if I was being subjected to, not the Chinese water treatment, but the Mennonite acronym treatment: Has any other body ever come up with so many mind-bogglers: MCS, MCSFI, MWC, CIM, MIBA, AIMM, BOMAS. . . ?

After several semiannual sessions, at which business and discussion flowed swiftly past me, I finally managed to fit ideas together. One day I could translate acronyms fast enough to keep up. The greater event came the day I felt free enough to say "I move . . ." with the same nonchalance as my experienced co-member across the table. The experience became even more comfortable and meaningful when I could call persons by name instead of sitting back in awe at all these important persons with bulging briefcases.

I soon recognized certain patterns. The amount of work accomplished by a committee is sometimes directly proportional to the time of day. At two- and three-day meetings, there comes the time to bury one's head in one's hands and let the others figure out whether you are deep in thought about peace concerns or deep in sleep and at peace about it.

I found out that those who travel from the West Coast still feel fresh at 9:00 p.m. and can handle thorny issues for at least another hour. Those who come from the East feel freshest in the morning. For them, going the second mile is adding an extra half hour to the evening's session to complete the agenda.

I understand that paper flows at most committee meetings like a leaky kitchen faucet—first it's drip, drip, drip, and then it pours forth in torrents. I usually return home with more paper than I came with, but back home after I've sorted it, the pile doesn't seem as heavy.

I have learned to respect those members who are able to gather all the information scattered during a discussion and come up with a succinct statement which expresses the feeling of the group. But I have sensed also that the temptation exists to believe that when something has been captured on paper, in a statement or recommendation, the matter is under control.

So I have come to appreciate those persons who keep asking for ways to embody position statements and study papers into Christ-caring relationships.

Peace and social concerns are serious issues, but bits of humor occasionally blossom and wither as quickly as a spring dandelion. Recently, in a discussion related to Amnesty International, one jokester suggested a new organization called MUSH (Mennonite Underground Spy Helpers) be organized for those who would like to pass on secret information. A peaceful psychology professor told the true story of being invited by the leader of a people's liberation front in the Middle East to lecture to guerrilla troops in the hills on psychological warfare! He declined.

These three years have been a time of understanding the dynamics of decision-making, of learning to know Mennonites of other groups as persons, and of getting a better understanding of the biblical basis for and practical outworking of social concerns. Peace Section tries to direct the thinking of its constituents regarding such issues.

At times various groups turn to Peace Section for answers on such difficult questions as abortion, homosexuality, tax resistance, the military, death penalty, divorce, oppression of the poor, and conflict resolution, to name a few. Some of them want a clean-cut answer, not the open-ended kind which Christ sometimes gave His followers.

As a result, I've asked myself in these years what does the Bible say about such matters? Does every difficult question have a clean-cut answer? Is the position we choose determined by the consequences our stand may have or by the spirit of Christ's teachings and actions? When hearts are changed by Christ's forgiving grace, what happens then in our attitude toward the problems of the nation?

So I always have much to think about as I return to my regular schedule. "Glory to God in the highest heaven and on earth, peace among men with whom he is pleased" said the angels to the shepherds on the hills of Palestine two thousand years ago. Peace *among* men—an ancient prayer for a modern world—for committee members and those they represent.

Katie Funk Wiebe is a member of the Mennonite Brethren Church and author of Day of Disaster (Herald Press, 1976).

Leadership, marriage, and the family

by Ralph Lebold

Whenever a group of church leaders are asked to list the most urgent needs in the Mennonite Church, the issue of marriage and the family always rates near the top as an issue of concern. The Mennonite Board of Congregational Ministries is giving this area major attention through the work of Beulah Kauffman. In Ontario we have created an inter-Mennonite Family Life Task Force. These are but a few illustrations that we are taking this area of concern seriously.

It might be helpful to review what the issues of concern are and to look at what leadership the church might give in the years ahead.

Current pressures on family life. We are living in the discipline vacuum from the sixties where permissiveness became the norm for many people. Limit setting and firm discipline became unacceptable for many families and the pattern was reflected in the discipline problems in the school classroom and society at large. Out of the disillusionment of the sixties, society has not found new models. Let me quote from an article in the Kitchener-Waterloo *Record:* "A key problem, according to sociologists, is that many of society's institutions—including parenthood—have been influenced by the permissiveness of the sixties. Many parents today, eager not to alienate their children, are incapable of imposing guidelines and structures that the kids are seeking, say experts. Many of the teenagers interviewed indicate they feel their parents are too liberal.

This has had its effect on the people in our congregations and is one issue that we must face.

We have also seen a gradual shift in how society perceives marriage. There has been an increasing emphasis on mutual satisfaction in marriage with permanence taking a less significant role. This is the perspective that has been dubbed as the open-marriage concept. It is beginning to shape the perspectives and expectations of Mennonite couples as well.

Ross Bender in reporting on feedback from eighteen Mennonite respondents (counselors, pastors, medical doctors) to a questionnaire on marriage, reports that there is "less tolerance for pain and disappointment in marriage and more acceptance of divorce as an option."

Further, the twentieth century has brought about a shift from a patriarchal family system to a system of increasing equality between men and women in role and function. Our younger couples are functioning in marriage roles that are significantly different from their grandparents. There is increasing acceptance of the working wife, less uneasiness with using day nurseries for children, role responsibilities in the home are shifting as are patterns of decision-making, there is increasing economic freedom for the wife, and more freedom not to marry or to postpone marriage. There are changes for men as well. The Kitchener-Waterloo *Record* reported some time ago that in Sweden when a baby is born, the father has the option of childbirth leave instead of the mother. Social insurance representatives have been encouraging fathers to take advantage of this option.

These and other factors are creating a major shift in the perspective on marriage. Furthermore, there are not many models to follow so that there is feeling of experimentation and testing of new directions.

Issues to consider in the Mennonite Church. What are the implications of these influences for our churches and our families?

We must separate myth from reality. *Anabaptists Four Centuries Later* (Herald Press, 1975) reports that our Mennonite families—their attitudes, beliefs, and behavior—are more traditional than the general population. For example, 64 percent of the 20-29 age-group believes in marriage until death, while 96 percent of the 60-year-old and over hold the same belief. Women tend to be more conservative than men.

In practice 2 percent of our members are divorced. This figure may be much higher if one counted persons of Mennonite origin who leave the church when separating and get-

Ralph Lebold is conference minister for the Ontario and Western Ontario Mennonite conferences.

ting a divorce. Yet in the U.S., one out of three marriages break up.

Another recent study (1977) of an Ontario Mennonite community shows that Mennonites in this community rate statistically higher in their belief in the permanence of marriage, in traditional marriage roles, in their attitudes toward sexual behavior, in their concern for the extended family and spiritual values.

It is my view that there has been unnecessary panic in relation to marriage and the family. The Mennonite family is not in ultimate danger. Yes, there are pressures and problems, but they are not unsurmountable. We must move from a feeling of panic and a sense of guilt to affirm the good we are experiencing as well as working responsibly on issues of importance.

What are the values and patterns that are important to us?

Can we affirm a more open view of marriage in order to stress the quality of the relationship without negating the concept of permanence?

How can we face the reality of our uprootedness and yet experience the values of family togetherness and the security of the extended family?

Marriage need not create an isolated social island for two people, but what are the guidelines and mores for also meeting one's needs in other relationships?

If we depart from the patriarchal pattern of marriage, then we must search for guidelines in developing other models. What does "headship" mean in a marriage based on mutuality? What does headship mean where by nature (personality) the wife is more outgoing and aggressive? Change is always with us, but we must not ignore our heritage or our roots in making changes.

Can we as a church shape our directions?

There is danger of accepting fully the theory of social determinism; namely, that a given trend indicates that inevitably all people will move in that direction. Change is always with us, but we can shape the direction in which we move and need not be bound by the popular values or patterns of behavior. The church must dare to believe that the God of our Lord Jesus Christ is at work creating a people for Himself.

What leadership should the church give?

1. The church should continue to affirm the goal of marriage as a lifelong relationship. To say this is to confess that marriages do disintegrate and die. The goal is one of permanence but there is no virtue in two people living under pretense long after the marriage is dead. Can we not forgive those who have failed to or have been unable to maintain their marriage relationship?

Our affirmation of marriage must take concrete form. We should take more seriously the process of preparing young couples for marriage as well as having periodic discussions after marriage. The reason for later discussions is that at the psychological level the relationship of marriage moves from the romantic, infatuation stage to the more difficult problem-solving level. Some couples do not make the adjustment. There is a high divorce rate in the first five to eight years. One's personal needs must be met to a sufficient degree in marriage for the relationship to be nurtured and to grow. Some relationships already begin to die as it moves away from the romantic stage.

We should provide more opportunities for sharing with other couples about the routine concerns of married life. Particularly, where the extended family is absent young couples need opportunities to test the way they respond to new experiences. How do you deal with the adjustments in amalgamating two different lifestyles? how do you care for a new baby?

We have tended to be too secretive and closed in our congregations and we paint such an ideal picture of marriage that it is difficult for couples to risk sharing with others. When breakdowns occur in marriages, there is little wonder that others are surprised, for we have created public images that do not match the realities.

2. We should take seriously and affirm the role shift from the patriarchal family to family patterns based on mutuality and equality.

•Marriage must be based on mutual love and respect. ("Be subject to one another," Eph. 5:21).

•Role responsibilities should be in keeping with the ability and aptitude of the person.

•Both partners are responsible to make the marriage work; to care, discipline, and give time to the children.

•There is no one pattern that is sacred, therefore, each generation will shape its own patterns.

•The leadership of the male is needed—particularly with the increasing number of one-parent families and the absence of father from the home. Leadership does not imply dominance or an order of authority.

•The congregation should work at the model of shared leadership of both men and women. Perhaps this pattern can be modeled in our congregations as a way of providing assistance to our couples who are seeking to find responsible ways of functioning in the marriage.

3. The church should recognize the family as an important social group. Programs should be geared at times to include the whole family. The church should see itself as the extended family. Our congregations now have Adult Fellowships rather than Married Couples Fellowships so as to be more inclusive. Where families are at a distance from grandparents, can we encourage a relationship of foster grandparents? The quality of family life can be nurtured and enhanced if there is a growth quality in our congregational program.

4. The church should provide models for discipling. In this way we provide models for parents in raising their children. Permissiveness is self-destructive. It leaves an empty shell without an internal frame of reference for decision-making. We must learn how to set limits, to be firm, to be consistent all in the spirit of love and concern. Saying "no" is not damaging to the child, In fact the opposite is true. Where there are no limits the child panics and feels insecure. John Drescher has a helpful book—*Seven Things Children Need*

(Herald Press, 1976)—to help us look at raising our children.

Do we have discipleship limits in the church? What is the covenant which holds us together? Is there a relationship between what has happened in our families and what is happening in our churches? Maybe we need to reread Marlin Jeschke's book, *Discipling the Brother*, (Herald Press, 1972), as a way of getting at the issues in family discipline.

5. The church should be a context for direction on family values. This is a touchy area. Families don't want others to tell them how to live. The problem is that they do get advice. The TV commercials and newspaper ads shape their expectations. The Joneses are often models on how to spend our money.

Can we make covenants to help one another in the major lifestyle questions? How shall we deal with our affluence, the use of our time, and the programs and activities we attend?

What would happen if small groups within congregations would covenant to help each other in decision-making? Perhaps there are a growing number of families who have done this and others who will join their ranks. I encourage subscribing to *Christian Living* as a magazine which focuses on issues of family life.

The above illustrations are but a few of the areas where the church can give leadership to strengthen marriages and families. There is much that we can celebrate and affirm, but there is also much that needs our attention.

Let me end with the theme Scripture from Hebrews 12:1, 2. "Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith. . . ."

The youth story at Waterloo

by Charlotte Holsopple Glick

A story has only just begun . . . and that story is about youth at Waterloo 79.

As in Estes 77, a Youth Convention is being planned alongside and as a vital part of the General Assembly and Adult Convention. They will all meet August 11-16, 1979, at Conrad Grebel College on the campus of Waterloo (Ont.) University.

But what is the story? Howard Charles, Bible teacher at Associated Mennonite Biblical Seminaries, will use the theme, "Acts: A Story Begun . . ." for the conjoint youth/adult Bible studies. Drama, singing, storytelling, and other media will be incorporated into these daily occurrences.

Part of the story began months ago as approximately 200 Mennonite youth across the church were asked to help brainstorm for Waterloo 79. A priority youth concern that emerged was peace and wholeness in relationships. From this general theme a focus of interest will be chosen for each of the daily mass youth sessions.

The story involves other people. Eight youth and youth leaders representing various areas of the church are serving on the planning committee for the Youth Convention: Tony Bender (Kitchener, Ontario), Charlotte Holsopple Glick (Elkhart, Indiana), Jesse Glick, (Souderton, Pennsylvania), Louis Hagans (Chicago, Illinois), Eliel Nunez (Definance, Ohio), Ruth Weldy (Goshen, Indiana), Lavon Welty (Elkhart, Indiana), and Lonnie Yoder (Wellman, Iowa).

Other chapters of the story include "youth mixers" to accomplish what the name suggests. Seminars on all topics and current issues will be scheduled. Late-night activities are planned for those who still have enough steam left by the end of each busy day!

The campus and facilities at Waterloo will provide for numerous recreational activities such as hiking, swimming, soccer, basketball, softball, and new group games. Certain times will be designated as intergenerational recreation as an opportunity for informal exchange and enjoyment.

So the story continues. . . .

It will be a story with a unique plot. The plot is that many youth gathering at one place with so many things to do will need to make choices. There is no way anyone will be able to take in all that is happening.

Waterloo 79 is a story of celebration and happening among God's people. It's raising money in a youth group (chili suppers, car washes, hoagie sales, etc.) and the travel to Waterloo (car, bus, train, plane, bicycle, hitchhike).

Youth Convention is an exciting story of size (1,400 youth, several thousand adults), yet structured so that the large size won't overwhelm. It's a story of relationships. Ones that will last for a few hours or moments, others the rest of life. For United States youth, it's going to another country, a unique and friendly one. For Canadian young people, it's an opportunity to welcome the Yankees.

Waterloo 79 is to be a family affair. It is hoped that families can come together. If not, persons in attendance can experience the extended family of the Mennonite Church with black, native North American, Hispanic, and white brothers and sisters, moms and dads, grandfathers and grandmothers.

And we've only just begun. . . .

Charlotte Holsopple Glick is coordinator of the Waterloo 79 youth convention.

Mennonite Mutual Aid introduces a new health plan

First of two reports paid for by Mennonite Mutual Aid, Inc.



These four persons were primarily responsible for the development of the Medical Expense Sharing Plan at MMAA. They are, left to right, Dwight Stoltzfus, president, Karl Sommers and Steve Garboden, actuarial services, and La Mar Reichert, director of mutual aid operations.

Choosing a name

The Medical Expense Sharing Plan wasn't always MESP. It began as simply the Medical Expense Plan (MEP), but many MMA workers wanted a more positive, descriptive name.

So MMA held a contest, with a steak dinner promised for the winner.

Suggestions began pouring in, and the selection process began. Some persons felt a real creative urge, and submitted as many as 30 names.

Finally the list was pared down to 5 names.

J. Marvin Nafziger, director of fraternal activities, submitted the winning name, MESP. When asked for a statement about the name, Marvin replied:

"M--Mutual Aid is
E--Everyone
S--Sharing
P--Purposefully."

Medical Expense Sharing Plan will begin soon

On April 1, 1979, the Medical Expense Sharing Plan will take effect as a health coverage plan of the Mennonite Mutual Aid Association. Nearly two years in development, MESP was designed to be simpler, more generous, and more flexible than present health programs.

Currently MMAA's most popular plan is the Comprehensive Health Plan, covering basic hospital-surgical-medical needs.

Comparing provisions of MESP with those of the Comprehensive Plan reveals basic differences in deductibles, benefits and rates.

MESP offers a clear choice of six deductibles, ranging from $100 to $5,000. The Comprehensive Plan, on the other hand, gives no choice-- it maintains a basic $25 deductible, with an additional $250 deductible, depending on total cost of the injury or illness. This system has caused confusion for Comprehensive members.

Maximum benefits have increased to $250,000 under MESP. The maximum amount allowed by Comprehensive is $25,000.

In addition to higher maximum benefits, no member will ever have a bill of more than his choice of deductible plus $1,000 in a given year under MESP. A Comprehensive Plan member could pay up to $5,000 or more under similar circumstances.

One of the most significant differences between the plans is in rate structure. While the Comprehensive Plan charges one standard fee for health coverage, MESP has a series of six different rates for each deductible, based on age. Plan developers felt that this structure would distribute the actual cost of sharing more fairly.

To join MESP:

Members of present MMAA health plans are encouraged to transfer to MESP during the **open transfer period** from **January 1 through February 15.**

During this time any waiting period a member might have for a pre-existing illness will be waived, and full coverage will begin on MESP. Even those without waiting periods will benefit from joining during open transfer, since they will be accepted for full coverage immediately without filling out a new application.

Following February 15 members may still transfer, but will need to fill out an application giving medical information. **Transfer is not mandatory.**

Those who are not members of MMAA health plans are also invited to join MESP. Any members of Mennonite churches are eligible.

For information write Eldon Heatwole, MMA, 1110 North Main St., Goshen, IN 46526.

Adult curriculum changed to two-year program

In a major move at meetings of The Foundation Series Publishers Council and Editorial Council, members reversed an earlier decision and adopted plans to develop a two-year Adult Core Curriculum instead of moving ahead with a four-year adult curriculum.

Helmut Harder, executive director of the curriculum project, in proposing the change, noted several developments which precipitated the move. The proposed four-year outlines contained a number of Bible book studies which paralleled studies being done in the Uniform Series which are perceived by the congregations as having considerable ongoing strength for Bible study. Another curriculum should present a clear option, he urged, at the meetings held Dec. 14-16 at the Church of the Brethren headquarters in Elgin, Ill.

The Mennonite Church and General Conference Mennonites, the two largest publishing partners in The Foundation Series, distribute over 60,000 copies of the Uniform Series *Adult Bible Study Guide* each quarter. The Church of the Brethren Uniform Series *A Guide to Biblical Studies* has a 23,000 circulation.

Harder also mentioned that a Bible commentary series is still a live project and that we must do careful planning in view of a limited market. John Zercher, an editor for the Brethren in Christ, urged the group to review the original mandate, "The spirit of Vineland, the Ontario site of the original planning meeting of all the denominations in the project, was to develop a two-year Anabaptist Core Curriculum." As a matter of fact, the Vineland proposal did not specify the length of the study but a two-year curriculum was envisioned by many at those sessions.

In spirited discussions in trying to arrive at what congregations needed, Dennis Becker, a Mennonite Brethren representative from Fresno, California, urged some caution in making the change. "I can count the congregations on one hand that would be interested in an Anabaptist core curriculum," he said. "I can count the congregations on two hands which would be interested in a more comprehensive four-year curriculum."

Harder proposed that the present adult outlines be shuttled and that new ones be developed, drawing in part from the themes which Donald Durnbaugh, Church of the Brethren theologian and historian, has isolated on the believers' church. It was emphasized that such a study would still be a biblical study, may even contain some Bible book studies (such as a study on discipleship based on Mark), and would be considered a core curriculum, not simply another elective.

Harder was asked to bring new outlines to the March 1979 meeting, based on consultation of the earlier work of a Youth-Adult Consultation, Anabaptist theologians, and the Editorial Council itself.

The Editorial Council also encouraged the publishers to continue to produce electives on themes such as personhood and family life, themes which will not receive extended treatment in a two-year core curriculum.

In other action, the councils approved the High School Curriculum outlines and approved the writers proposed by the editors. A writer orientation for the Youth Curriculum is planned for June of 1979.

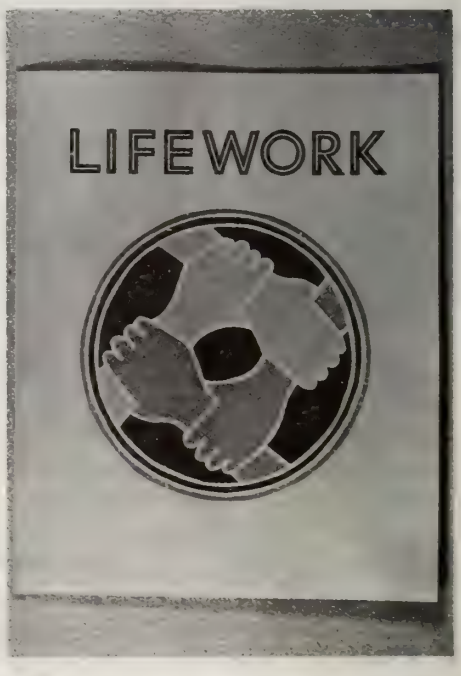
Arnoldo Casas and Gordon Zook, of Mennonite Board of Congregational Ministries at Elkhart, Ind., proposed that a Spanish Adult curriculum might be developed simultaneously with the English curriculum. The publishers encouraged Zook and Casas to pursue the feasibility of such a project and present more information at the next meeting.

Laurence Martin of Mennonite Publishing House made a special plea for orienting the writers to needs of churches in the center city. He told of meeting with an inner-city congregation in which the pastor had to remove the Saturday night garbage from the front door before the Sunday morning worship. The milieu and needs of these congregations cannot be ignored, he urged.

In addition to the publishers adopting a tentative budget for the Youth-Adult curriculum, four editors were named: Elizabeth Yoder of the General Conference Mennonites and Levi Miller of the Mennonite Church as youth editors; Rick Gardner of the Church of the Brethren and John Zercher of the Brethren in Christ as adult editors.

Gerald Loewen, a graphic designer and media consultant from Winnipeg, Man., was invited to meet with the Editorial Council at its next meeting to discuss design and media options for the new curriculum.

The Foundation Series Youth-Adult Curriculum is a cooperative publishing project of the Mennonite Church, General Conference Mennonite Church, Brethren in Christ, and Church of the Brethren. The Mennonite Brethren are cooperative users of the materials and represented on the Editorial Council. David Helmuth of Elkhart, Ind., and Erwin Thomas of Nappanee, Ind., chair the Editorial Council and Publishing Council, respectively. The curriculum is scheduled for release in September of 1981.—Levi Miller



Youth peace literature published in Akron

The first issue of *Lifework*, a peace literature publication for middle teens emphasizing personal and worldwide peacemaking, has been published by Mennonite Central Committee Peace Section (U.S.) and is available for distribution.

Seven more issues are scheduled for publication during the next two years, according to John Stoner, executive secretary of Peace Section (U.S.).

Lifework will be mailed directly to all General Conference Mennonite young people early in 1979. In the Mennonite Church, the secretaries for youth ministries and peace and social concerns under the Board of Congregational Ministries at Elkhart, Ind., are arranging for distribution through the district conference peace and social

concerns committees in cooperation with youth ministries offices.

Others interested may write to the MCC Peace Section office, Akron, PA 17501, for information on how to obtain copies of *Lifework*.

Future articles will include peace and justice in the Gospels, lifestyle implications of peacemaking, and updates on the military conscription question in the U.S., says Charles Lord, a coeditor.

Canada-U.S. relations part of Reedley agenda

The relationship of Mennonite Central Committee and MCC (Canada), the MCC overseas program and U.S. Ministries, concerns of world hunger, and the contribution of West Coast and other regional groups to MCC are among priority discussion items set for the MCC Annual Meeting, to be held Jan. 25 to 27 in Reedley Calif.

The annual meeting's major purpose is to allow MCC members to review the work of the past year and approve future direction. It is also an opportunity for the public to participate in discussion concerning programs and priorities. Those attending the meeting represent many of MCC's supporting bodies, to which MCC looks for direction.

All meetings are open to the public. A major event will be the mass rally at 7:00 p.m., January 26, at Reedley Mennonite Brethren Church. Guest speakers will be Ron Sider, author of *Rich Christians in an Age of Hunger*, who will speak on "The Rich and the Poor," and Peter J. Dyck of MCC. Dyck has planned an audiovisual presentation entitled "MCC: A Ministry of Compassion." The rally will also include special music.

Sessions begin Jan. 25 at 9:30 a.m. at Reedley First Mennonite, with an Executive Committee meeting. U.S. concerns will be at 1:00 p.m. and a fund-raising dinner at Reedley Mennonite Brethren Social Hall will be at 6:30 p.m.

The annual business meetings will be at Reedley Mennonite Church, Jan. 26 at 10:00 a.m., 1:30 p.m. and January 27 from 8:30 a.m. to 1:30 p.m.

A major continuing item of discussion has been growing ties between MCC and MCC (Canada). This item was scheduled for major consideration in 1978, but due to snow at the Kitchener, Ont., meeting, that discussion was postponed for a year.

Under consideration for some time has been the possibility of the U.S. constituency forming a structure to deal with general U.S. agenda, as MCC (Canada) now deals with Canadian agenda. That would free the MCC Executive Committee to deal only with international issues, including the overseas program.

Another question to be raised is how directly MCC (Canada) should be involved in the overseas program. The relationship to MCC of Mennonite and Brethren peoples in Canada and in the U.S. has been historically different. MCC (Canada) has worked through its provincial offices to strongly support both Canadian and overseas programs. The emphasis for MCC in U.S. churches has traditionally been on the overseas program, with the conferences carrying in-country service programs.

U.S. members will discuss a specific U.S. Ministries concern at their session of annual meeting. The USM board has prepared a statement asking MCC to adjust its priorities to comply with the Acts 1:8 mandate.

The Board's statement said in part: "Response to the needs of brothers and sisters within the Christian community validates our concern for the neighbor beyond our fellowships. We are concerned that our responses to needs in our nearby Samaria not be neglected in our attention to the calls for help in faraway places." The guideline statement, prepared by Board member Wilmer Heisey, was based on Jesus' commandment (Acts 1:8) to witness to neighboring communities, as well as to the larger world.

"It is important that MCC give major attention to a review of its program priorities in an attempt to establish a realistic apportionment of its resources for response to needs in the United States and Canada, as well as those calls from the rest of the world," the statement continued.

Other agenda items will be passage of a statement on militarism, which is a response to the Mennonite World Conference call for awareness of the problem, and a report by Executive Secretary William T. Snyder and MCC (Canada) Executive Secretary J. M. Klassen concerning a proposed 1979 evaluation of MCC's long-time involvement in Europe.

The location of this year's meeting in Reedley will emphasize the role of MCC West Coast, which is the first regional group to apply for official incorporation as an MCC affiliate.

West Coast Mennonites and Brethren have been involved with MCC since it began in the 1920s. California fruit growers assisted many in Europe through their donation of raisins and other fruit after World War II and by their soap-making operation in Reedley. A growing number of MCC volunteers are from the West Coast region.

Kansas inter-church programs to be celebrated

Testimonies and tributes to the inter-Mennonite witness in Kansas will highlight a special day-long meeting to be held in the Hesston Mennonite Church on Saturday, Mar. 24. All congregations in Kansas are invited to participate in the event.

Preparations for the Kansas Mennonite Central Committee Celebration include a luncheon at noon for an expected 300 to 600 persons, according to Griselda Shelly, director of the MCC Central States Region.

Beginning at 9:00 a.m., the one-day gathering will review the way the Kansas Mennonites and Brethren in Christ have worked together in overseas service, the gathering of relief supplies, relief sales, women's programs, singing groups, meat canning, thrift shops, disaster service, and many other ways. A number of persons active in such work will be recognized during the day.

Small-group sessions in the afternoon will propose ideas for enlarging the impact and scope of the Kansas inter-Mennonite program.

The main address of the day will be given by Reg Toews, associate executive secretary of MCC, who will speak on "The Church at Work in Inter-Mennonite Ways." Another program feature will be testimonies from persons who have taken part in inter-Mennonite programs in Kansas and elsewhere.

Musical features will be provided by the Whitestone Church, Hesston, and the Ebenfeld Church, Hillsboro. Marvin Hein, Mennonite Brethren pastor from Hillsboro, will present a devotional message before adjournment at 4:00 p.m.

Suburban church conference scheduled

A consultation on the Mennonite Church, its presence and witness in the suburbs, has been scheduled for May 4-6 at First Mennonite Church, Indianapolis, Ind.

The consultation on Suburban/Urban life and ministry is designed to provide a theological critique of suburbia by speaking to the issues of evangelism, lifestyle, and the theology of suburban living.

Speakers will include Richard Armstrong, pastor, author, and lecturer; David Augsburger, author and professor; Charles Christano, pastor and president of the Mennonite World Conference; and Leland Harder, pastor, sociologist, and professor.

The consultation is being planned by Jim Dunn, pastor of First Mennonite Church, Champaign-Urbana, Ill.; Richard Yoder, pastor of First Mennonite Church, Indianapolis, Ind.; Joe and Emma Richards, pastors of the Lombard Mennonite Church, Lombard, Ill.; and David Whitermore, coordinator of Chicago Area Mennonites.

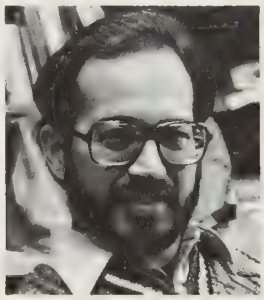
Pastors and interested persons from suburban churches are urged to attend this conference in order that there may be an interchange of ideas on the concerns, needs, and potential for Mennonite/Anabaptist mission in suburbia.

We care.



One good thing about Goshen College is definitely the Cross-Cultural Relations Center. The director, Sylvia Dyson, is someone you can really talk to. The Center is also a good source of technical information and a true "minority hot-line" to the Administration. If the program is good now when it is new it can only get better.

Kim Groce, Senior
Everson, PA



It's important for me as a faculty person to interact with students outside the classroom. By having students to my home, for example, I can see them as persons rather than classroom fixtures. And I as a faculty person can share my thoughts, my concerns, and my family. I see a great number of GC faculty reaching out to students. Our purpose at GC is not only to teach but to express true concern for students as whole persons.

David Harley
Associate Professor of Social Work



I've had the experience this year of living in a small-group housing situation. Twelve upper-class girls and I live on the first floor of an old dormitory. Our contact every day draws me into close intellectual, emotional, and social interaction. My relationship with profs, too, has been valuable. I'm a person who never needs to look for ways to enjoy my time at Goshen College. There are many campus events, and many people to talk to.

Myrna Miller, Senior
Kalona, IA

Care at Goshen College is demonstrated by the recent creation of the Student Development Division, the Cross-Cultural Relations Center, and the Life-Planning Program. Care is demonstrated by hours of faculty time spent with students outside the classroom. Care is demonstrated by a President who listens. By a campus minister who holds a grieving student. By a Christian friend who gives daily affirmation. The Goshen College community is not perfect. But we are sincere in trying to live the ethics and ideals we believe in.

Goshen College is your college.

Canada's SALT III: youth program to expand

The Salt and Light Training Program for young people ages 17 to 20 will expand to at least three and possibly four units in 1979. The program, sponsored jointly by MCC (Canada) and the provincial MCCs in Ontario and Manitoba, is in the midst of its second year.

SALT presently involves 15 young people serving one-year VS-type assignments in two units. Aberdeen Evangelical Mennonite Church in Winnipeg and Hagerman Mennonite church in Markham, Ont., are the two hosting congregations. The third unit will be located in Kitchener, Ont., and will be sponsored by the Stirling Avenue Mennonite Church.

The purpose of the program is to allow Christian young people to explore more fully the meaning of Christian discipleship, particularly as this relates to a life of service. Activities in the program include service opportunities with a variety of agencies, academic studies related to discipleship, substantial involvement in the life and work of a local church, as well as structured unit life under the guidance of mature unit leadership.

MCC (Canada) will be recruiting 20 to 30 new SALTers to participate in the third year of the program, which begins in September. Interested Christian young people, preferably high school graduates, can obtain more information from: SALT, MCC (Canada),

School, center transferred to local control in Jordan

The MCC kindergarten and Women's Community Center at Talbiyeh Camp, Jordan, have been transferred to local leadership. The transfer represents an MCC policy encouraging overseas personnel to work to strengthen local structures and organizations.

Tent kindergartens at Talbiyeh and Marka Camps near Amman, Jordan, first opened in 1968 through the initiative of Olga and Harry Martens. The Martenses established MCC emergency services in Jordan to assist 400,000 Palestinians and displaced persons after the 1967 war. Civil war disrupted the work in 1970-71. However, the situation stabilized by 1972 and the program expanded.

The Talbiyeh Camp has two classrooms and the one at Marka has ten. It seemed easier for the local Family Care Society to start with Talbiyeh, but it is hoped that they will eventually handle the Marka Camp Kindergarten and Women's Community Center as well.

The kindergartens at Talbiyeh and Marka are among MCC and Quaker centers used

by the Jordanian government for student teachers to observe. The Jordanian supervisor, Suhad Nashishibi, is a major resource person for teacher training seminars.

The idea that children can learn through play was new to Jordanians. That idea was incorporated in an Arabic and English kindergarten curriculum guide developed by Gwen Peachey, MCC supervisor of the kindergartens from 1971 to 1975. Copies have been sold throughout Jordan and in parts of Lebanon and Egypt.

Kidron will host MDS annual meeting

Addresses by a Kentucky Mennonite pastor, a U.S. Weather Service official, and writer I. Merle Good will highlight the Annual MDS All-Unit meeting to be held on Feb. 9 and 10 at Kidron, Ohio.

Region II and the Eastern Ohio MDS Unit will host the meeting at Kidron Mennonite Church and Central Christian High School. Featured speakers will be Mark Peachey, pastor of the Louisville Mennonite Fellowship in Louisville, Ky.; Frederick Ostby, Jr., of Kansas City, Kan., a U.S. Weather Service Crisis Climate Consultant specializing on tornadoes; and Good, a Mennonite playwright from Lancaster, Pa.

Sessions will also include regional reporting of unit activities. The meeting will feature panel discussions and open floor response on leadership, volunteerism, and fiscal needs.

Kauffman continues lectureship vision

Nelson E. Kauffman of Largo, Fla., has been reappointed to another four-year term on the Conrad Grebel Projects Committee by the Mennonite Board of Education. The committee, conceptualized by Kauffman and H. S. Bender in the late 1940s, gives financial aid to Mennonite authors and speakers to write books and give lectures on topics of interest in the church.

Since it was founded in 1950, Conrad Grebel Lectures has sponsored the work of J. C. Wenger, H. S. Bender, John R. Mumaw, J. D. Graber, and C. K. Lehman, and more recently, Lois Gunden Clemens and Harold Lehman. The subjects they treated illustrate the issues the church was discussing at given times: the Christian hope in Christ's coming, the work of the Holy Spirit, the revelation and inspiration of the Scriptures, the liberation of women, the significance of the resurrection.

Each lecture is delivered at three locations arranged by the committee; additional presentations are arranged by the individual lecturers. It is estimated that these lectures have been given on 800 different occasions in such diverse places as India, Vietnam, Canada, the United States, and several European and South American countries.

Books that have come out of the project include Paul Erb's *The Alpha and the Omega* and Gideon Yoder's *The Nurture and Evangelism of Children*. Fifteen of the seventeen lectures have been published by Herald Press, with royalties from sales used to fund the Funk Lectures, single lectures on issues confronting church life.

"I thank God for the way the program has grown and for the books it has produced," Kauffman says.—Lois Janzen

Converting coats to cash

"We were recipients of that first MCC project in the 1920s," explained Mary Harder of Vineland, Ont., when asked why she and her husband got into thrift shop work. Mennonite Central Committee started as a response to famine in Russia and the Harders received food from one of the kitchens set up at that time. "Somehow we are at the other end now," she said, "and we're grateful that we can help others."

John and Mary Harder reflect a spirit that began in 1972 when an MCC worker of Winnipeg, Man., wondered what to do with good used clothing MCC could not ship overseas. "Why not convert a coat to cash," he reasoned, "and enable a needy woman in India to buy a sari?" Independent of the MCC worker, several others got the same idea.

The first combined thrift and Self-Help shop, The Community Self-Help Centre, opened in Altona, Man., March 1972. The idea spread across Canada and into the United States, where the Bluffton, Ohio, Et Cetera Shop was the first to open. At the end of 1978, 56 shops were operating, 30 in Canada and 26 in the United States.

"It's a lot of work," Mary Harder says of the thrift shop operation she is involved in, "but a lot of people are behind us. I don't think there is a day we don't have a box of something given to us." She also appreciates the many volunteers from different churches and conferences that work together. In the two Christian Benefit shops where the Harders work, some 15 churches and three different conferences cooperate.

The Harders feel strongly that men as well as women ought to be involved. When Mary was first asked to manage the two stores in her area, she said she would if her husband could share the role. She says, "If it weren't for my husband, we wouldn't be as far as we are now. Others say that too."

John Harder helps with the store's legal work. Other men help in the thrift shops by hauling heavy items, repairing furniture and appliances, and doing electrical work. A voluntary service couple now works in their two shops.

Working in a thrift shop has benefits beyond raising money, writes Mary Franz of the Et Cetera Shop in Liberal, Kan. "We have found ourselves, the volunteers, experiencing new relationships and reevaluating our own lifestyles," she says. "We have become a part of the downtown business area and are seeing how the concept behind the MCC shops sharpens the consciences of the wealthy."

New Call follow-up set for March at Newton

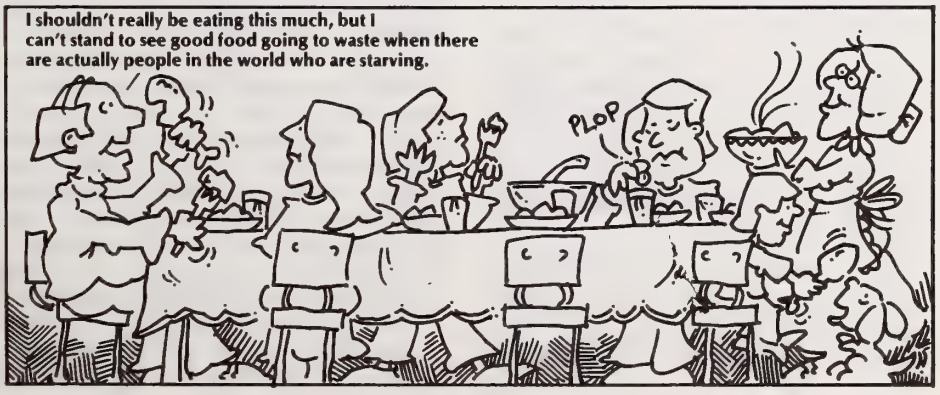
A Central States follow-up meeting of the New Call to Peacemaking will be held Mar. 2 and 3 at Bethel College Mennonite Church at North Newton, Kan.

The meeting, which is open to the public, is an attempt to involve peace church members from six states—Kansas, Colorado, Texas, Oklahoma, Nebraska, and Missouri—in implementing the goals of the national NCP delegate conference held at Green Lake, Wis., on Oct. 5-8, 1978. That conference called for the Historic Peace Churches—Brethren, Friends, and Mennonites—to work hard at strengthening peace efforts on the regional and local levels.

The March meeting will feature an opening address on "The Biblical Foundation for Peacemaking" by Howard Macy of Friends University, Wichita, Kan. Saturday work-

Sisters and Brothers

by Joel Kauffmann



shops will deal with conflict resolution, tax resistance and the World Peace Tax Fund, economic conversion and the arms race, and resources for peace education.

Harold Regier of Newton, secretary for peace and social concerns of the General Conference Mennonite Church, chairs the conference steering committee. Additional information is available from him at Box 347, Newton, KS 67114.

Refugees need sponsors in U.S., MCC says

Refugees fleeing Vietnam, Cambodia, and Laos by the thousands continue to need sponsors in the United States, reports Mennonite Central Committee. Church groups are urged to help in this effort.

Although more than 30,000 Vietnamese "boat people" have fled to Malaysia during the past month, and many more to other Asian countries, only 8,000 have resettled in the United States, France, Canada, Australia, and other countries. The refugee flow from Southeast Asia has increased dramatically recently because of adverse conditions there.

Vietnam has been undergoing "hard, hard times" in the past several months, explains Don Sensenig, former Eastern Mennonite Board (EMBMC) missionary in Vietnam who has worked with MCC in arranging refugee placements. Political oppression, poor weather, and poor rice crops have contributed to the influx of refugees to other countries. Many of these countries have no resources to handle this influx and have turned boatloads of people away.

The United States and Canada, which are struggling to decide their responsibility, have agreed to accept more refugees and are asking church and private groups to sponsor the refugees for resettlement. Among these groups in Church World Service, with which MCC has cooperated in refugee sponsorship. MCC placed approximately 600 Indochinese refugees in the United States from 1975 to 1978.

From 1975 to 1977 MCC and EMBMC cosponsored Sensenig and Tran Xuan Quang, former pastor of the Saigon Mennonite Church, in placement and ministry to refugees. Because it appeared the refugee stream was slacking off after that time, MCC did not continue to participate formally in the refugee program, although numerous cases have been processed with Sensenig's aid since then. Due to the current situation, MCC is reemphasizing the need for American sponsors.

Recently several Canadian groups have made commitments to refugees. In Vancouver the Chinese Mennonite community has agreed to assist 100 families. And 15 congregations in Ontario have responded to an MCC call for sponsors.

A church group or Sunday school class is ideal for sponsorship, say Sensenig and Quang. A core group of two or three families is needed to do the "nitty-gritty"—to take care of jobs, housing and school arrangements, immunizations, English classes, and to make sure the family or persons sponsored is adjusting to the community and culture.

CWS through MCC provides transportation for the individual or family, as well as some money to help them settle in their new home. Once they have arrived, the sponsoring group assumes responsibility for finding housing, clothing, and other necessities, as well as financial support. Sponsors should realize that financing a refugee family or individual may involve major expenses.

Learning and adjustment will be involved on both sides. Just as refugees acquaint themselves with life in this country before arrival, sponsors can be more helpful if they acquaint themselves with the home country and culture of the person or family they are sponsoring. Sponsors should also be sensitive to refugees' religious beliefs, which include Buddhism and ancestral worship. Some are Christian. A Vietnamese Mennonite church congregation has been worshiping in Ephrata, Pa., and another church for Vietnamese-speaking is meeting in Lancaster, Pa.

"In most cases it's been a very positive experience," says Quang, adding that many families keep contact with their sponsorees long after the initial several-month period it takes to adjust to Western culture.

Sensenig reports that refugees who come "do well here." They work hard at their jobs and at the English language; their children quickly adjust to Western schools.

Information on sponsoring Indochinese refugees is available from the U.S. Ministries office, Mennonite Central Committee, Akron, PA 17501.

More constituent personnel sought

Some 735 workers were in MCC service at the end of 1978, according to annual, year-end figures released by MCC. About the same total has been in service the past three years.

Although the overall number is about the same, more volunteers than in the past come from outside the Mennonite and Brethren in Christ constituency. At year end, 22 percent of those in service were nonconstituents, the highest percentage in MCC's history. While the Christian commitment of both constituent and nonconstituent volunteers "continues to be excellent," Personnel Services Director Lowell Detweiler says, "We are concerned that the number of constituent volunteers, who are the core of the MCC program, does not continue to drop."

The decreased number of constituents in service reflects a decline in applications coming from constituents. Four years ago Mennonites and Brethren in Christ comprised 70 percent of the applicants. In 1978 that figure was down to 58 percent.

Applicants from the Mennonite Church, the largest group from which MCC draws, decreased 33 percent the past four years while the General Conference dropped 28 percent. Mennonite Brethren applicants, however, increased by 28 percent. And non-Mennonite applicants have increased by 41 percent over the past four years.

MCC hopes to place 300 volunteers in 1979. The largest number of requests are for agriculturists and teachers.

"We are deeply appreciative of material aid and financial support from our constituency," says Reg Toews, MCC associate executive secretary, "but unless we have sufficient qualified personnel we are unable to effectively use those other resources."

mennoscope

Rosedale Bible Institute hosted its first Ministers' Week, Dec. 4-8, with approximately sixty off-campus participants and evening meetings open to the public. Ivan Yoder, pastor of the Mountain View Mennonite Church near Belleville, Pa., lectured twice daily on "The Local Church in Evangelism." Enos Martin, pastor and psychiatrist from Hershey, Pa., led a series of lectures and workshops focused on "Psychiatric Skills for the Spiritual Counselor." Yoder sparked lively discussion as he underscored the importance of evangelism in healthy congregational life, opening subjects as diverse as New Testament evangelism, Anabaptist outreach, culture and witness, divorce and remarriage. Martin, along with psychiatric student Lowell Mann, worked to share psychiatric skills to complement spiritual ministry.

Kurt M. Horst will serve as Allegheny Conference Youth Worker on a half-time basis beginning on July 1. A graduate of Hesston and Goshen colleges, Horst has been principal and teacher at Johnstown Christian School, Johnstown, Pa., and camp pastor at Laurelville Mennonite Church Center for two summers. He was selected by the Allegheny Conference Executive Committee to replace Jim Armstrong, who asked to be relieved of his conference responsibilities in order to spend more time pastoring the Mill Run Mennonite church in Altoona, Pa.

A Conference on Women in the Life of the Church will be held at Conrad Grebel College, Waterloo, Ont., Mar. 2-3. Perry and Elizabeth Yoder will serve as resource persons and lead teaching sessions on understanding the Bible. Perry is co-secretary of peace and social concerns for the General Conference Commission on Home Ministries, Newton, Kan. He is also a full-time faculty member at Bethel College, North Newton, Kan., as associate professor of Bible and religion. Topics for the conference are: "In the Early Church: The Gospel and Women," "In Paul's Church: The Gospel and Social Change," "In Today's Church: The Gospel and Sex Roles." Registration fee for the conference is $6. Registration forms and additional information are available from Conrad Grebel College, Waterloo, Ont., N2L 3G6.

Gary Mengershausen, Grants Pass, Ore., has been licensed for one year to work as an intern with the Grants Pass Mennonite Church. The licensing service was conducted by Harold Hochstetler, Pacific Coast Conference Minister, on Oct. 29. Mengershausen will be employed by the congregation one-fifth time and continue self employment four-fifths time. It is intended that he assume full pastoral responsibilities in some congregation after this year of internship.

The Pittsburgh Student Center, a cooperative venture of Allegheny Mennonite Conference and The Pittsburgh Mennonite Church, has a new director, Bob Herr. Herr and his wife, Judy, attended Goshen College and spent 3 years in Malawi, Africa, serving under MCC. Bob has also served 2 years in France with MCC. Judy is now enrolled at Pittsburgh Theological Seminary while Bob is channeling his efforts into developing and implementing a program to reach students who are seeking lifestyle alternatives in the Pittsburgh college and university communities as well as organizing activities and relating to residents at the student center itself.

"God's thespians": A retired, Stratford, Ont., couple has found a dramatic way to keep busy and serve the church. Menno Shatto, a retired minister, and his wife, Lucille, a musician and retired schoolteacher, present dramas based on the Old and New Testaments. Their repertoire consists of six, one-half hour dramas, which can be presented as a series, individually in place of a Sunday morning sermon, or for church groups and activities. The Shattos have presented all of their dramas at the Avon Mennonite Church in Stratford and to churches, schools, conferences, senior citizens' groups, and summer camps in the U.S. and Canada. They are available to present sermon dramas this summer and are willing to make their house available to persons wanting to visit Stratford, home of the Shakespearean Festival Theatre. The Shattos can be contacted after Feb. 23 at: 479 Brunswick St., Stratford, Ont. N5A 3N7, phone (519) 271-3791.

A Vietnamese Pilgrimage, a collection of poems, vignettes, and short dramas by Max Ediger, is a book for people who want to move beyond the "what" of Vietnam and even the "why" to understand the intense human feeling of actors and victims in the event. "In a *Vietnamese Pilgrimage,*" says fellow Vietnam MCCer Earl Martin, "Ediger gives us a glimpse of the burning passions, the bitter disappointments, the raw anger, the stubborn resilience, and the inspiring joy-within-ashes of the Vietnamese people." *A Vietnamese Pilgrimage* is also the story of a young man of peace as he struggles to reconcile what he learned growing up as an American and a Mennonite with what he sees happening to Vietnamese friends around him. "When reading I wished some of Ediger's stories had been softened just a bit, that we would have been spared staring raw human tragedy too starkly in the face," Martin says. "When your nightly lullaby is the saturation bombing of B-52s, the vibration jars your very soul. But that makes for unparalleled celebration of something as simple as a sunrise." *A Vietnamese Pilgrimage* is published by Faith and Life Press.

Vernon D. Smoker, 54, of Ronks, Pa., has been ordained to serve the Mt. Pleasant congregation of Lancaster Conference. Bishop Clair B. Eby officiated at the Dec. 17 ordination service, assisted by Paul W. Weaver.

Two seven-week Estate Planning Sunday school classes were conducted at the Normal (Ill.) Mennonite Church this past fall. Leon R. Schmucker, director of development for the Mennonite Hospital Association of Bloomington, Ill., and a member of the Normal church, taught the classes, one for couples under fifty years of age and the other for couples over 50. Guest speakers included members of the MHA Estate Planning Committee, an attorney, a bank trust officer, a minister, and an insurance and investment broker. Some 70 percent of the 1.9 million Americans who died in 1977 left no will, Schmucker told his classes. "But each of us has the God-given opportunity to have our personal plan for how our material possessions will be distributed at the time of our death," he emphasized. "It is nothing short of a sin to die without a will."

Hans Küng's book, *On Being a Christian,* will be the focus of a theology-in-life retreat at Laurelville Mennonite Church Center on Mar. 23-25. Persons interested in dialoguing with others on difficult questions in contemporary theology are invited to participate. Küng's book should be read beforehand. The retreat will be led by David Hostetler and Richard Kauffman, both from Scottdale, Pa. Additional information is available from: Laurelville Mennonite Church Center, R. 5, Box 145, Mount Pleasant, PA 15666 (412-423-2056).

A Snokamp weekend for young single adults will be held at Camp Hebron on Feb. 9-11. The cost is $28 a person. Interested persons should send name, address, and $5 to Deb Kolb, 1603-A Millport Rd., Lancaster, PA 17602, by Jan. 31.

Special meetings: Stan Shirk, Lyndhurst, Va., at Hildebrand, Waynesboro, Va., Jan. 21-26, and at Powhatan, Va., Feb. 25-Mar. 1.

New members by baptism: five at Sunnyslope, Phoenix, Ariz.; nine at Wilmot, Ont.

Change of address: Percy B. Gerig, from 929 N. E. Campus to 317 N.W. Savage, Grants Pass, OR 97526. **Hubert Brown** from Elkhart, Ind., to 8806 Third Avenue, Inglewood, CA 90305. **Richard Bartholomew** from 81 Mennonite Drive to 12759 Blosser Rd., North Lima, OH 44452.

readers say

In the article entitled "Mark—the Gospel Without Christmas" (G.H., Dec. 19), James M. Lapp stated: "It wasn't until at least AD 200 that special celebration began in connection with Jesus' birth." We know there is no command in Scripture for such a celebration and since the early church had no such celebrations, do we know how and why such celebrations originated when they did? Should its origin influence our acceptance of its tradition?

Bro. Lapp also stated: "It was Good Friday, Easter, and Pentecost that were important occasions for Christian celebration." Did the early church observe such celebrations? When and why did these occasions of "Christian celebration" originate? Can any amount of cantatas, solos, sermons, etc., proclaim the Messiah to the "evil and adulterous generation" of our day better than the "one sign" that is taken away from the world when we celebrate Good Friday and Easter? (Mt. 12:38-40; 16:4; 1 Cor. 15:1-4).

And when did the believers change from worshiping on Yahweh's "seventh day" rest to worshiping on the first day of the week, the day dedicated to the sun god and even so named?

Should verses like Deut. 12:30-32; Is. 1:14; Is. 29:13; Mt. 15:9; and Mt. 7:21-23 be considered when deciding to follow traditions for "Christian celebrations" not originating from the "pattern" given in the Word? Are we guilty of "pointing . . . the finger" (Is. 58:9) at those who have decided to renounce traditions that are the "precept of men"?—**Verna L. Guengerich, Glenwood Springs, Colo.**

° ° °

An explanation was put forth by the Intercollegiate Peace Fellowship Assembly in Washington, D.C., which disturbed me ("Unmasking the Powers," Nov. 21).

"The assembly theme was rooted in the theological concept of the 'powers' outlined in Hendrik Berkhof's book, *Christ and the Powers.* The chairman then introduced the topic explaining "that the 'principalities and powers' referred to by the Apostle Paul are not some mystical otherworldly notions. Rather, they are the political and economic forces, ideologies, cultures, institutions, structures, and systems of society that were created to provide basic order in that society."

I suppose this was a reference to Ephesians 6:12 where the Apostle Paul states, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the

darkness of this world, against spiritual wickedness in high places."

I am afraid of referring to Satan as a "notion." He is the prince of this world, and is using the political and economic forces of this world through the greed of men to cause suffering and destruction. Satan is mystical to us and otherworldly in the sense that we cannot see him. However, the spiritual world is more lasting than the physical, and Satan is "the foe" we are engaged with. We, therefore, first of all need to use spiritual weaponry, both defensive and offensive in our service for Christ's kingdom. Otherwise our warfare is like an army going forth to battle, but knows not who their enemy is or where he is.

One lone missionary lady in South America saw the war clouds gathering in her country, and the threatened takeover by communism. She felt led to fast one meal a day that this might be prevented. After a period of time, the Lord told her she need no longer fast. She found out soon after that the threatened takeover had been averted that very day.

During this past summer and fall of 1978, a revolutionary had been hired by four teachers associations in Ontario at $350 per day to head a study commission on "the child." He boldly proclaimed that the child belongs to the institution of the state and as such should be trained by the state. The child, he said, is not the responsibility of home and parents.

One lone Christian man was willing to "stand in the gap." He got in touch with the Minister of Education, advised him of the anti-Christian, anti-family dogmas which this man declared, and stated that he was going on a fast until this person be removed from heading the commission. The fast lasted for fifteen days, but the head of the study commission was removed.

So, along with working for social justice, let's know who our real enemy is and give priority to prayer and fasting. Jesus said, in Mt. 17:21, "This kind goeth not out but by prayer and fasting."—**Elma E. Knapp, Westlock, Alta.**

births

"Children are an heritage of the Lord" (Ps. 127:3)

Collingwood, Ross and Allison, Harrisonburg, Va., second son, Robin Ian, Nov. 12, 1978.

Dayton, Phillip N. and Nancy (Mashak), Ridgeley, W.Va., fourth child, second daughter, Rebecca Marie, Dec. 1, 1978.

Esch, Phil and Cheryl (Loewen), Phoenix, Ariz., second child, first daughter, Audra Janine, Dec. 9, 1978.

Gable, Kenneth and Judith (Coole), Orrville, Ohio, first child, Aaron Daniel, Dec. 23, 1978.

Gingerich, Firman and Susan (Yoder), Kalona, Iowa, second child, first son, Fredrick Jon, Dec. 20, 1978.

Herr, Kenneth and Elnore (Birkey), Morgantown, Pa., second daughter, Janelle Kathrine, Dec. 21, 1978.

Kaleas, John and Laurel (Steckly), Kitchener, Ont., first child, Gary John, Sept. 10, 1978.

Kamp, Stanley and Marilyn (Falb), Ananda Dispensary, Baglung Bazaar, Dhawagiri Anchal, W. Nepal, fifth child, third daughter, Mary Ruth, Dec. 18, 1978.

Kliewer, Phil and Ruth (Hershberger), Prospect, Ill., second son, Charles Adam, Dec. 4, 1978.

Lemons, Daniel and Mary (Smucker), Bronx, N.Y., first child Katherine Anya, Dec. 22, 1978.

Miller, Ellis G. and Jane (Miller), Sarasota, Fla., fourth child, first daughter, Angela Dawn, Dec. 5, 1978.

Moyer, David and Myrna (Swartzendruber), Telford, Pa., third daughter, Angela Sue, Dec. 18, 1978.

Pasnick, Ray and Ann (Schmidt), Elmhurst, Ill., second daughter, Susan Diane, Oct. 20, 1978.

Pelley, James and Cheryl (Stutzman), Milford, Neb., third child, first son, Samuel Dean, Dec. 8, 1978.

Porter, Ralph and Jeanne (Geiser), Polk, Ohio, second son, Duane Andrew, Dec. 12, 1978.

Redcay, Ivan and Abbie (Yoder), Sarasota, Fla., second child, first daughter, Amy Elizabeth, Dec. 4, 1978.

Schrock, James and Susan (Milroy), Sidney, Ohio, third child, first daughter, Lisa Kay, Dec. 3, 1978.

Shenk, N. Gerald and Sara (Wenger), Brieffach 136, Leibwitz 8430, Austria, first child, Joseph Alexander, Dec. 25, 1978.

Short, Gordon and Pat (Burkholder), Archbold, Ohio, first child, Aaron J., Dec. 20, 1978.

Weaver, Robert and Phyllis (Miller), Hesston, Kan., second child, Timothy Robert, Dec. 9, 1978.

Yoder, Larry and Patty _____, Sullivan, Ill., second son, Eric William, Dec. 3, 1978.

marriages

"They shall be one flesh" (Gen. 2:24) A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Alderfer—Adams.—Joseph Alderfer and Barbara Adams, both of Sarasota, Fla., Bayshore cong., by John E. Adams and Paul R. Yoder, Dec. 9, 1978.

Allebach—Myers.—James Allebach, Harleysville, Pa., and Sylvia Myers, Doylestown, Pa., both of The Branch Fellowship, by James Maust, Aug. 26, 1978.

Byers — Hostetler. — Darrell Byers, Elkhart, Ind., and Janet Kay Hostetler, Topeka, Ind., by Amos O. Hostetler, Dec. 2, 1978.

Droz—Yoder.—David Droz, Wellman, Iowa, Baptist Church, and Joette Beth Yoder, Wellman cong., by Ron Kennel, Dec. 2, 1978.

Hinkle—Kurtz.—John Hinkle, Media, Pa., and Cynthia Kurtz, Morgantown, Pa., Akron cong., by Truman H. Brunk, Oct. 21, 1978.

Hjelmstad—Cuba.—Kenneth Hjelmstad, Albuquerque, N.M., Glennon Heights cong., and Linda Cuba, Albuquerque, N.M., by Roger Hochstetler, Dec. 20, 1978.

Horst—Shellehamer.—Laverne Horst, Dover, Pa., Slate Hill cong., and Joan Shellehamer, Shiremanstown, Pa., United Methodist Church, by Lloyd R. Horst, father of the groom, Oct. 21, 1978.

Hotchkiss—Wagler.—Mark Hotchkiss, Washington, Iowa, Baptist Church, and Connie Wagler, Sigourney, Iowa, Wellman cong., by Ron Kennel, Nov. 26, 1978.

Otto—Roth.—Jeffery Douglas Otto, Glenwood Springs, Colo., Glenwood Springs cong., and Yvonne Kay Roth, Julesburg, Colo., Julesburg cong., by Arthur Roth, father of the bride and John Otto, father of the groom, Nov. 11, 1978.

Richert—Miller.—Timothy E. Richert, Reedley, Calif., Mennonite Brethren Church, and Judy E. Miller, Hesston, Kan., Inter Mennonite cong., by Waldo E. Miller, father of the bride, Nov. 25, 1978.

obituaries

Blessed are the dead which die in the Lord" (Rev. 14:13) We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Nafziger, Dale Joel, son of Elmer and Lillie (Yoder) Nafziger, was born at Archbold, Ohio, June 28, 1925; died of cancer at Wakarusa, Ind., Dec. 5, 1978; aged 53 y. On Apr. 20, 1947, he was married to Letha Harter, who survives. Also surviving are one son (Larry G.), 2 daughters (Karen—Mrs. Ed Hensley and Joyce), 3 grandchildren, one stepgrandson, one sister (Katherine—Mrs. Hubert Short), and 3 brothers (Carl, Everett, and Gerald). He was a member of Holdeman Mennonite Church, where funeral services were held on Dec. 8, in charge of Russell Krabill; interment in Olive West Cemetery.

Horst, Ida S., daughter of John M. and Barbara S. Stoner, was born in Lancaster Co., Pa., Mar. 5, 1891; died at the Lancaster General Hospital, Lancaster, Pa., Nov. 13, 1978; aged 87 y. On Nov. 12, 1914, she was married to Reuben S. Horst, who survives. Also surviving are one son (J. Alton Horst), one daughter (Ruth—Mrs. Walter B. Hess), 13 grandchildren, 23 great-grandchildren, and one sister (Nora—Mrs. Amos S. Horst). She was preceded in death by one daughter (Lois) and 2 brothers. She was a member of Metzler Mennonite Church, where funeral services were held on Nov. 17 in charge of Amos H. Sauder, Roy B. Martin, and Richard E. Buch; interment in adjoining cemetery.

Oyer, Elizabeth, daughter of Joseph and Mary (Zehr) Baecher, was born at Fisher, Ill., Nov. 17, 1891; died at Fisher, Ill., Dec. 17, 1978; aged 87 y. On Oct. 2, 1913, she was married to Manuel Oyer, who died on Oct. 2, 1967. Surviving are 3 daughters (Elsie K., Bessie E., and Mary A. Oyer). She was a member of East Bend Mennonite Church, where funeral services were held on Dec. 19, in charge of Wilbur Nachtigall; interment in East Bend cemetery.

Wenger, Powell O., son of Timothy J. and Mary (Powell) Wenger, was born in Augusta Co., Va., June 5, 1905; died suddenly of a heart attack at his home in Bridgewater, Va., Nov. 10, 1978; aged 73 y. On Dec. 6, 1933, he was married to Hazel Swope, who survives. Also surviving are 2 daughters (Lois V. Wenger and Dorothy—Mrs. Mark Smucker), 5 sons (Carl, David, Oliver, Wade, and Norman), 13 grandchildren, and one brother (Roy). He was a member of Morningview Mennonite Church. Funeral services were held at Lindale Mennonite Church, in charge of Dwight Heatwole and Ernest Gehman; interment in the church cemetery.

Witmer, Lesley D., son of Levi and Mary (Cober) Witmer, was born in Waterloo Twp., Ont., June 30, 1889; died at the Fairview Mennonite Home, Cambridge, Ont., Dec. 1, 1978; aged 89 y. He was married to Elma Cressman, who died on Oct. 5, 1977. Surviving are 2 sons (Stewart and Bruce), 2 daughters (Beatrice—Mrs. Norman Shantz and Helen—Mrs. Joseph Burkholder), 16 grandchildren, one great-grandchild, and one sister (Minnie Hunsberger). He was a member of Preston Mennonite Church, where funeral services were held on Dec. 4, in charge of Rufus Jutzi and Amos Martin; interment in Hagey Cemetery.

Yoder, Steven E., son of William and Gertrude (Miller) Yoder, was born at Middlefield, Ohio, Apr. 11, 1964; died by drowning at Sarasota, Fla., Dec. 17, 1978; aged 14 y. Surviving are 3 brothers (William, Jr., John, and Mike) and maternal grandparents (Mr. and Mrs. Mahlon Miller). Funeral services were held at Ashton Mennonite Church on Dec. 20, in charge of Ken Nauman, Ervin M. Miller, and J. D. Hamel; interment in Palms Memorial Park.

Photo, p. 40 by Jim King

calendar

Ministers' Week, "Refocusing Evangelism," Eastern Mennonite College and Seminary, Harrisonburg, Va., Jan. 15-18

Interdenominational Youth Convention, Eastern Mennonite College, Apr. 20-22

EMC Homecoming weekend, Eastern Mennonite College, Harrisonburg, Va., Apr. 27-29

Mennonite General Assembly, Waterloo, Ont., Aug. 11-16

items and comments

Parents lose children's custody on grounds of depravity

A Rhode Island couple who published sexually explicit magazines and took photographs in their home have lost custody of their two children on grounds of "depravity." Maxillian Leblovic, 35, and his wife, Susan, 31, were charged with 26 violations of the state's pornography law. They were judged "depraved" and unfit to care for their children, Michael, 10, and Shana, 6.

There was no charge of physical abuse or neglect in the case and psychiatric testimony at the trial showed that the children suffered no apparent emotional damage. Family Court Judge Edward V. Healey used a section of Rhode Island law permitting the state to remove children from parents who commit acts of "depravity." The psychiatrists testified that their examinations of the children had found them to be "normal youngsters." They said continued exposure to an environment where sex was overemphasized could lead to possible harm. But they recommended that the children be kept with their parents and the family be given psychiatric counseling.

The children were placed for several days in the state-run Children's Center, which is overcrowded and lacks sufficient staff for optimum child care. They were later taken by their maternal grandmother.

Southern Baptists report declines in baptism, membership growth

Southern Baptist Convention (SBC) projections show a decline in baptisms for the third consecutive year and the smallest increase in membership for decades during 1978. Projections compiled by the research services department of the Baptist Sunday School Board, based on information from 17,361 congregations, indicate that Southern Baptists will have baptized 336,356 persons in 1978. That is a 2.7 percent decrease from 1977, which had been itself an 11 percent decline from the previous year. According to the 1978 projections, Southern Baptists will number 13,200,948 by the end of the year—an increase of only 1.9 percent over the 13,083,199 reported for 1977.

BWA leader: underground evangelism not needed in Eastern Europe

Dr. Robert S. Denny, general secretary of the Baptist World Alliance, has asserted that "underground" methods of evangelism are not necessary in Eastern Europe. Reporting to the annual meeting of the BWA Executive Committee, Dr. Denny said he had been able to preach on evangelistic themes and to invite converts to make professions of faith during a visit to East Germany, Poland, and the Soviet Union in October.

"Forget what you read about the necessity for underground evangelism," he said. "We now have the opportunity for above-ground evangelism in Eastern Europe."

Dr. Denny said the Baptist Union of the USSR has been given government permission to import 25,000 Bibles and 5,000 concordances, and asserted that "there is no need to smuggle Bibles into Eastern Europe. Our problem is to find money to pay for those that we have permission to import."

Gallup traces family breakdown to rising alcohol, drug abuse

Pollster George Gallup told a meeting of the North Conway Institute (NCI) that breakdown of family structures is a major contributing cause for the rising alcohol and drug use and abuse among U.S. teenagers. He said teenagers rank the three major problems facing their generation as: use and abuse of drugs, inability of parents and children to communicate or "get along" with each other, and alcohol. Gallup Polls on alcohol are being conducted in cooperation with the Boston-based North Conway Institute, an interfaith association for education on alcohol and other drug-related problems.

George Gallup told the NCI's semiannual meeting that half of the parents interviewed in one survey said they set no guidelines for their children on alcohol use—but more than half of the parents viewed alcohol use and abuse by youth as a major problem in their communities. Some 36 percent of teenagers said they sometimes drink more than they should; the figure rose to 43 percent for older teenagers aged 16-19.

Bible smuggling into USSR is barred by Finland

Finland's new customs laws now state that "all carriage and dispatching of the Bible and other religious printed matter" from Finland to the Soviet Union will be treated as "smuggling." Transport of Bibles and other religious matter from Finland to the USSR has caused much friction between the two countries.

One in three Americans have had mystical experience, says pollster

A national sampling shows more than a third of the American public has had mystical experience which is "religious," but not necessarily "ecclesial" or church-related, Father Andrew Greeley said in Louisville, Ky. Father Greeley, a sociologist and author, told Religious News Service in an interview at Bellarmine College that while he's convinced mystical experiences are common in America, he's still waiting for one of his own.

He said the sampling by the National Opinion Research Center, which is associated with the University of Chicago, indicated "mystical experiences" are most frequently reported among Episcopalians. Presbyterians report the next highest incidence of mystical experiences, he said, followed by Jews and Roman Catholics.

Formula changed, test markets set of a low-alcohol soft drink

Anheuser-Busch, Inc., the brewer which introduced a low alcohol soft drink and received heavy criticism in one of its test markets this fall has decided to change the formula but will continue test marketing the product. Chelsea will have so little alcohol in it, the promoters say, that the alcohol content will not be listed on the label and they have to alter the advertising slogan from "the not-so-soft-drink" to "the natural alternative."

The original product was pulled off the shelves shortly after Virginia nurses and many clergy and educators denounced the "soda beer" and called for a boycott.

Keith M. Jones, an Anheuser-Busch official, denies that his company has any interest in a youth market, as Chelsea critics contend.

Sambo restaurants' name upheld by a judge

The national Sambo restaurant chain has received permission from Judge Edith Fine to continue using the controversial trademark in Massachusetts until a higher court decides whether the name "Sambo" is offensive to blacks and should be banned. Massachusetts Attorney General Francis Bellotti has sued the Sambo chain on the ground that its name promotes discrimination of blacks. The name is associated with a children's story—"Little Black Sambo." Sambos has been criticized in several states by blacks and human rights leaders.

High schools' outstanding students support religion, moral values

In the U.S. outstanding teenagers "are keen on religion and maintain traditional moral values," according to results of the Ninth National Opinion Survey of Who's Who Among American High School Students. The survey showed that 92 percent of student leaders believe there is a personal God or "vital force" in the world, 90 percent said religion plays a significant role in their own moral standards and actions, 81 percent belong to an organized religion, and 62 percent attend services weekly.

NEWSPAPER

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

New believers

I attended a church where there were many new believers. It seemed that on an average, every third person I met had recently come to the faith. The place had an electric quality about it that was stimulating and uplifting.

I take courage from new believers. They help to reassure me that Christianity is still valid. It is not that I really doubt this, but a kind of incipient pessimism sometimes makes me fear being the champion of a cause which many are rejecting. The appearance of new believers shows this fear to be an overreaction.

To be grateful for new believers need not mean that we despise old believers. Indeed, as time passes it is to be hoped that new believers will continue faithful and so eventually become old ones. In any congregation it is desirable that there should be all manner of believers from the newest of the new to the oldest of the old, for each has an insight for understanding the will of God in our time.

Yet there is in Christianity a persistent interest in newness which we should not overlook. In fact this concern preceded the Christian era. It was stated sharply by Jeremiah who looked forward to a "new covenant with [the Lord and] the house of Israel and the house of Judah. . . . This is the covenant . . . says the Lord: I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people." (Jer. 31:31, 33).

It was the understanding of the early Christians that the new covenant had come to them through Jesus Christ and they never tired of celebrating this. But people were at first slow in recognizing Him as the writers of the Gospels point out, particularly Mark. It has been noted that from the beginning to the end of the Gospel of Mark Jesus is presented as an enigma to some and an offense to others. Though the crowds followed and gossiped about Him, those who really counted were either mystified, furious, or slow to comprehend.

The offense begins already in the second chapter where Jesus exceeds what is considered His authority by forgiving sins. From here it is downhill all the way as He eats with the wrong crowd and then goes on to break the Sabbath by healing a man. Already in 3:6 Mark reports that "the Pharisees went out, and immediately held counsel with the Herodians against him, how to destroy him."

A little later Mark reports that Jesus' family was concerned for His sanity and wanted to take Him away. But He apparently spurned family relationships in favor of those people around Him interested in doing the will of God.

So then He had His disciples left and could work with them even though His family was unsympathetic and the religious leaders hostile. In 8:27-30 Jesus is found quizzing the disciples on His identity and "Peter answered him, 'You are the Christ.' " But a few lines later Peter has rejected the idea that the Son of Man should suffer and must be put in his place for such loose talk.

This lack of comprehension continues throughout the Gospel. In Gethsemane when He went through His crisis of will, the disciples were sleeping. When the soldiers came, they ran away, except for Peter who lagged behind and then denied that he had ever known Jesus. At the crucifixion it was not the disciples, but some women who stayed by Him and at His death a stranger buried Him. Even the news of His resurrection was received with less than an adequate response. Mark reports that the women "went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to any one, for they were afraid" (Mk. 16:8).

This is the story Mark directed to the relatively new believers of his time. Why did he emphasize so strongly the hard road which Jesus traveled and the thick skulls of even those who followed Him? Was it because he feared they would take the contents of their faith too lightly? Was he wary of the post-resurrection enthusiasm of many new believers and he wanted them to understand that the Jesus they worshiped had in His lifetime set a standard which many would not follow and others could not comprehend?

We know from the Acts and by implication from the New Testament epistles that there were many new believers and much new believer enthusiasm as the church spread from city to city and province to province. We are glad to hear of this, for it is the origin of the faith that has been passed to us through perhaps 65 or 70 generations.

Is it then still a new covenant or has this span of time made it old? Perhaps the best sign of its continued newness is the ability of the Gospel to get the attention of new believers.

Having obtained their attention, this old story invites the new—along with the old believers—to take seriously the kind of Jesus the Gospels describe. This means reading and pondering these basic texts. As in His own time, many today give lip service to Jesus. But some are as confused as Peter who dimly perceived the mission of Jesus, but rejected its basic method. Recognizing our own fuzzy thinking, we can do no better than echo the words of the father who brought his son for healing. "I believe; help my unbelief!" (Mk. 9:24).—Daniel Hertzler

Gospel Herald

January 23, 1979

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

I want to die a good death

by Abraham Schmitt

"In the name of God, Amen. I, John Fretz of the Township of Bedminster in the County of Bucks in the Province of Pennsylvania, Weaver, being sick in body, but of sound memory blessed by God unto this day the twenty-ninth day of January in the year of our Lord, one thousand seven hundred and seventy-two make this as my last Will and Testament in manner and form following:

"First of all it is my Will that when it shall please God to call me out of this world my body shall be decently buried, and my soul I recommend to God my Savior" (A. J. Fretz, *A Brief History of John and Christian Fretz,* Mennonite Publishing Co., Elkhart, Indiana, 1890, p. 17).

Only thirty-three days later Fretz's will was probated as he requested earlier. His body was given a decent burial and his soul was in God's care.

Two hundred years ago it was common to begin a will with words such as those above. Christians, like John Fretz, formally stated their wish for the destiny of their soul, their bodies, and their personal and real property even in a legal document.

As for me, in the month of May, in the year of our Lord, one thousand nine hundred and forty-nine, at the age of twenty-one, I committed my soul into the hand of God, trusting the atoning work of Christ on the cross and the power of the Holy Spirit for the remainder of my days on earth and for all eternity. That is exactly what William Penn meant when

he said, "The best end to life is to know the life that never ends."

A good death for me is the absolute certainty that I shall go and be with my Savior in a life far superior to this earthly life.

I have lately discovered that there is merit in grappling with the meaning of death while I am yet able in body and mind. For ten years I have pursued the subject of death although it has not pursued me. I am not "sick in body" as John Fretz was when he committed his body to the soil, his soul to God, and his property to his heirs. At the prime of life I stopped my race and took a good long look at the end of it all, faced it squarely, then reordered my priority. Like Thoreau I decided to live the rest of my life "deliberately." Then, when I also came out of my woods, I would be ready to face life and death. And I would not discover when I come to die that I had not lived.

A good death after a good life. I am convinced that a good death is directly related to having lived a good life. Not that I don't have regrets, but as a whole it is almost impossible to comprehend that my life could have evolved the way it did. Maybe I must simply surrender to the explicit statement: "All things work together for good to them that love God, to them who are the called according to his purpose (Rom. 8:28).

Dozens of times in the last number of years I have reached peak moments and sensed such total completeness that the thought that this was all I could ever ask for and that dying would be appropriate at that moment. My missions have often felt finished as the end should be. But then I pick up a new cause for the kingdom and begin again striving for new heights.

A good death follows a good life. The most pathetic deaths I have monitored were those where people have attempted to bring to a closure a life that had not been lived. Only this week I had to bid farewell to a professor colleague at whose bedside I sat so often in agony because she could not make a commitment to anyone or anything. Her life had always been and was, even in the final moment, a hopeless tangle of loose ends. She faded into unconsciousness and finally into the hereafter with one impression—"unfinished."

I am aware of my mortality as I bring many things to completion. What is most important is that intimate family relationships are completed. By this I mean that at whatever stage my marriage is, or wherever my children are, these relationships are right to the best of my ability. It is not that there are no momentary crises and fall-outs, but rather that the overall depth relationship is clear and resolved. Should I die today I would not want to leave behind a huge unresolved wound. Such wounds are very hard to heal when the other person has gone forever.

When would be a good time to die? For Martin Luther King there was an exact right time to die, at six o'clock, April 4, 1968. He knew it and even said this to his successor. Can you not hear the absolute certainty in his voice as he made his final speech in Memphis, Tennessee?

We've got some difficult days ahead—
But it really doesn't matter with me now—
Because I've been to the mountaintop—
Like anybody I would like to live—
A long life—
Longevity has its place—
But I am not concerned about that now.
I just want to do God's will—
And He has allowed me to go up the mountain—
I've looked over—
And I've seen the Promised Land—
I may not get there with you—
But I want you to know tonight—
That we as a people—
Will get to the Promised Land.

Memphis, Tennessee, April 4, 1968, 6:00

Death on the mountaintop. I've had mountaintop experiences also when it felt perfectly right to die at that moment. A beautiful spiritual victory won in the life of a client will at times put me into a state of pure euphoria. Immediately the hope of heaven floods my mind as I know that I have just had a foretaste of perfection yet to come. It feels right to simply utter, "Come, Lord Jesus, come."

At other times the burden of living is too heavy for me. I often feel overwhelmed when I see the chaotic conditions that seem to erupt in this world at an ever increasing rapidity. At times like that I feel as if a good death would be now.

No, I could never wish to take the "coward's way out" as my client defined suicide. Even the euphemism, active euthanasia, makes it no less repulsive. I believe this is exactly what Job's wife advised him to do instead of suffering any

Abraham Schmitt is a psychologist from Blooming Glen, Pa., and the author of *The Art of Listening with Love* (Word, 1977).

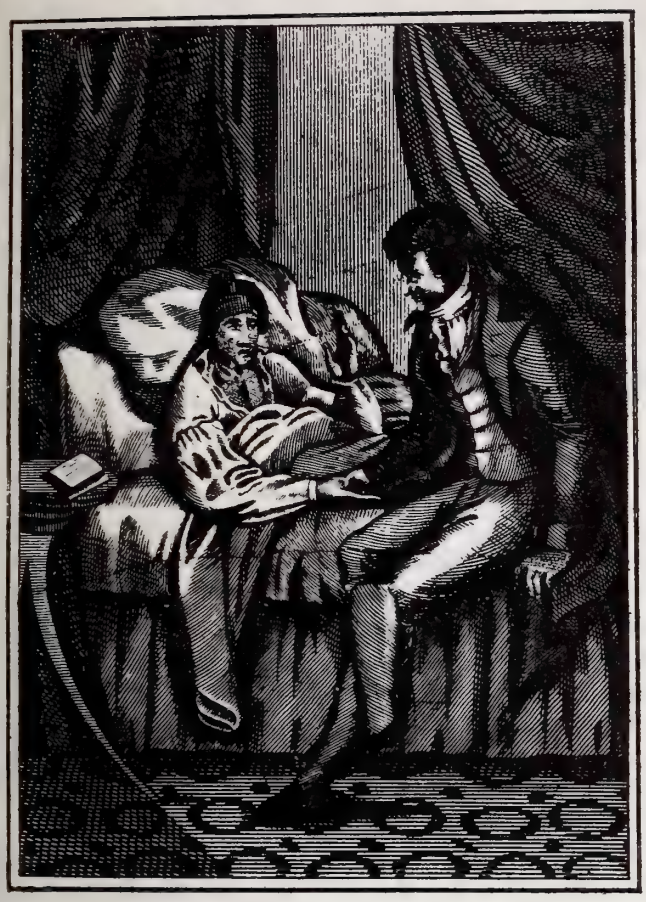
Gospel Herald

I want to die a good death 49
Abraham Schmitt
Of donkeys, horses, and mules 52
Marcus Lind
Leadership and the educational experience 54
Ralph Lebold
Hear, hear! 56
Can any good come from disaster? 60
Kristina Mast Burnett

Editor: **Daniel Hertzler.** News editor: **David E. Hostetler**

Volume 72 Number 4

The *Gospel Herald* was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $11.00 per year, three years for $30.00. For Every Home Plan $8.60 per year mailed to individual addresses. Eighty Percent Plan $9.85 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States. Copyright © 1979 by Mennonite Publishing House



"See in what peace a Christian can die." This illustration is from *Christian's Consolations Against the Fears of Death* by Charles Drelincourt, fourth American edition, 1819.

further. "Do you still hold fast your integrity? Curse God, and die." And I would respond with Job, "You speak as one of the foolish women would speak."

Wallace Proctor, MD, from Pocatello, Idaho, justified his doing it and received national front-page publicity under the heading "Suicide: Last Act of Love." He was 75 years of age and had Parkinson's disease. In a carefully worked out plan, he left his wife in Idaho and came to the Philadelphia area, where the law is more lenient regarding suicide. Here, at a friend's house, where he was invited for that purpose, they had a "matter-of-fact" leave, shared a final dinner, and he took a lethal dose of medicine. His farewell message, in part, said: "Some of you may look upon suicide with uneasiness or disfavor, but it may also represent a logical, considerate, and effective means to satisfy one's responsibility to the world. Consideration of the termination of my life is at hand."

I believe the silent voice of a relative of his saw the truth more clearly than he did, "I do not mean to criticize, but his last act was one of enormous arrogance, to think that he alone should not face the onslaught of time, infirmity, and dependence."

I would go one step farther and say that suffering can be translated to God's glory like no amount of able-bodied living can. Young Elihu understood this when he delivered his speech to Job and to so-called friends.

"He [God] . . . opens their ear by adversity." In suffering one is capable of hearing God speak what he never could have understood otherwise. It is the noble lady in our midst who in totally hopeless agony can bring a whole congregation to its knees week after week. Her words are spoken as if directly from God or, at least, from near heaven. "Yes you too can endure it, if you must. God will give you power." Now that is heroism for God, and not cowardice.

Suffer graciously. If I must suffer, then I wish to do it graciously as "unto the Lord." May I then hear Him speaking the message that I would have missed had I died painlessly.

But then there is inactive euthanasia, which I can include in my concept of dying well. I do not wish to be an experimental subject for heroic medicine. For some medical men each death is a professional failure. What they forget is that it can really be a victory for God.

Karen Ann Quinlan, in my mind, was the extreme example of misplaced values. "Just don't bother" is what I must put in my will. When the continuation of functioning apparatus is only the prolongation of dying and not the prolongation of living, then don't do that to me.

As I envision my final moment I would return to the deathbed scenes of the Old Testament. I would like to be at home as the patriarchs were, with my family around me, with all aware that this was the end. Then the freedom would be present to talk about it, with me bidding everyone farewell and a final recall of all that life had meant for all of us together and our hopes for a future reunion. As for me, I would leave with the absolute certainty that Jesus is waiting for me the moment I breathe my last.

This certainty, I would tell them, comes from the fact that already "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me" (Gal. 2:20). So it seems natural that if an essential part of me has already died and is in the safety of God's care, the rest must obviously follow.

I wish my death to portray my life. Hardly could I die on my knees like the famous colonial schoolmaster, Christopher Dock. I am not prone to spend as much time in that posture as he did, so the probability is poor. He is as well remembered for the way he died as for the teaching method that he advocated. Even his tombstone says, "Here Christopher Dock, who in 1750 wrote the earliest American essay on pedagogy, taught school and here in 1771 he died on his knees in prayer."

With pen in hand. If my death should portray my life as his did I would die with a pen in hand describing the feelings of the final moment. I would want that experience described as I would want many other moments that seem too precious to leave unrecorded.

A good death to me is the same as a good life—that it be to God's glory. In the name of God, Amen.

Of donkeys, horses and mules

by Marcus Lind

At a local sale barn I have seen prancing horses brought into the ring and auctioned off until you'd think there was never an end. Buyers are tense, and there is a feeling of suspension until, without warning, a long-eared donkey is brought in. Then everything stops for a moment, and people have a good laugh. Why the hiliarity when that harmless beast enters? Because donkeys are different from horses—so different, yet so alike.

The donkey is a four-footed beast of burden like his cousin, the horse, but is so obviously different in gait, temperament, and disposition, that the horsemen have a hearty laugh when one of the ungainly creatures is suddenly brought in to be sold. But the makeup of the donkey is such that he doesn't mind a laugh at his expense; not in the least!

When the Son of God made His glorious entrance into Jerusalem on the first Palm Sunday, He did it strangely astride a lowly donkey. Why not on a dignified horse at this time when the King of the Universe was to be honored as never before by mortal men? Why not an animal in keeping with this occasion when, if praise from the children is hushed, the very stones will cry out?

Because enters now the Prince of Peace. And while the donkey is by his very nature a symbol of peace, the horse is used almost exclusively for war in the Scriptures. Also the humility of the donkey was in keeping with the meekness of the King who sat upon him. "Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass" (Mt. 21:5). The Jesus who came to bring peace of soul to men was in full accord with His salvation mission in that He was "meek and lowly of heart."

Riding on a donkey demonstrated that meekness. If He had instead rode on the colt of a horse "whereon yet never man sat," the demonstration which followed would likely not have been in full keeping with meekness. Not without a miracle! Also, in keeping with this principle, the Israelites were commanded not to multiply horses unto themselves (Deut. 17:16). Jesus not only kept that law to the very jot and tittle, but abstained from all appearance of evil at a time when His being greatly honored was strategically the thing of the hour.

The warlike horse. But, with the triumphal entry into Jerusalem, Jesus was forever done with donkey riding. In Revelation 19 heaven is opened, "and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war" (Rev. 19:11). There was never a greater contrast than between the first and second advent of Jesus Christ. The first time He came as a peaceful Savior to redeem the souls of a world that was lost. But the second time as a righteous Judge. He will make war and remove rebelliousness from the earth.

This contrast is exemplified by the animals on which Jesus rode. Now it is a horse, and a flaming sword; the occasion, a momentous battle which the eternal Christ brings to a quick and decisive victory for the cause of righteousness. "Whosoever shall fall on this stone [salvation—riding a donkey] shall be broken: but on whomsoever it shall fall [judgment—riding a horse], it will grind him to powder" (Mt. 21:44).

In relation to Israel there was a strong tie between horses and Egypt. Pharaoh's army with horses and chariots followed Israel out of the land. When the Egyptians were overcome in the Red Sea, their horses became an impediment to them. Israel was given victory by God without such an armament. A dominant theme in the celebration song of Moses was ". . . the horse and his rider hath he thrown into the sea" (Ex. 15:1). Israel was to have learned that her defense was from God, and only as she kept covenant with Him was there never a defeat. "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God" (Ps. 20:7).

In his quest for pomp and glory, King Solomon imported four thousand horses, mostly from Egypt, and had stalls built for them in strategic places throughout Israel (2 Chr. 9:25,

Marcus Lind is a retired pastor and bishop of the Pacific Coast Mennonite Conference.

28). This was in direct violation of God's command "But he [the king] shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses. . . ." Although these thousands of horses were for purposes of carnal warfare, yet we can't find where they were ever used during the long forty years of Solomon's reign.

It is like our own nation with its extravagant stockpile of nuclear weapons which are capable of global annihilation many times over. And which we hope will never be used! In both instances this wanton preparedness is a contradicting monstrosity that more than defeats its purpose of greater security. It calls for unreasonable taxation which accelerates inflation and otherwise weakens the nation, with nothing good coming from it.

The mule of compromise. The transition from donkey to horse took place during the reign of David. He had his princely sons mounted on mules (2 Sam. 13:29); neither horse nor donkey, yet a combination of the two. And the king himself had his own royal mule as a means of conveyance (1 Kings 1:33). Not willing to condescend to the donkey level, and still not sufficiently disobedient to import horses, David compromised by substituting royal mules. And it was a mule that left his beloved son Absalom dangling till his death in the wood of Ephraim (2 Sam. 18).

Neither-cold-nor-hot, this Laodicean hybrid is so typical of unpredictable King David. With his neither-peace-nor-war policy, yet having considerable of both, the shepherd genius will spare the lives of his antagonists, but ruthlessly execute those who seek his welfare. Neither donkey nor horse, yet an amplification of both. His heart smote him for cutting off a piece of Saul's skirt, yet he brazenly executed seven of the family of Saul to be food of vultures and jackals for no other crime than being sons of their father (2 Sam. 21).

He would spare the life of a rebellious rascal of a son at the expense of his throne, which was regained by slaying thousands of more worthy men than Absalom (2 Sam. 19). Yet David was a man "after God's own heart" (an unexplainable enigma, were it not for Psalm 51, which so strongly reveals a spirit of deepest penitence and brokenness).

But there came a day when the good King David wanted to build a temple as the earthly dwelling place for the Lord God. He realized that he was dwelling in a house of cedars, while the Lord was living in a tent. Why should he not build a suitable house as the habitation of the Lord? Then God sent word through the prophet, "Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood" (1 Chr. 28:3).

To build a dwelling for God shall not be the work of a king whose hands are stained by the blood of his fellowmen. In the Old Testament God tolerated to a limited degree some sub-Christian levels of human behavior. But human bloodshedding was never according to His basic will. Jesus would say it as He did the matter of putting away wives, "Moses because of the hardness of your hearts suffered you to . . ." (Mt. 19:8). But God was very particular about Old Testament symbols that related to New Testament ethical standards. The Old Testament temple is a faithful type of the New Testament church (Eph. 2:19-22), whose members are ever to be motivated by the spirit of Christlike love and good-will (1 Cor. 3:16, 17). Therefore the Lord would not allow a man of war even to build a type of that which is to be the abode of the Holy Spirit in the church age. How much less does He condone bloodshed by New Testament saints!

Those who compose the church will be governed by the grace of God whereby "We love, because he first loved us" (1 Jn. 4:19, ASV). But so many of its princes have become the mule-riding variety. Not the meekness of the donkey-riders, but neither the warlike symbol of the horse. With the popular majority, in times when the doctrine of peace becomes very unpopular, many will go the way of carnal conflict. But here is also a hybrid group that doesn't want to betray its peaceful heritage, yet doesn't have the meekness that calls for a full commitment to nonresistance.

Shall I not pinpoint what I mean by that meekness? Nonresistance grows out of the soil of nonconformity. In our beloved church we see the bars lowered on one thing after another on this basic doctrine of separation unto God until we become like the sinful world around us in most every respect. "Yes," one will hear the reply, "on all points but one. We want to keep our nonresistance." There is still a desire to retain that long-eared resemblance to the peaceful people God would have us to be. But in this we are on the way toward being horse-riding warriors like most of our neighbors. "Yes," but for the present, like King David, "we'll settle for riding a mule."

Prayer of Commission

In our lives, which are full of paradoxes, O God, may we:

- Serve freely and joyously without being distracted by our much serving.
- Freely engage in encounters with one another without being overcome by them.
- Be content with our situations while yet searching for new avenues of growth.
- Always keep our vital touch with the uplifted Christ in the midst of the press-for-touch of the persons around us.
- Pay full attention to today's daily journey and yet respond to the unfortunate wayfarer in our path.

May You, O God, keep our eye single and full of light in the midst of encroaching duties and cares of this world that would choke out the WORD and make us unfruitful.—Rosa Stone.

Leadership and the educational experience

by Ralph Lebold

"As he went ashore he saw a great throng, and he had compassion on them, because they were like sheep without a shepherd; and he began to teach them many things (Mk. 6:34).

This event in the life of Jesus seems to be particularly relevant for the subject at hand. The central thrust of Mark 6 to this point seems to focus on Jesus as the teacher. The passage highlights the hunger of people to hear Jesus and it interprets their situation as being lost and needing direction. The conclusion seems to be that they need a leader to assist them in their educational experience. The assumption is that Jesus is that Master Teacher and Leader.

It is obvious that for many people the identity of Jesus was not entirely clear. The chapter begins with an account of ministry in His home country. They were astonished at His teaching, but could not get past the fact that He was a hometown boy. We then have Jesus' statement, "A prophet is not without honour, except in his own country, and among his own kin, and in his own house" (Mk. 6:4). On the other hand there were the crowds who were hungry for Jesus' message. They gladly heard Him, for He spoke to their needs.

This report from Mark raises some important issues for us today. We can ask ourselves similar questions about the life of the church, "Is this program, teaching or emphasis an expression of the living Christ among us, or is it something else?" Finding our way in order to be faithful to Christ is no less difficult than it was in the first century for persons to decide on their feelings and attitudes about Jesus.

Let us then look at the theme of leadership and the educational experience by raising the question of what it means to be faithful to the living Christ today.

A perspective on the Mennonite church today. Are we wandering, drifting, or leading?

From an educational perspective, all three patterns are evident in congregational life. We have wandered about looking for meaningful patterns to educate our people. We have drifted along in old, familiar patterns. Yet there has been leadership in that we have had some intentional planning and setting of directions.

We have been wandering. One illustration is that for some time we have not been clear about what it means to call people to faith in Christ. We have called this the experience of salvation. In the last three decades of my experience, we have wandered into the patterns of revival meetings and tent meetings, the interdenominational crusades, the personal evangelism emphases. We have wandered into foreign theological systems and patterns of talking about Christian experience until we have lost our way in the maze. Voices have called us many directions until we are confused and lost.

We have drifted thoughtlessly into ruts of church life and program that no longer feel vital and alive. We feel bound to keep these programs going because they have become symbols of what it means to be a faithful church. Examples are Wednesday evening prayer meetings, Sunday evening services, Sunday school programs. These among other programs have fallen on hard times and need to be revitalized.

We have experienced leadership in the life of the congregation where persons have sought to find God's will and where there has been courage to introduce new forms to carry out the educational task. At the denominational level, The Foundation Series curriculum material is one attempt to be faithful and to be in tune with the needs of people. In some congregations small groups have become important vehicles to carry the nurture ministry of the church. Many other illustrations could be given.

What are the forces shaping us today? We are facing a conservative backlash which may well be counter productive in dealing meaningfully with the educational experience. In the late sixties and the early seventies, our communities were working responsibly on major social and moral issues such as

Ralph Lebold is conference minister for the Ontario and Western Ontario Mennonite conferences.

the meaning of life through reviewing the issues of abortion and euthanasia. Our response was not to follow the radical direction of reckless approval, but to ask for some responsible guidelines. Now the church has become strangely silent as the radical right reacts. A clipping from the March 3, 1978, *Kitchener-Waterloo Record* tells of fanatics for whom "the weapons in the war on abortion have changed from debate to bombs, arson and guns, according to a pro-abortion group that cites attacks at clinics in 13 U.S. cities."

Do we have the courage to face these questions or do we give quiet approval to the reactionaries?

We are in a reaction pattern in our public educational system. The free education system has created problems and Johnny is not always able to read and write well. Therefore, there is a strong move to get back to basics in education. High unemployment has also taken the idealism away from the university trained person who can't find a job. The question that we must face in our congregations is whether this trend to move back to the old and the familiar is going to cut off the creative work of the Spirit as we seek to find new ways to share and grow in the faith.

For more than half a decade there has been a cry for absolutes. The disillusionment of the sixties and the uncertainty of the future has led some to idolize dogma and doctrine. Consequently, we are confronted with a series of hard-line movements which pretend to capture truth in a series of spiritual laws, in a divine order of headship, or in a wooden interpretation of selected sections of Scripture. My fear is that the living Christ will be grieved again as He was with the Pharisees of the first century when He said, "You search the scriptures, because you think that in them you have eternal life; and it is they that bear witness to me" (Jn. 5:39). In our educational experience, we must continue to put people in the forefront. Christianity as it is expressed in our congregations must remain as a movement of and for the people. It cannot be locked into dogmas, doctrines, and rigid prescribed practices.

What guidelines can we use?

1. We must reevaluate our philosophy of education.

How do people learn and how do you become educated? The accepted assumption is that people are educated in the classroom. You need a teacher, curriculum, and pupils; then you proceed to educate. We have now discovered both in the church in relation to Christian experience and in the public school system that this is not necessarily so. Our church education programs have not always prepared us for living our Christian lives and the school system has been less than successful in preparing people to face the varied demands of life.

Our system today is based on the philosophy of John Dewey who early in his life said, "All of life educates," but moved in later years to the idea that the home, church, and community could not do it, but that the school could. John H. Westerhoff III says in his book, *Will Our Children Have Faith?* that, "education . . . has been functioning coexistent with schooling and instruction. If persons are killed on the highways, we add driver education; if girls have children out of wedlock, we add sex education. No matter what the problem or need, we organize a course. . . . While admitting that learning takes place in many ways, church education has functionally equated the context of education with schooling and the means of instruction with formal instruction. . . . All this must change" (*Builder*, January 1978, p. 3).

2. We must rediscover the educational model inherent in our Judeo-Christian roots. Israel, confronted with the task of education, was exhorted to do the following found in Deuteronomy 6:4-9: (1) To make education a whole life experience not isolated to a particular time or place. (2) Use all the resources available.

3. We must reaffirm the earlier dictum of John Dewey—"All of life educates." It is my view that the introduction of the Sunday school wrenched away an important responsibility from the home. In the Sunday school's youthful exuberance, it acted as if it could do the whole task of education. Increasingly, the home has backed away from the educational task and parents have come to believe that there is little left for them to do, but to provide the transportation. Therefore, when children don't turn out according to expectations, the church and its leaders are blamed.

Even with The Foundation Series we must not give the impression that we now have the answer to the problem. It is an important tool, but it will not solve all our problems even when the Series comes out for the adults. To do so is to overload one system promising more than it can deliver.

If it is true that all of life is an educational experience, then we must act this out in an intentional manner. It will mean that we will stop being so defensive about what we have and more open to evaluate and reflect on what we need.

4. Several specific illustrations may help us to think of some ways of working at the issue.

We can realign our view of the relationship between the church and the home.

Let us recognize that the home is an educational force and that it shapes the lives of children. Modeling is a key factor—learning through observation and testing of behavior. The church should assist parents and children in working at life issues which they face.

The church must be seen more as the extended family—the tribe. It is the place where people mix, share stories, provide models for living. Here they can experience community, here they can experience ceremonies highlighting significant life passages, such as marriage, baptism.

It is a crucial family setting for the nuclear family uprooted from its blood family, for the never-married, and the widow or widower. Intergenerational experiences are a must. There are learnings and experiences worth sharing at all stages of life including old age. We must rediscover the wisdom of old age. The theme song of our decade is that old age is a period of senility rather than wisdom.

The above concept implies a certain kind of program and the goals cannot be met by gathering only one or two hours a week.

We must explore and search for settings which allow for

face-to-face relationships. (1) Small groups have for some people become an important vehicle of learning and support. (2) Church camps have not seen their full potential used. Our summer camping programs could be much stronger if we invested in more mature and experienced leaders. Also we have only begun to experience the impact of congregational retreats. (3) Church fellowship dinners with involvement for the entire family have tremendous growth potential. (4) Social events are also important events for growth. A recent cross-country skiing experience and an outdoor wiener roast was an important ingredient in community building for me.

We must reaffirm Christian symbols and find vehicles to express faith using them as teaching tools. An example is the power and beauty of a marriage ceremony to express the importance of marriage. Can we understand the importance of making covenants in the Christian community? Covenants such as baptism, ceremonies for the renewing of the covenant of church membership, or the reception of new members? Parent-child dedication services can be a vehicle to express the importance of the family in congregational life.

We must be more free to use modeling and reflection as an educational experience. You have probably heard the saying, "Your actions speak so loud that I can't hear what you say." This has been true in my experience. Modeling is a powerful teacher. This is how children learn many things long before they go to school. Why have we been so slow to recognize it in our educational programs as a way to learn? More formally we call it learning through supervision.

We should expect all our leaders, both lay and ordained, to have as part of their educational experience some learning opportunity under supervision. One illustration would be where the experienced Sunday school teacher should be working with new teachers in activity and reflection experiences. We should provide this opportunity for learning at all levels of congregational life. Too often we assign people to their tasks, assuming they know what to do, but never expecting that this should be a learning experience.

The church has a tremendous opportunity and a challenge in relation to the educational task. When we lift up our eyes what do we see—people wandering as sheep without a shepherd or people who are finding direction? The answer to this question may well lie at your doorstep.

Hear, hear!

Letter from Screwtape (with apologies to C. S. Lewis).

My Dear Wormwood:

I received your letter of apology about the shocking publicity from the Jonestown massacre and suicide. It is true that our cause has suffered a minor setback with all the publicity. I appreciate your dedication and loyalty to the cause as evidenced by your apology. You presume your Uncle Screwtape will graciously forgive you. But this time, Wormwood, I will not accept your apology! Not only that! I am asking you to report to headquarters as soon as possible so that I may congratulate you personally for your excellent work at Jonestown! Having carried out this minor assignment so well, I propose to promote you to major responsibilities!

In your letter you note the unfortunate worldwide publicity of the Jonestown incident. While I commend you for your good work, I become impatient with your lack of insight. A devil with your experience should have more perspective. Have you forgotten one of your early lessons so soon? "Lose some battles in order to win the war." It is important to keep attention focused on these lesser cults to avoid exposing the major and respectable cults like alcohol and militarism. Focus on the awfulness of the cult's giving their children to others who poison them. Keep the attention there and they will never notice those who destroy their children's lives more slowly and less dramatically.

Above all, my devoted Wormwood, keep attention off our major respected cults. While we may have lost some members because of the Jonestown publicity, we can still count on the alcohol cult to destroy more persons in accidents each month than the Jonestown total. It's important never to allow the alcohol-related accident bodies to all appear in one place. That would create problems for us. Keep them scattered and support those good alcohol commercials. Makes good Christmas spirits, you know!

Remember, Wormwood, especially keep attention off the nuclear and military cults! I never cease to give thanks for the tremendous communications skills and programs of the Pentagon. I dread to think of the overtime required of us were it not for these military allies who serve their country so well, and us, I might add! Keep the people talking about cyanide stored in bottles and mixed with Flavour-aide in far away Guyana. This will keep their minds off the stored nuclear armaments at home.

When they go through their defense drills keep their minds on dying with glory and dignity for their cause. Otherwise (horrors) they may begin to question and see that the weapons they are paying for are really meant to be used, with plans for their use already developed by the Chief. My dear Wormwood, think of the glorious victory for us when those weapons are used. It will make our sacrifices like the Jonestown publicity all so worthwhile! Meanwhile, just think of all the side destruction like inflation, pollution, and waste of natural resources that the weapons stockpile brings to our cause.

Above all, keep the news focused on the minor cults and keep our major ones respectable. I note that even some of the cross followers and their leaders share our priorities. If we don't blunder, we'll defeat that Lamb yet!

You will not soon forget this important lesson in strategy, I

(continued on page 58)

Herald Press: Study Books for the Entire Congregation



Hunger Awareness Dinners

by Aileen Van Beilen

A manual which describes three types of hunger awareness dinners, including suggestions for physical arrangements, appropriate menus, before-and-after dinner programs, and ways concerned persons may respond to help fight world hunger.
Paper 95¢, in Canada $1.05

After Death, What? Student Activity Book

by Gerald Studer and Laurence Martin

This 10-lesson student activity book is a guide for personal and group study about what the Scriptures have to say about the afterlife. Has good foreword in Gerald Studer's **After Death, What?** (paper, $1.95, in Canada $2.20). Useful with youth and adult Sunday school classes, midweek Bible study groups, small groups meeting in homes, and many more settings.
Paper $1.25, in Canada $1.40

Love and Sex Are Not Enough Student Activity Book

by Charles P. DeSanto

This 13-lesson student activity book is based on **Love and Sex Are Not Enough** by Charles P. DeSanto (paper $3.95, in Canada $4.40). This workbook and the text will help youth discuss and understand how Christian beliefs and values relate to dating, courtship, and marriage.
Paper $1.25, in Canada $1.40

Divorce and the Faithful Church

by G. Edwin Bontrager

"This is one of the best reference books on divorce I've seen. It begins with a biblical study on the subject, both in the Old and New Testaments, followed by the views of different denominations on divorce. It ends with the attitudes the church should have about such persons . . . well organized and documented."—**Librarians World**
Paper $4.95, in Canada $5.55
Hardcover $7.95, in Canada $8.90

Peer Counseling in the Church

by Paul M. Miller

". . . the mature Christians who want to learn how to be helpful to their friends who are experiencing difficulties in life, from everyday annoyances to crises of vocation and marriage. A good book to be studied together by those who are open to such peer ministry."—**Faith At Work**
Paper $4.95, in Canada $5.55

Jeremiah

by Ernest D. Martin

A 13-lesson congregational workbook for individuals or groups in studying the person and the Book of Jeremiah. Each lesson contains an introduction, focus, prayer, textual listing, guided exercises, and summary or conclusion. All lessons tested in class settings.
Paper $1.95, in Canada $2.20

At your local bookstore.

Herald Press
Scottdale, PA 15683
Kitchener, ON N2G 4M5

(continued from page 56)
hope! Please don't send me more of those shallow reports. How often must I tell you that "he who has eyes to see let him see, and he who has ears to hear let him hear?" That quote from the enemy's Book is relevant to us also.

The recent news should lend support to your successful campaign for individualism and a Christianity that avoids covenants, commitments, and sacrifices. Keep them believing that commitment to self, keeping-up-with-the-Joneses, alcoholism, and militarism are not demonic cults that destroy lives!—**Submitted on behalf of Screwtape by Marion Bontrager, Hesston, Kansas**

Disruptive Christian behavior. The Christian church, throughout history, has had to counter evil forces from the outside. External enemies of the church are clearly obvious, and the church can put on the whole armor of God and meet the onslaught. The kind of disruptive forces which emerge internally are more difficult to define, are more elusive, and have a greater potential for destroying brotherhood.

The November tragedy in Guyana is a harsh object lesson to Christians in the free church tradition and should prompt Mennonites to examine themselves with close scrutiny to see that shades of this kind of lunacy do not infect the brotherhood. This type of mania has a much greater potential for entering fundamentalist bodies and those in the free church tradition than the highly liturgical churches.

In July 1978 I heard the rector at St. Giles Cathedral in Edinburg, Scotland, in a debate with one of New York City's Presbyterian pastors express a deep concern that fanaticism can more easily creep into and disrupt the believers in the fundamental church bodies than those in the creedal churches. He predicted that the world would see much more of this fanaticism in the future. Examples of spiritual division abound in church history.

Our own Mennonite history is not free of disruptions from radical or deviate movements. Unfortunately the Melchorites affair led by Jan Matthijis in Munster, Germany, an extreme example, was a very violent and radical kind of movement frequently confused with Mennonite history. Although these Melchorites, followers of a sixteenth-century Lutheran, were contemporaries of Menno Simons and had some influence on Anabaptists, neither Matthijis or his followers really were Mennonites.

Some modern movements Mennonites should scrutinize with patience and open-mindedness are those that fall under the loosely defined and evasive label of Charismatic Christians. Since charismatics claim the exercising of gifts born-again and mature Christians should exhibit, they are easily accepted by searching persons wanting a deeper relationship with Christ. Frequently, this movement is very shallow and is a camouflage for selfish or sick behavior.

One must examine particularly those who lead the charismatic movements. Often they have excessive feelings of inferiority and are compensating for their own inadequacy by creating a following. One of the reasons cults and deviate kinds of Christian offshoots thrive stems from the confusion of or the apparent absence of values in contemporary society which should guide one's living. Because some of these groups offer love, brotherhood, discipline, and guidance, people who are insecure in their faiths or who desperately need more to cling to are easily taken in by deviate fellowships. One of the characteristics of the extreme charismatics is their intolerance for anyone else's viewpoints. They have "the light," and if one does not interpret discipleship precisely as they do, they are certain you are fighting the Spirit of God and are resisting conviction. Although many well-intentioned Christians are taken in by charismania, many have been hurt or have hurt lifelong, mature Christians. Charismatics have split churches and have destroyed brotherhoods. Too many of us soft pedal the movement because we feel a critical scrutiny is criticizing Christianity.

The faithful for generations have had to weather waves of fanatic movements. One must follow the instruction found in 2 Timothy 3:14, ". . . stand by the truths you have learned and are assured of. Remember from whom you learned them" (NEB).—**Dellis Schrock, Casselton, N.D.**

A meditation early in the year. We often think of our years as a book and our days as pages in that book. As I write this the pages of 1978 are almost filled, and when this is read possibly some of 1979 will have passed also.

For what we put on the pages of 1978 we must say like Pilate, "What I have written, I have written." However, what we have done amiss can be forgiven if we repent, and God through Christ's atonement will look upon them as pure and white.

Most of 1979 is yet a closed book, unknown to us. If we profit from the lessons God tried to teach us in 1978, this year should be better with less blots and stains. What are we striving to fill the pages of 1979 with? I believe having a goal helps. Paul writes, "I press toward the mark for the prize of the high calling of God in Christ Jesus." So if the pages of 1979 are to be filled with loving deeds, the Bible must be our guidebook. We need to give heed to all its teachings to bring glory to God and help our fellowmen believe. This is the primary reason for the church to exist. "If ye love me, keep my commandments."

As we go through 1979 we will at the close of many days see our pages blotted. We wonder, how can a just and holy God say, "Well done"? If it is our best, Christ will accept and blot out the stains, "for he knoweth our frame; he remembereth that we are dust."

Some of the pages of 1979 have been filled, but none of us knows whether we can fill them all. Death is no respecter of persons and the Lord may return before the end of the year. Today is ours, let us use it well, and claim the promise made to us, "As thy days, so shall thy strength be."

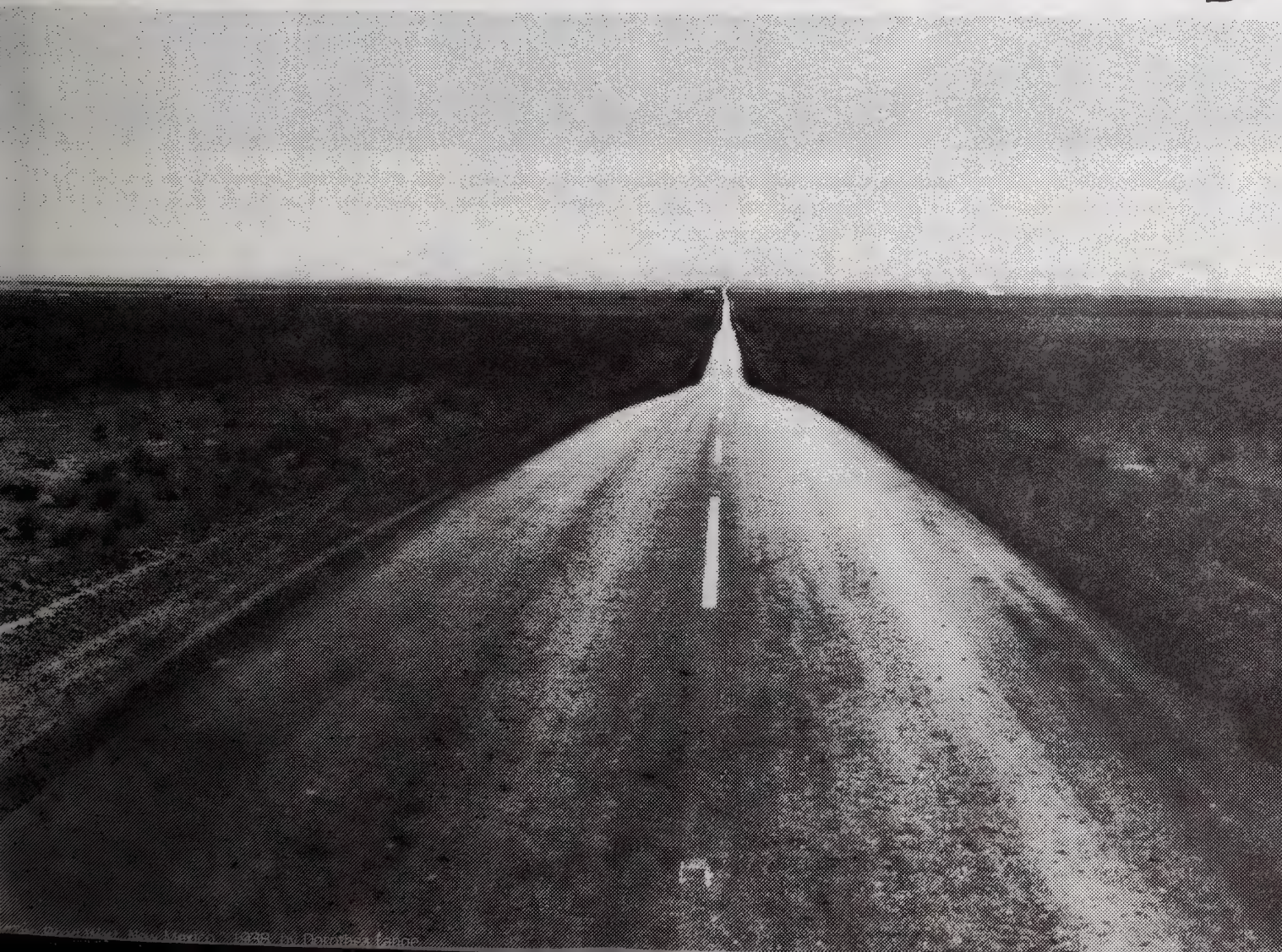
Let us fill all our days with prayer and praise and be faithful in all things. We can then rest in the assurance that at the end of our pilgrimage we shall hear the words, "Well done, thou good and faithful servant . . . enter thou into the joy of thy lord," in a land where time is unknown.—**Titus Martin, Bird-in-Hand, Pa.**

If your vision is to
share the good news of
Christ's kingdom,
the clearest expression
of your commitment may be
a journey to the villages
of the hungry, the homeless,
the captives.

Teachers, health workers,
agriculturists, peacemakers,
engineers, business managers,
social workers, vocational
instructors and others
are needed to travel the
backroads in North America
and 40 other lands.

If your calling is to go
in the Name of Christ,
consider service with MCC.
Mennonite Central Committee
21 South 12th Street
Akron, PA 17501
or
201-1483 Pembina Highway
Winnipeg, Man. R3T 2C8

A different journey





Floodwaters in many areas of India were waist deep for more than two weeks causing extensive damage to crops and property.

Can any good come from disaster?

by Kristina Mast Burnett

Nearly 23 million people live in Canada. Almost that many, over 22 million, lost their homes and possessions in the summer and fall flooding throughout India.

"The number affected by the tragedy is mind-boggling. People just don't know how to help that many people. The government does what it can. Church organizations do what they can. But the overall task is too large for us or the government," reported Paul Kennel, Mennonite worker in India during 1978.

Despite the widespread suffering, the floods rose slowly enough that few lives were lost. Kennel observed that the international press has said little about the flooding. "It seems they write about disasters only when there is a sensational story, such as what happened in Guyana or Andhra Pradesh."

In Andhra Pradesh a cyclone came overnight and created an immediate impact of horror. The recent floods came over a period of time, but have affected more people than the cyclone.

A flood in Delhi in August was followed by one in Uttar Pradesh and one in West Bengal. Later came another and another and "after awhile people no longer notice or respond," Kennel observed. Kennel, who worked with Mennonite Central Committee after the cyclone last November and through recent flooding, said MCC continues to work in situations of human need, whether or not they receive worldwide attention.

Following disasters as overwhelming as those in India, relief agencies cannot even consider trying to meet all the needs. In India the government has asked them to choose one

Kristina Mast Burnett is director of information services, Mennonite Central Committee.



Schoolchildren helped prepare food packets. Each packet contained flat rice, puffed rice, protein biscuits, and brown sugar tablets, a total of 1,500 calories.

or two villages to aid. Working on a small scale, agencies can effectively help a small group of people.

"We understand that responding is much more than offering a blanket and food or even a house. It means staying with people during the many stages of a disaster," Kennel noted.

For example, in the recent floods victims first needed saris and dhoties (clothing), food, medical care, temporary shelter, water, and human support.

As soon as the immediate disaster passed, when the waters receded, the task facing the local people was to clean up and rebuild. The task of the outside worker now is to be flexible enough to assist the local people in whatever tasks are needed so they can recover as quickly as possible.

Mennonites are not working alone. They are working through Lutheran World Service (LWS) and with volunteers, including those from the local Mennonite Christian Service Fellowship of India and the Catholic Mother Theresa Sisters.

Peter and Esther Hiebert of Manitoba will work out of Calcutta until June, coordinating construction efforts. MCC will also provide expenses for two Bengali-speaking field supervisors, $14,000 for construction of five schools, and $28,000 for preparation of 10,000 seed packets.

In addition 75 tons of milk powder will be sent to India for use in a nutrition program to be run in Murshidabad and Nadia District.

Disasters provide a time of change, a time of opportunity. Rebuilding offers a chance, not to replace inadequate structures, but to plan for better ones.

These efforts are part of an overall LWS program, which will focus on seven points outlined by the government of West Bengal—nutrition, food-for-work, house construction, tube-wells, schools, road repair, and cottage industries. Kennel is now working with LWS and will play a key role in overall planning for rehabilitation efforts in coming months.

While Kennel does not minimize the tragedy of recent disasters in India, he does "see some good in disasters." Disasters, he noted, provide a time of change, a time of opportunity. Much attention is focused on an area of disaster. Rebuilding offers a chance, not to replace inadequate structures, but for the people to plan for better ones. Those from outside agencies can help, if they come as servants to the people in need, rather than coming with their own ideas of what needs to be done.

For Kennel, a disaster "is a time the Lord has given us to meet real needs and show real love and concern." A disaster is a time to answer Christ's call to be the "neighbor" to those in need today.



Seeking higher ground. The floodwaters rose slowly so that few lives were lost. But the impact was widespread.

Flats defendants get probation

Mennonites Peter J. Ediger and Bob Hill have each been sentenced to six months unsupervised probation for their participation in protests last spring and summer at the Rocky Flats nuclear weapons plant near Denver, Colo.

Receiving the same sentence were eight codefendants, including Daniel Ellsberg, and 45 other protesters who had agreed to accept the same sentence as the ten defendants. The Dec. 29 sentencing by Jefferson County (Colo.) Judge Kim Goldberger followed an 11-day November trial which ended in the trespassing convictions of all ten defendants. Six were acquitted of the additional charge of obstructing a public passageway.

Trespassing carries a maximum penalty of a $500 fine and six months in jail.

Enforcement of the sentences has been deferred, pending an appeal by the defendants' lawyers. The appeal claims that the defendants were denied their right to a jury trial when Judge Goldberger refused to allow jurors to hear defense evidence based on Colorado's "choice of evils" law. Defense lawyers believe the case may take up to two years to resolve, according to Ediger, copastor of the Arvada (Colo.) Mennonite Church, of which Hill is a member.

The sentences represent a warning to "stay away from Rocky Flats," Ediger said, adding: "as I understand it, the only point at which we will be in trouble is if we go back." He noted that the prosecuting attorney has dropped all charges against persons arrested in other, similar protest actions at the plant, with the warning that the state will seek more severe penalties if protests persist. Ediger said that it "is not yet clear" whether the protesters will return to the plant. "We want to keep our witness going," he said, "but it remains to be seen what form that will take."

"I feel the trial as a whole had a considerable impact in the Denver area in raising awareness of the issues involved," Ediger said. "Certainly the judge in sentencing came down on the light end of possible penalties. I think that reflects a perception that we came from fairly strong and clear motives.

Peace Tax Fund council will press national drive

Persons in the U.S. morally opposed to war have been asked to participate in a "mass campaign of citizens" aimed at enactment of legislation permitting them to have their income taxes diverted from military spending to peace-related governmental projects.

The campaign, which began on Jan. 1, continues through Apr. 15, and is sponsored by the National Council for a World Peace Tax Fund. It seeks to show public support for the "World Peace Tax Fund" bill.

First introduced in 1972 in the House of Representatives, the bill will be submitted again during the 96th Congress. Supporters hope the number of sponsors of the measure will significantly increase from the 28 in the House of Representatives and three in the Senate last year.

"It is time for a legal alternative to paying taxes for war," said Delton Franz, chairman of the National Council for a World Peace Tax Fund.

This bill "would allow people morally opposed to war to have the billions of dollars of their taxes which would otherwise go for military purposes used instead for peace-related purposes to benefit all."

Campaign organizers assert that interest in the "issue of conscience and war taxes" has been growing recently. It was given a "high priority" by the New Call to Peacemaking national conference last October in Wisconsin.

Peace churches lead move to stop arms fair

Peace church members in the Chicago area are in the forefront of an effort to stop a weapons trade fair scheduled to be held next month at the O'Hare Exposition Center in Rosemont, Ill.

Mennonites, Brethren, and Friends involved describe their efforts as an attempt to apply the 1978 New Call to Peacemaking resolution to make the peace witness more visible and to confront militarism more openly.

The weapons fair, Defense Technology '79, is scheduled for Feb. 18-21. Including a Conference on Strategic Directions, Defense Technology '79 is being advertised as the most informative four days of the defense year.

Thousands of defense policymakers, procurement officers, and strategic planners from throughout the West and Third World countries have been invited to participate in some 50 seminars and workshops covering every major topic of concern to the international defense and strategic community. Over 100 persons have been asked to present major papers and 200,000 square feet of space will house displays by the world's leading suppliers of arms.

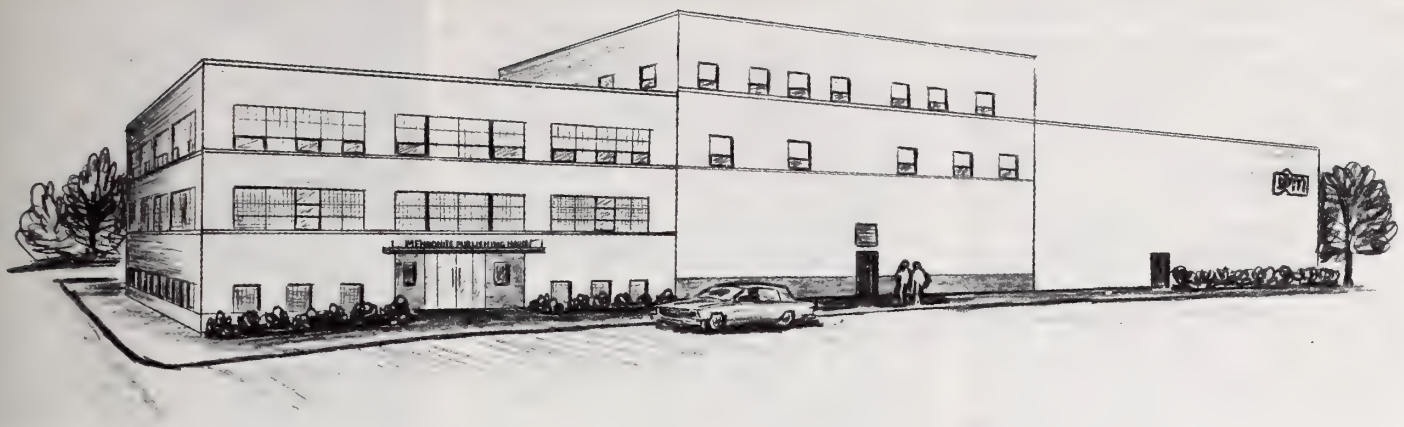
Organized by Conference Management Corporation of Stamford, Conn. the weapons fair is being sponsored primarily by Defense and Foreign Affairs Publications of Washington, D.C., a subsidiary of the British publisher Gregory Copley and Associates, publisher of six military trade magazines; and DMS, Inc., a defense marketing analyst in Greenwich, Conn.

Local peace organizations, congregations of all faiths, ministerial associations, as well as national organizations have taken positions opposing this event. The Church of the Brethren General Board, the Metropolitan Chicago General Meeting of the Religious Society of Friends, and Mennonite Central Committee Peace Section (U.S.) have passed resolutions of opposition. Persons from around the world have written letters to the sponsors and participants of Defense Technology '79 urging its cancellation. As a result the Hyatt Corporation, manager of the exposition center and owner of a nearby hotel which will serve as headquarters for the conference, has called for its cancellation. Approximately 35 corporations which were invited to participate have bowed out under public pressure.

On Dec. 16, twenty representatives from Chicago area Mennonite, Brethren, and Friends churches met to share common concerns relating to Defense Technology '79. A steering committee composed of Alice Walton (Friend), Allan Howe (Brethren), and Jean Hostetler (Mennonite) was charged with the responsibility of writing a Chicago area New Call to Peacemaking resolution, disseminating information and suggestions for action to regional historic peace churches, and coordinating common activities relating to this arms bazaar.

On Dec. 20, approximately 80 concerned persons, many of them members of New Call to Peacemaking churches, attended a Rosemont village board meeting at which the weapons fair was discussed. Several persons made public statements opposing Defense Technology '79. Rosemont Mayor Donald Stephens promised to pursue all legal options for having the fair canceled.

However, Leigh Johnson, vice-president of Defense and Foreign Affairs Publications, was quoted in the *Chicago Sun Times* as saying that the event will go on as scheduled because "we have absolutely done everything required in our contract." Her position was supported by David Heifetz of Conference Management Corporation. "We have signed a contract," Heifetz said. "There is no reason to cancel. We have expended significant funds to bring the exhibit in and develop a brochure."



Work begins on MPH warehouse project

Work has begun in connection with the new $735,000 warehouse to be built by the Mennonite Publishing House directly beside the current plant.

Demolition of the old Mennonite apartment building on the warehouse site began on Dec. 26. Construction of the warehouse is scheduled to begin on Feb. 1.

The new 85 by 86 by 27 foot high building will provide additional space for storage and holding of books, congregational materials, and periodicals produced by the Publishing House, as well as for incoming paper, ink, and other supplies. Also included in the project will be the consruction of a loading dock for handling two semitrailers, and the refacing of part of the present structure to connect it with the new building and improve heating efficiency and overall appearance.

Initial financing for the project has been provided through bank loans, with the loans to be repaid within three years through contributions by members of the Mennonite Church congregations. Contributions will be solicited during the next 18 months to two years in accordance with the wishes and advice of conferences throughout the U.S. and Canada.

"We might have financed the warehoue entirely on borrowed money," said Nelson Waybill, MPH personnel director and head of the fund-raising effort, "but we didn't feel that was financially the healthiest way to go." Instead, the Mennonite Publication Board chose to seek congregational donations with which to pay off the short-term construction loans.

The result of five years' study and planning, the warehouse project is the first physical expansion of the Publishing House since 1949. The three-story, tile structure, still in use, was erected in 1922.

Increased production due to increased demand for MPH products is the reason for the construction, according to Waybill and Maynard Shetler, director of the book division at the Publishing House, Herald Press.

In the 1950s and 1960s, MPH published eight to ten books a year, with an average press run of 1,500 to 3,000 copies each. This has grown to 25 to 30 titles a year, with press runs as high as 25,000. When *Meditations for the New Mother* was first published in 1953, a printing of 2,000 copies lasted one year. MPH now prints 18,000 copies a year. Fifteen years ago, MPH materials were distributed through 1,800 bookstores. Today over 6,000 stores carry them.

In addition, new MPH materials have required additional storage space. The new 5-day summer Bible school series takes up 600 square feet of storage, while the recent Omnibus series occupies 500 square feet.

"Big sales are good, but you have to have enough working space to handle them." Shetler said. The new warehouse will allow MPH to fill orders faster, he said. It will also cut costs by eliminating the present need to store materials at two locations outside the Publishing House in the Scottdale area.

A contribution to the warehouse project is a good investment, Publisher Ben Cutrell said, based on MPH's financial record. Since the founding of the Publishing House in 1908, total constituency contributions of about $425,000, or $4 per member of the church, have grown into a net-worth equity of $2,700,000, or $25 per member—a sixfold increase. Records up to 1961 also indicate that about $330,000 was returned to the church from MPH in the form of free literature and cash donations, Cutrell said.

Materials and services for the warehouse project are being supplied by eight contractors. Architect is Jim Gayton of Mt. Pleasant, Pa. The major contractor is Fretts and Leeper, also of Mt. Pleasant. Completion is scheduled for Aug. 1—Dave Graybill

Despite problems Indonesian church grows

The Indonesian Mennonite Church has been among the fastest growing Mennonite churches in the world. For example, the village church near Daya Murni where we regularly attend increased its baptized membership by 28.5 percent in 1978 alone, when 74 were baptized. Three fourths of the new members were converts from Islam, while the remaining 25 percent came from Christian families.

I asked the pastor, Pak Yoso, if he could explain this phenomenal growth rate. What lessons can be learned for other churches? What tactics were used? His startling answer: "I don't know. There are many internal problems in the church. There is a considerable degree of hostility between the two predominant religions, Islam and Christianity. But since 1965, they keep coming, and I can't explain why. Our role has been to receive, teach, and serve the new converts. We have not actively sought them out."

The church growth was partially prompted by political factors. In 1965, the then-legal Communist Party attempted a coup but failed. In the aftermath the army seized control, outlawed the Communist Party and unleashed a ruthless extermination campaign. Students, civil servants, and hoodlums were encouraged to hunt down and liquidate all Communist Party members. More than 100,000 people were summarily killed without trial.

The army declared that anyone who didn't belong to an approved religious group was a communist. Consequently people without a religion flooded the churches and Islam. This explains in part the phenomenal church growth spurt beginning in 1965.

Although the sudden growth cannot be separated from political events, I sincerely believe that God was and still is at work. Many wonderful, miraculous things happened in the church. Church growth has continued at a high pace even though the frantic stampede of 1965 to 1966 is past. People are coming on their own. I interviewed several recent converts in our village

to try to get an understanding of the movement.

Sunar was 18 in 1965. He lived with his large family in a remote village in Central Java. The family was Muslim. During the chaos following the coup attempt, Sunar was conscripted by the army to perform guard duty in his village. He was given a gun and told to stand at a particular road junction and challenge all passersby.

Sunar was itchy for action and resented being assigned to boring guard duty where there was little action. "But in retrospect," declared Sunar, "that period of intense boredom was the most important thing that ever happened to me."

In the midst of his boredom a man he had never met came along. They struck up a conversation and it turned out that this man was a Christian (Mennonite) from another village. They began to talk about religion.

Sunar had always been cynical about Islam because most of the literature and prayers are in Arabic. He was amazed when told that in the Christian religion, all the literature was in the Indonesian language. Sunar asked for something to read to cut the boredom, and the man gave him a New Testament.

Sunar began to read and was immediately fascinated and thrilled. For hours each day while on guard duty he studied the New Testament. It wasn't long until he made a decision to renounce Islam and become a Christian. "It was then that I learned to know Jesus as a Person," summarized Sunar.

At that time Sunar was the only Christian in his village. His family received the news of his conversion calmly and eventually followed suit. But his village chief, a devout Muslim, was very upset and did all he could to make life difficult for him.

After several more years in Java working on the family farm of five acres, Sunar heard about the government transmigration program. Those willing to move to the outer islands would be given free land along with supporting services. Sunar's family was poor and he would not get any inheritance, and the village chief was still angry about his conversion. These two things provided impetus for Sunar to leave his security behind and move to the frontier in South Sumatra. He was married and had one child at this time.

That was five years ago. Now Sunar is happy, content, and active in the local church. He was one of the 36 farmers in his village to receive an MCC draft ox. Even though life is hard and it is sometimes difficult to get enough to eat, he considers his fate among the blessed.

"Why?" I asked.

He responded, "Because I know Jesus. Because I and my family are healthy. Because I can be a part of the church. Because I own all this land (five acres). Because I have a draft ox. Because my house keeps the rain out even though it is a poor man's house."

At this point in the interview a little boy in a school outfit came in and put his book satchel on the table. "Ah, this is my son. He is in the first grade now. I want him to be educated so that he can work for MCC when he grows up!"

Djoyo Selamat was another recent convert. He is 70 years old, still strong, alert, and cheerful. He was baptized in our church only last September. When I asked why he renounced Islam and became a Christian in his old age, he answered:

"I was very sick about a year ago and I heard Jesus calling me. I answered His call and went to Him."

"Were you unhappy with the Muslim faith?" I asked.

"It was nothing to me. I was Muslim in name only. I could not understand any of its teachings, which are mostly in Arabic." Selamat also knew little about Christianity. He knew vaguely that there were Christians and there were Muslims. He knew that some of his neighbors were Christians.

I asked if a Christian had visited him while he was sick and spoke to him about Christianity. "No, Jesus called me," he declared. He also said no Christian had talked to him about his faith before Jesus called him.

"Well, after Jesus called you, what did you do?" I asked.

"I was soon healthy again and when I was able, I went to see Pak Yatno (the deacon who lives nearby). He arranged for me to have catechism classes for several months. Then I was baptized in September," Seamat responded. Selamat reads only a little and has no Bible. He nurtures his new faith by going to church every Sunday.

It is clear that God is at work here in spite of the weaknesses of man. The local increase in the church came at a time when the church was experiencing serious leadership and internal organizational problems. During the year, the former pastor resigned in despair and was considering leaving the ministry. The church treasury seemed to have a perpetual "leak," preventing the accumulation of church funds. Accusations and insinuations were flung back and forth. A few families have left the church in anger.

What are we to make of this seemingly paradoxical situation? Growth in the Mennonite Church in America has stagnated, and it is easy to point to organizational and leadership weaknesses as reasons for this. Here I see more of these weaknesses, but growth is booming. Logic is defied.

The lesson to be learned is that Jesus is Lord of the church and He continues to call His people as He wills. And He calls them in spite of a floundering church institution.
— Jim Bowman, MCC Indonesia

Surviving the professions seminar set for New York

"Conflict in the Professional World" is the theme of a conference being held in New York City for Mennonite students and young adults, Feb. 23-25.

The conference is intended to help participants anticipate the milieu of a new profession. Many people base job choices more on financial and job-security than on a clear understanding of the assumptions, pressures, and values of the professional world. The conference is designed to help folks think more critically both before entering a profession and after being in it.

The conference begins on Friday evening with a lecture by Paul Peachey entitled "Profession, Person, and the Common Good." He will deal with questions such as: Who is the professional person and how much autonomy and responsibility does he/she have? What kinds of structures and institutions are there in the professional world and how did they develop? Peachey is a sociologist and professor at the Catholic University of America in Washington, D.C.

Saturday morning Myron Ebersole will present a lecture entitled "Conflicts in the Clinical Practice." He will address issues such as: How can we who have been saturated with a theology of peace since childhood respond to the intimidation, manipulation, and "politics" in the various professions? Might Mennonite professionals have any particular problems and/or strengths in coping with the professional world? How does the individual professional work with and relate to his/her colleagues and clientele?

Saturday evening will focus on the difference in the approaches to the professions by mainline Protestant theology and by Anabaptist theology. Mel Lehman will present a paper on the mainline Protestant perspective. Lehman, who has studied theology and literature, is from New York City. Boyd Reese, professor at Messiah College, Philadelphia Campus, will address the issues from an Anabaptist theological perspective. Boyd has done graduate work in the fields of theology, political science, and business administration. He is a member of Jubilee Community in Philadelphia. The presentations will look at some of the ethics, values, and conflicts that each theology brings to the professions.

After each lecture two young adults will give short responses followed by open discussion. Saturday afternoon will be free for informal dialogue, eating out, and seeing the city. Music and interpretive reading will be a part of the conference. Sunday morning will be a time for reflection, sharing, and worship.—Arden Shank



GC writers' workshop: art of the story

Goshen College will host a Writers' Workshop, Mar. 2-4, focusing on the story. Small- and large-group sessions will take place in the Newcomer Center on campus.

The workshop, sponsored by the English Department, will be divided into three "tracks": the writing of stories, the telling of stories, and the writing of stories for children.

Resource people for the weekend will be Alfred Kazin, Delores Frese, Dorothy Hamilton, Nick Lindsay, and Jack Dueck. Kazin, visiting professor of English at the University of Notre Dame, is a foremost critic of twentieth-century American fiction and drama. Frese, professor of English at Notre Dame, is a story writer, poet, and critic. Hamilton, Lindsay, and Dueck are practiced storytellers.

Immigration service gives legal aid to Hispanics

In February 1978, the Mennonite Hispanic Immigration Service (MHIS) office opened in Washington, D.C. During the past year, MHIS consultant Karen Sue Ventura has met with Latino Mennonites whose churches are directly affected by the influx of Hispanic immigrants into the United States.

Through conversations with these people, expectations and needs are brought into focus and placed realistically with respect to individual capabilities and limitations enforced. Ventura says it is helpful to hear what Hispanic pastors feel the needs are and their expectations of the Mennonite immigration program.

Recently a set of objectives and goals for 1979 was submitted to Mennonite Central Committee's U.S. Ministries and the administrative Committee of the National Council, to which MHIS is directly responsible. After struggling with numerous questions regarding the undocumented worker in the U.S., three major objectives have developed: (1) developing an immigration resource and information center, (2) engaging interested Hispanic Mennonites to act as local resource persons, and (3) working at raising the awareness of non-Hispanic Mennonites to immigration issues.

Lynn Roth, director of U.S. Ministries, stresses that these goals and objectives are not inflexible to the point that new directions cannot emerge. They simply help indicate a direction for the present.

One of the most often asked questions concerns the role MHIS has in the adjustment of individual cases. While MHIS would like to assist with these cases, it has become evident that little can be done from a central location such as Washington, D.C., when individuals live in other states. Most cases require individuals to work through local immigration offices.

Thus a file of various immigration agencies and lawyers throughout the U.S. is being compiled. These individuals are helpful, on a local basis, to facilitate immigration procedures. If further assistance is then needed, MHIS is available for additional help.

In addition to helping Mennonites get in touch with local immigration resources, MHIS serves as a resource center to help Mennonites who are facing immigration issues to better understand and use immigration policy. Often, the most helpful assistance a person can receive is obtaining a clear understanding of the next steps in the immigration procedure.

Another important goal of MHIS is to serve as an advocate for just immigration laws. This is partially done by working together with other immigration-related organizations. Ventura believes that in order for Mennonite immigration to function most effectively, MHIS needs to become a voice among these groups and a partner, willing to give as well as receive. MHIS, the most recent and smallest newcomer to the family of immigration programs, is warmly welcomed.

Requests for assistance from church members is steadily increasing. Approximately 30 cases have come to the attention of MHIS. While the majority require a general orientation of immigration regulations, others request specific information.

Legislative monitoring which provides information about legislation and regulation changes is one of MHIS' goals. Maintaining an awareness of what is happening (legislatively) is crucial since this affects the present immigration laws and regulations.

Congress passed a number of significant laws affecting immigration operations in the closing days of the 95th session.

Two major legislative proposals enacted into law include a worldwide immigration ceiling of 290,000 for alien admissions—a combination of the previous ceiling of 170, 000 from the Eastern and 120,000 from the Western Hemisphere—and the removal of the current arbitrary limitations of two on the number of international adoptions an American family can make. This was replaced with a requirement that a valid home study be made to protect the interests and welfare of the child. Other significant legislation passed is now awaiting the president's signature.

Another critical development awaiting further action concerns the possibility of making free legal services available to undocumented persons detained under threat of deportation. This would require that notice of the availability of free legal service programs be given to undocumented workers subject to exclusion or deportation proceedings, and would also require that such aliens be given notice of their rights to appeal.

Christians arrested in Iraq

Sixty Christians were arrested in Baghdad, the capital of Iraq. The *Kruistochten* (Crusade) organization of evangelist Anne van der Bijl received word of the arrests from contact persons in the neighboring country of Jordan. The arrests took place during a cottage meeting on Nov. 16. The information was leaked to Jordan via eyewitnesses a few days ago. Earlier, an employee of the Bible Society in Baghdad attempted to get the news across the border, but he was arrested and is now in jail.

Some foreigners are said to be among those arrested, including the Lebanese director of a Bible shop in Baghdad, and his two daughters. Christians constitute a very small minority in Iraq. Since the present regime came into power via a coup, these have been under heavy pressure. Western believers working in Iraq constitute an isolated community and have few contacts with Arab Christians.

The reason for this is to be found in the government's attempt to curtail as much as possible any relationships between the Iraqi population and foreigners. Anyone who calls on Western families will later be subjected to severe interrogation by the police. The ruling Ba'ath (Socialist) Party has recently decreed that its membership are not to become members of a church.

The houses of the sixty recently arrested—which include many young people—were searched, and religious literature was confiscated. A truck carrying 30, 000 New Testaments on its way to Baghdad was abandoned in the desert fifty kilometers

from the city. The driver did not dare to go any farther when he heard of the action taken. There seems to be no way to get shipments into the city, or out of the country. *Kruistochten* (known internationally as "Open Doors") has been engaged in rendering assistance to Christians in countries with atheist governments such as the eastern European countries and China. In recent years the work has been extended to such places as the African countries and the Middle East, where Christians have experienced considerable discrimination. The "Crusade" also has plans for Iraq. A frequently persecuted ethnic group is the Kurds, many of whom have died in bloody encounters in Northern Iraq. Efforts to translate the New Testament into their language have encountered government censorship.—*Translated from the Dutch Protestant newspaper, Trouw, by Ted Morrow*

Illness fails to stop Japan missionary

An anointing service was held on Jan. 6 in Elkhart, Ind., for Ralph Buckwalter, a Mennonite Board of Missions worker on health leave in the USA. Retired MBM missionary Nelson Litwiller led the informal service for about 20 persons at the home of David Lehman, Ralph's brother-in-law.

Ralph and his wife, Genevieve, who were among the first Mennonite missionaries in Japan 29 years ago, returned to the USA on Dec. 19 for tests and treatment related to Ralph's melanoma condition. They were in Elkhart en route from extensive tests at the National Institutes of Health near Washington, D.C., to further chemotherapy treatment in Los Angeles.

Doctors at NIH recommended that Ralph be treated as an outpatient at the University of Southern California Medical Center. The MBM couple arrived in Los Angeles on Jan. 11 after a brief stopover in Ralph's hometown of Hesston, Kan.

The Buckwalters hope to return to Japan in late February to resume their work in the church while continuing treatment there under the care of their Japanese doctors. Ralph had been hospitalized twice in two years at the Asahigawa Medical College Hospital near their town of Furano on the island of Hokkaido.

"God has visited us with blessings multiplied," Ralph said. "His promise to work in this crisis, too, for good—to form Christ in us—became reality in surprising ways." The Furano congregation, for example, experienced a "renewal of unity" as Ralph prepared to enter the hospital in November. Mennonites in all 15 congregations in Hokkaido prayed daily for Ralph at the preestablished time of 7:30 p.m.

"Sadness and pain of many Japanese loved ones was turned to joy and hope as more than 150 people came to our 'upper room' on the seventh floor of the hospital," Ralph said. "Jesus always met us there and we could experience His comforting, healing ministry together."

"Another reason for gratitude," they continued, "is the fact that both in Asahigawa and at NIH, all medical care and tests have been completely free." Costs in Los Angeles will be partially offset by funds from Japanese Christians.



At village well, the center of the community nucleus

Bolivians get ownership in resettlement plan

A united colonization program in Bolivia has thrived on local involvement, says Paul Kirst of Fort Dodge, Iowa, Mennonite Central Committee worker in Bolivia from 1976-78 who returned home in December. He described the colonization of people from the highlands called the Altiplano to the lowlands in the San Julian area, where the growing season is long and the ground productive.

Much of the migration had been spontaneous due to the scarcity of land in the highlands. The government encouraged migration because the lowlands were underpopulated and even planned some colonization at high cost.

However, projects often failed as highlanders started a new life in the lowlands. Used to raising goats and llamas on rocky farmland, they found tropical agriculture a difficult adjustment. To add to their problem, disease and malnutrition caused a high mortality rate, especially among children. Many became discouraged and returned to their old homes.

Noticing their suffering, a group of Christians from MCC, the Catholics, and the Methodists formed a United Churches Committee. They realized that people would continue to migrate because of the hard life in the highlands and the government's encouragement to settle the fertile lowlands. The government's San Julian Colonization Program provided land, roads, and transportation to the site, but little else. Seeing a need that was not being filled, the committee began to experiment.

In the colonization the government would give or sell adjoining plots 750 feet wide by one mile and a quarter mile long in a "piano keyboard" effect along a road in what were called line villages. The people were to provide their community structure including schools, commerce, communication, and transportation.

In a more highly planned effort the government cleared the land, built houses, and set up infrastructure such as shops and machines. The cost was about $5,000 to $7,000 per family. People often abandoned these settlements, perhaps because the government did so much for them that they did not feel ownership.

In 1971, the UCC selected a semidirected plan, one in which they would orient settlers to a way of life in the lowlands without doing everything for them. They emphasized teaching skills in land clearing, agriculture, sanitation, and health. This approach required the settlers to be involved in all the projects at a cost of about $300 to $500 per family to be paid by the UCC orientation program.

In 1972 the Bolivian government received money from the U.S. Aid program to build a road through the jungle to the site for the newest colonies. This greatly encouraged people to move to the area.

In the UCC plan, Kirst explained, they set up villages based on a nuclear pattern

somewhat like the Mennonite colonies in Russia. Each village, called a *nucleo*, had a section of land measuring 2.4 by 2.4 miles.

At the center of the land they cleared out a space of five acres and dug a well. Out from there as in a square pie the people partitioned wedges of land for themselves, 125 acres per family. Forty families lived in a 5, 000-acre nucleus.

The planners placed villages every three miles along the main road and also built side roads three miles long from the main one. At the end of each side road they established another village. The end result was a cluster of villages along the main road and on either side of it. The committee chose this geographic design to facilitate community development.

The plan included more than merely placing the people on the land. The committee had an orientation program funded by Oxford Famine Relief Committee (OXFAM) for which MCC supplied the administrative personnel. Martin Miller of Harrisonburg, Va., was the administrator, and Kirst, the administrative assistant. Most other staff were Bolivians.

The orientation program provided a complete food program for four months. The United Nations Food and Agriculture Organization (FAO) provided rice, flour, corn, soybean blend, oatmeal, canned fish, and tea. Workers bought other items from orientation funds. The balanced diet included approximately 3,000 calories per person each day. Then for five months villagers received food for a partial diet of 1, 500 calories. Villagers ate communally, cooking in a common pot.

At the beginning of the 14-month orientation period the 40 families in a nucleus lived in two shelters consisting of a roof mounted on six posts. They constructed their own beds and walls from jungle materials. The orientation program built a temporary wooden food storage building. The people dug the cooking pit and hung stakes for pots and also built a dining hall and an oven.

The communal group formed work details to clear the land and put in a community garden. After some time they aided each other in constructing their huts on the individual plots.

By the time they completed the orientation process each family had its own hut, a latrine, and cleared land. The orientation program gave them small orange, grapefruit, lime and banana trees, pineapple starts, and rice, corn, bean, soybean, and peanut seeds. During 1978 the orientation program settled ten communities with 394 families.

Paul Kirst has now completed his work assisting in the Bolivian colonization. Much of the work has been turned over to the local people. Beginning this year Kirst will coordinate the MCC relief and refugee program in Honduras.

Meck appointed director of home for adolescents

Jerry Meck has been appointed executive director of Heartsease Home in New York City effective on Feb. 1.

Meck, who has served the past six years as director of the Eastern Mennonite Board of Missions' Voluntary Service program, moved to New York on Jan. 1 and will spend one month in orientation for his new post. During January he will devote part time to phasing out his responsibilities as VS director.

Meck's appointment was made by the Heartsease Home Board at a regular meeting on Dec. 28. At the same meeting Debre Rowe, who has served two years on the child care staff, was appointed residence director. Meck replaced interim executive director Cynthia Lyman and Rowe replaced residence director Beth Heisy, who resigned.

Located in midtown Manhattan, Heartsease is publicly and privately funded to operate a transitional living program for older adolescent girls. The Home has a contract with the City of New York to provide 24-hour care for 15 girls. Its purpose is to help the girls develop skills to live independently in the community.

Heartsease is managed by an independent board. The District Council of Mennonite Churches in New York City and Lancaster Mennonite Conference have representation on the board.

Bible studies work

Ministry to offenders and better follow-up at the congregational level represent key ingredients of the Ohio Mennonite Conference's Home Bible Studies ministry.

David D. Yoder, director of Follow-Up Ministries for Mennonite Broadcasts, Harrisonburg, Va., has been working with Edward Gerber, Orrville, Ohio, who coordinates Home Bible Studies for the conference and spearheads this new outreach.

Jewel Showalter of Irwin and John Branham of Cleveland assist Ed by contacting officials of correctional institutions to explore possible ways to minister to residents.

The conference has inititated a Home Bible Studies ministry in 10 correctional centers and will expand into others as opportunities arise.

The conference has printed a business reply card for chaplains to use in ordering Bible courses. The order card is also enclosed with each set of lessons graded, and the student is asked to share it with another resident. About half of all contacts are made in that way.

mennoscope

"New Call to Peacemaking" is a set of 59 color slides in a Carousel tray, a 15½-minute cassette, and a script reporting on the NCP Conference in Green Lake, Wis., Oct. 5-8, 1978. The report is a condensation of the activities and findings of the meeting. It must be limited to the highlights, but the time is well used. The set should be useful in presenting the needs and reasons for the opposition of the Historic Peace Churches (Mennonite, Church of the Brethren, and Friends) to all aspects of war-making. The set is available for a $2 rental fee from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515.

Goshen College's writers' workshop (Mar. 2-4) participants are asked to submit a story manuscript or the summary of a story for oral telling by Feb. 20. Registration is $20, with a charge of $5 to visiting college students. For an extra fee of $10, participants may submit manuscripts for written evaluation by members of the English Department. Those who send the registration fee in advance will receive a free copy of a Pinchpenny Press publication. For more information contact the English Department at Goshen College, (219) 533-3161.

"Conflict in the Professional World" is being sponsored by Mennonite Student and Young Adult Services—Eastern Area. The planners of the conference are Arden Shank, Washington, D.C.; Titus Peachey, Philadelphia; and Myrna Burkholder, New York City. Interested persons may write to Myrna Burkholder, 314 East 19th St., New York, NY 10003, or call (212) 260-6064.

The congregation at Upland, Calif., known as "Seventh Street Mennonite" will hereafter be known as "Mountain View Mennonite," writes Oliver Shetler, correspondent. The congregation has moved from its former place of worship and is anticipating work on a new building to begin within the next few months. The building will be located on the 13th street property in Upland. John T. Kreider is presently serving as pastor.

A VS director and hostess couple will be needed at the International Guest House, Washington, D.C., under the sponsorship of Allegheny Conference, by the end of September 1979. Contact John Beachy, 1007 Market St., Scottdale, PA 15683.

Wilbert Shenk, overseas associate secretary at Mennonite Board of Missions, will talk about "The Changing Role of the Missionary" in a Goshen College Discipleship Forum on Monday, Feb. 5. The forum, from 4 to 9 p.m., will take place in the Newcomer Center on campus. It is the second of a six-part series sponsored by the Center for Discipleship on "Missions, Evangelism, and Church Growth." The forums are arranged so that a major block of time can be given to discussion with the speaker after the lecture. A number of former missionaries will join the discussion. Registration for individual forums can be made by writing or calling Carolyn Yoder at the Center for Discipleship at Goshen College. The registration fee is $4.50 per forum.

Roy Bucher, for the past eight years pastor of the Doylestown (Pa.) Mennonite Church, assumed responsibilities of chaplain at Doylestown Hospital on Jan. 1.

Correction: The news article on the Black Family Seminar appearing in the Jan. 9 issue of *Gospel Herald* incorrectly listed Herman Washington as a member of the local planning committee. The correct name should have been Herman Douglas, of Norristown, Pa.

The lay leader of the Ponce Mennonite Church in Puerto Rico, Eliu Rodriguez, was licensed to the ministry on Nov. 26. "God's Spirit is providing the gifts to carry on, especially those of teaching and leading," reported Gladys Widmer, missionary with Mennonite Board of Missions, Elkhart, Ind. "Even in the midst of the frustration of finding a new meeting place, we praise God for the 50 to 60 plus who come." One member, in response to a Bible study series on "The Holy Spirit in the Life of the Church," said, "I did not know the Bible gave so much teaching on the Spirit."

The Shenandoah office of Northwestern Community Health Center serving several counties in northern Virginia is sponsoring the Mennonite radio spots *Choice IV* on WFFV Radio in Middletown, Va. "Apparently the Health Center considered *Choice* significant enough to pay the $50 fee to release it on behalf of listeners in the area," said Kenneth J. Weaver, executive director of Mennonite Broadcasts, Harrisonburg, Va. The $50 fee permits the Center to cut the Mennonite Church tag and add their identification at the end of the program. Any of the *Choice* series are available to other community service agencies who pay the fee, Weaver said.

Philadelphia, Pa., VSer Tina Swartz says that the power of Jesus, His love, and protection are riding with her and 12 High Aim students that she transports between the city and Christopher Dock High School, Lansdale, Pa., each day. Although her job description reads simply, "van driver," Tina sees herself in a variety of roles as she relates to the students including counselor, nurse, disciplinarian, and teacher. "I can really say I'm enjoying the challenge," said Tina, "although the streets are narrow and the van wide, and despite the fact that they're city and I'm purified country. As relationships are developing and trust is built, I am more and more aware of the need to share and transmit Jesus, and at the same time I'm learning from the students, too." Tina, who is serving in Philadelphia with Mennonite Board of Missions Voluntary Service, is from Spring City, Pa.



Calvin W. Redekop

The appointment of Calvin W. Redekop of Hillsboro, Kan., as professor of sociology at Conrad Grebel College effective on Aug. 1, 1979, was announced by President Frank Epp, following clearance of Redekop's employment in Canada by Canada Manpower and Immigration. He will succeed J. Winfield Fretz, who retires on June 30 after 16 years of service to the college, the first ten as president. Redekop has taught at Hesston, Earlham, Goshen, and Tabor colleges. He served as vice-president in the latter institution from 1976 to 1978.

Persons are needed to fill immediate openings with Mennonite Board of Missions Voluntary Service in the following assignments: carpenter, Champaign, Ill.; hospital RN, Columbus, Ohio; YMCA club leader, Canton, Ohio; teacher aid (male), London, Ont.; program director couple/home repair, Winston-Salem, N.C.; community worker, Downey, Calif.; counselor with transient men, Columbus, Ohio. For more information contact the Personnel Office, Box 370, Elkhart, IN 46515.

Stanley and Jane Freyenberger, workers in Ghana with Mennonite Board of Missions, Elkhart, Ind., will return to the USA in mid-February for a three-month furlough. They have directed the work of the Langbensi Agricultural Station since 1976. The couple's furlough address will be c/o Walt Juhnke, Rt. 1, Moundridge, KS 67107.

Abraham Wetseh, secretary-instructor for the Ghana Mennonite Church, reported that about 450 persons in five prisons were taking Home Bible Studies courses in November. He holds a Bible studies class each Thursday at the largest center, Medium Security Prison at Nsawam, which has 2,675 residents. "In the past we have received Bibles and other religious books from Elizabeth Showalter of Books Abroad. By this means we were able to lay a Bible into the hands of each (resident) that we were working with," he said. Home Bible Studies courses are used by mission/church groups in West, East, and South Central Africa; the Caribbean islands; Belize; the Philippines; North America; and wherever the English language is used. One of the main uses of Home Bible Studies is for follow-up with radio listeners. The courses are a ministry of Mennonite Broadcasts, Harrisonburg, Va., public-media division of Mennonite Board of Missions, Elkhart, Ind.

Mrs. Maryann Rohaley, RN, has been named director of nursing services at the Hattie Larlham Foundation, Mantua, Ohio, it was announced by Paul S. Kurtz, administrator. The new director will be responsible for the direct supervision of registered and licensed practical nurses for the health care of the 104 severely and profoundly disabled infants and young children at the Mennonite Board of Missions (Elkhart, Ind.) sponsored Foundation. She will represent the health needs in the development and implementation of habilitation plans for each child. Prior to coming to the Foundation in 1975, Mrs. Rohaley was public health nurse with the city of Cleveland, Ohio, and also did private duty nursing in the city.

Alan and Eleanor Kreider, workers with Mennonite Board of Missions, Elkhart, Ind., returned to the USA on Dec. 27 for a teaching term and furlough. They have worked at London Mennonite Centre in England since 1974. Alan will be teaching at Goshen (Ind.) College until April. The couple will resume their duties in England in August. Their address until April is 1005 S. 8th St., Goshen, IN 46526.

Graduation ceremonies were held on Dec. 8 at the Christian Medical Society's Graduate School of Nursing in Indore, India, where the teaching staff includes two workers, Florence Nafziger and Blanche Sell, with Mennonite Board of Missions, Elkhart, Ind. Florence reported that diplomas were awarded to two community health nurses, ten "sister tutors," and five administration students. "The new class of 52 ward-administration students helped with all the activities very enthusiastically," she said, "and now we will get back to classes for them."

Jundiai Mennonite Church in Brazil dedicated its new building in December. "We have been having good attendance in our services in our new location," reported Arlin Yoder, missionary with Mennonite Board of Missions, Elkhart, Ind. He said that Sunday school attendance is about 50 and that nearly 80 persons participated in the Christmas program. The church was founded in 1970 by MBM workers Glenn and Lois Musselman and had been using rented facilities. The new structure, built on land purchased by MBM, was put up with the assistance of six Mennonite volunteers from Ohio.

Special meetings: Harold Bauman, Goshen, Ind., at Beech, Louisville, Ohio, Feb. 11-14. **Norman Teague,** Chesapeake, Va., at Big Spring, Rileyville, Va., Feb. 3-4.

New members by baptism: two at First

Mennonite, Canton, Ohio; three at Black Mt. Mennonite Church, Chinle, Ariz.

Change of address: Simeon W. Hurst from Hawkesville, Ont., to 970 Queen's Blvd., Kitchener, Ont., N2M 1B4, Canada.

readers say

In response to the different versions of the Bible in the *Gospel Herald*, I believe we in the Mennonite Church need to wake up to the fact that we have more different meanings and ideas as to the meaning of God's Word than I have ever seen and I'm a man 73 years old.

We need to realize the source of such confusion and where it comes from and all its implications and all consequences involved in the obedience of God's Word.

Not one of us who has had the opportunity of an honest education does not know what is said in the King James version of truth and righteousness. But there are too many trying to add to and take away from the true Word of God to satisfy their own selfish lusts of the flesh to satisfy themselves.

No one can tell me that the expression mentioned in the new *Living Bible* in 1 Samuel 20:30 has any place in God's Word. Let's wake up to the *truth* and also the many times the *blood of Christ* is also left out.—**Dan S. Miller, Shipshewana, Ind.**

° ° °

I appreciated very much Don Ratzlaff's "The Mennonite Presence in Paraguay." For years I have followed the development of that part of our "Mennonite world" through our periodicals, trainees, and visitors, but not without some mixed feelings regarding their inner life and their relationships with the Indians. Now I feel I have had a very fair presentation of the facts. I am satisfied to see that they are working at their critical issues as well as we attempt to struggle with ours. Thank you, Don Ratzlaff!

To Lorie Gooding, "Anyone Can Honk": "You are right-on again with your practical insights into everyday Christianity." For a number of years I have given some thought to the witness of bumper stickers. On the one hand, I felt it was an opportunity, while on the other, I wanted to be sure it would glorify my Lord. Since I am not always a perfect driver on the highway and have irked some drivers by my mistakes, what impression would I leave about the benefits of claiming to be a Christian? For a long time I searched for one which I felt I could wear. One day I saw one which to me conveyed a beautiful testimony without that taint of a "holier than thou" attitude. It said, "Things go better with Christ." I thought that was saying it beautifully, but was never able to find one for myself. I have now settled for this one: "Christians Aren't Perfect—Just Forgiven."—**Omar A. Kurtz, Oley, Pa.**

° ° °

Thanks to you and to Bruce Yoder for the series on the seven deadly sins. Bruce's perception of sin's deceitfulness reaches nearer Jesus' definition of vice than many currents of shallow theology. Jesus and Bruce seem to agree that sin is attitudinal rather than merely a set of habits of hand and mouth which can be discarded with moderate will power and Mennonite management.

Bruce outlines pride and anger as agents of illusion which can blind a whole flock of sheep, especially if a leader is first fooled by rewrapping his personal power-drive. Church council or a members' meeting could be cleansed of some vicious under-the-table politics if we were to take these articles seriously. We might squirm like Pharisees at first, but release from our masks and boxes would free us to light up the world with love.

As Bruce notes, our unadmitted anger and our gift-wrapped pride do untold damage when unrecognized and unconfessed. Forgotten sins cannot be healed, he says in his last essay. I agree, assuming he means sins within God's family. Time does not make whole from such disease. First John 1:8, 9 and James 5:16 call for confession followed by prayer for *shalom*.

The New Testament tells me two more ways God sees sin. First, forgiven sin is truly gone. If I look at sin as the Father does, I will forget sin which is under the blood (Is. 55:8, 9). While my humanity may not wipe it from memory, I must leave it out of mind. Only then am I freed to enjoy Jesus' presence in the world. To the Father, I am no longer a sinner.

Since the Father calls me a saint, He considers sin abnormal for me. And so will I, for each new failing is not another in a long list, unless I despise Jesus' sacrifice for me. A saint contradicts God when he calls himself a sinner. Furthermore, since God does not keep count of sins, any stumbling is a "surprise" to Him and to me. He knows our intentions. Once again, it is our true intentions and attitude that count with Him. Part of that attitude is always counting sin an unwelcome visitor, *not expecting* to sin each day. (We know that a student who considers himself a failure in math or on the playground will certainly live up to his expectations.)

Jesus sees sin as deceitful, attitudinal, gone (when forgiven), and abnormal for the saint. He has called us to be saints—let us let Him keep us saints. Praise Him.—**Henry Shank, Apple Creek, Ohio**

° ° °

In reading the article "The Mennonite Presence in Paraguay" (Dec. 26), I will have to admit it made me mad. So I decided to read it again. This time it made me a little sad.

The third time I read it, God helped me to realize the cup of water given in the name of Jesus would not be judged by men, but rather by God Himself.

So I say, "Praise God!" for the Mennonite presence in Paraguay.—**Alfred Kruse, South Bronx, N.Y.**

births

"Children are an heritage of the Lord" (Ps. 127:3)

Baus, Gene and Marva (Wyse), Archbold, Ohio, second daughter, Jeanna Marie, Dec. 31, 1978.

Bender, Maynard and Lila (Friesen), Waterloo, Ont., second daughter, Kendra Lynn, Dec. 26, 1979.

Berry, Paul and Lois (Horst), Orrville, Ohio, first child, Paul Franklin, Dec. 4, 1978.

Conrad, Gary and Maretta (Nofziger), Wayland, Iowa, second child, first son, Nathan Daniel, Dec. 15, 1978.

Fortner, Jerry and Debby (Wenger), Rock City, Ill., second child, first son, Jeremy Jay, Sept. 27, 1978.

Glick, Paul and Marlene (Miller), Dalton, Ohio, second child, first daughter, Christina Kay, Dec. 28, 1978.

Hall, John and Muriel (Enos), Francesville, Ind., second daughter, Jayne Grace, Nov. 7, 1978.

Harbach, Bruce and Karen (Mann), Shannon, Ill., first child, Katie Jean, Nov. 25, 1978.

Herr, Kenneth and Elnore (Birkey), Morgantown, Pa., second daughter, Janelle Katherine, Dec. 21, 1978.

Hockman, John and Norma (Wood), Perkasie, Pa., second son, Mark Daryl, born Dec. 13, 1978; received for adoption, Dec. 18, 1978.

Kiko, Ron and Diane (Block), Louisville, Ohio, third son, Nicholas Allen, Dec. 7, 1978.

Krabill, Glenwood and Linda (Scott), Louisville, Ohio, second child, first son, Scott Aaron, Nov. 30, 1978.

Landis, David D., and Sharon (Clemmer), Harleysville, Pa., fourth child, third son, Jonathan Leigh, Dec. 28, 1978.

Leichty, Norman and Marilyn (Graber), Goshen, Ind., second child, first son, Jonathan Ray, Dec. 18, 1978.

Martin, Nelson and Evelyn (Kreider), first child, Luke Anthony, Dec. 9, 1978.

Litwiller, David and Linda (Strayer), Delavan, Ill., third child, second son, Craig Allen, Dec. 21, 1978.

Hochstetler, Steven and Sue (Berkey), _____, Ind., first child, Stephanie Marie, Nov. 28, 1978.

The following birth notice was printed inaccurately in the Jan. 2 issue:

Martin, Daniel and Ruth Ann (Brenneman), Staunton, Va., second child, first daughter, Nicole Ann, Dec. 13, 1978.

Miller, Eugene and Sharon (Lantz), Millersburg, Ind., second child, first daughter, Melissa Dawn, Nov. 20, 1978.

Morrow, Theodore and Dorcas (Stoltzfus), Philadelphia, Pa., fifth child, second son, Benjamin Isaac, Oct. 21, 1979.

Schrock, Norman and Donna (Hostetler), Phoenix, Ariz., second daughter, Deanna Nicole, Dec. 21, 1978.

Schultz, Greg and Viola (Fast), Albany, Ore., second daughter, Jill Alicia, Nov. 17, 1978.

Schweitzer, Roy and Lorene (Good), Sweet Home, Ore., second son, Brent James, Nov. 3, 1978.

Warne, Richard and Karen (Kissinger), Mt. Ayr, Ind., first child, Jaime Sue, Sept. 1, 1978.

Yoder, John S., and Dorothy (Brubaker), Belleville, Pa., fourth child, third son, Jeremy Paul, Sept. 21, 1978.

marriages

"They shall be one flesh" (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Annunzio — Wolfer. — Larry Annunzio, Albany, Ore., and Debra Wolfer, Tangent, Ore., Plainview cong., by Louis Landis and Byron Gingrich, Dec. 23, 1978.

Bearss—Miller.—Jim Bearss, Springfield, Ill., Baptist Church, and Betsy Miller, Apple Creek, Ohio, Kidron cong., by Bill Detweiler, Dec. 31, 1978.

Buckwalter — Shank. — Timothy Albert Buckwalter and Crissie Judith Shank, by Goeffrey M. Grodner, Nov. 3, 1978.

Eby—Wideman.—Lester Eby, Elmira, Ont., and Margaret Wideman, Alma, Ont., both of Bethel cong., by Gerry Vandeworp, Oct. 25, 1978.

Helmuth—Clymer.—Leslie N. Helmuth, Harrisonburg, Va., and Sylvia Jean Clymer, Leola, Pa., by Noah B. Helmuth, Dec. 16, 1978.

Litwiller—Kucik.—Darwin Litwiller, Hopedale, Ill., Hopedale cong., and Patty Kucik, Hopedale, Ill., Catholic Church, by Aden Yoder, Oct. 14, 1978.

Moyer—Godshall.—Clyde M. Moyer, Perkasie, Pa., Blooming Glen cong., and Bertha Godshall, Souderton, Pa., Plains cong., by David F. Derstine and Mark M. Derstine, Dec. 30, 1978.

Nofziger—Roth.—Kurt Douglas Nofziger, Wauseon, Ohio, West Clinton cong., and Connie Lynn Roth, Archbold, Ohio, Central cong., by Charles Gautsche and Carl Smeltzer, Dec. 30, 1978.

Petersheim—Miller.—Lynn A. Petersheim, Greencastle, Pa., Salem Ridge cong., and Angela F. Miller, Williamsport, Md., Dargan cong., by Roger I. Martin, Dec. 30, 1978.

Wideman—Fiedler.—Merle Wideman, Elora, Ont., Bethel cong., and Ellen Fielder, Vancouver, B.C., by Harvey Schroder, Nov. 4, 1978.

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Alger, Verdie May, daughter of Jacob and Elizabeth Frances (Brenneman) Alger, was born in Rockingham Co., Va., Aug. 5, 1900; died of cancer at Rockingham Memorial Hospital, Harrisonburg, Va., Dec. 30, 1978; aged 78 y. She was a member of Zion Mennonite Church, where funeral services were held on Jan. 1, in charge of J. Ward Shank, John R. Mumaw, and Harvey Yoder, interment in Zion Cemetery.

Burkholder, Oren Grove, son of Ruben and Effie Burkholder; was born in Augusta Co., Va., Mar. 27, 1906; died at his home on Dec. 28, 1978; aged 72 y. He was married to Lyla Marshall, who died on Oct. 14, 1976. Surviving are 3 daughters (Anna—Mrs. Samuel Phillips, Brenda—Mrs. Anthony Aldieri, and Betty—Mrs. Grady Seay), 2 sons (Vernon and Robert), 6 grandchildren, one sister (Lettie—Mrs. Jack Graves), and one brother (Nelson Burkholder). He was a member of Hildebrand Mennonite Church, where funeral services were held on Dec. 31, in charge of Marion Weaver; interment in Hildebrand Cemetery.

Clark, Katy V., daughter of Timothy and Lilian Galvin, was born in Jersey City, N.J., Dec. 18, 1922; died of cancer at Elkhart, Ind., Dec. 29, 1978; aged 56 y. She was married to Thomas Provost, who preceded her in death. On Dec. 18, 1949, she was married to Harry Clark, who survives. Also surviving are 3 sons (Thomas Provost, Jr., George and Richard Clark), 2 daughters (Brenda Kirchner and Carol Ann Clark), and 3 grandchildren. She was a member of Yellow Creek Mennonite Church, where funeral services were held on Jan. 2, in charge of Bob Detweiler and Amos Bauman; interment in Yellow Creek Mennonite Cemetery.

Culp, Lottie, daughter of Samuel L. and Hettie (Weaver) Bixler, was born in St. Joseph Co., Ind., Jan. 12, 1881; died at Wakarusa, Ind., Dec. 28, 1978; aged 97 y. In 1908, she was married to Oliver B. Culp, who died on Nov. 21, 1946. Surviving are 3 daughters (Esther—Mrs. Lamar Stickel, Mrs. Ruth Bauman, and Vera—Mrs. Sidney Brubacher), 6 grandchildren, 16 great-grandchildren, 2 stepgrandchildren, 7 stepgreat-grandchildren, and one brother (Samuel Bixler). She was preceded in death by one son (Lloyd). She was a member of Yellow Creek Mennonite Church, where funeral services were held on Dec. 31, in charge of Bob Detweiler; interment in Yellow Creek Cemetery.

Diller, Harry Stemen, son of Henry and Amanda (Stemen) Diller, was born at Elida, Ohio, Mar. 20, 1899; died at Sarasota, Fla., Oct. 22, 1978; aged 79 y. On Apr. 20, 1922, he was married to Nellie Lantz, who survives. Surviving are one son (Kenneth Diller), 2 daughters (Doris—Mrs. Omar Mayer, Helen—Mrs. John J. Miller), 8 grandchildren, 5 great-grandchildren, one brother (Vernon Diller), and 2 sisters (Mrs. Lela Layman and Mrs. Lois Scott). He was a member of Bayshore Mennonite Church. Funeral services were held at Toale Brothers Colonial Chapel, Oct. 25, in charge of Paul R. Yoder, Sr., and Sherman Kauffman; interment in Mansota Memorial Park.

Forman, John, son of Stephen and Elizabeth (Hott) Forman, was born in Germany, Nov. 5, 1892; died of a cerebral hemorrhage at Montverde, Fla., Dec. 24, 1978; aged 86 y. On Oct. 28, 1928, he was married to Mary Godshall, who survives. Also surviving are one son (Henry G.) and 6 grandchildren. He was a member of Franconia Mennonite Church, where funeral services were held, in charge of Floyd Hackman and Curtis Bergey; interment in adjoining cemetery.

Herr, Melvin S., son of John C. and Emma S. (Seiders) Herr, was born in Lancaster Co., Pa., Apr. 21, 1904; died of an apparent heart attack at his home in Elizabethtown, Pa., Dec. 29, 1978; aged 74 y. On Nov. 9, 1928, he was married to Ruth Buck, who survives. Also surviving are one son (Samuel M.), one grandson, one brother (Walter), and one sister (Mrs. Almeda Funkhouser). He was a member of Stauffer Mennonite Church, where funeral services were held on Jan. 2, in charge of J. Frank Zeager and Russell J. Baer; interment in Shenk's Cemetery.

Hershberger, Lila, daughter of Sol and Katie Swartzendruber, was born in Clarion, Iowa, May 18, 1898; died at Phoenix, Ariz., Jan. 2, 1979; aged 80 y. On May 31, 1917, she was married to John Hershberger, who survives. Also surviving are 3 daughters (Fern Hershberger, Arlie Weaver, and Una Marie Reeves), 4 grandchildren, 2 foster granddaughters, and 2 sisters (Ida Geise and Alma Kreider). She was a member of Sunnyslope Mennonite Church, where memorial services were held on Jan. 5, in charge of David Mann and Leland Bachman; interment in Greenwood Memorial Park.

Hochstetler, Pearl M., daughter of Abraham and Mary (Tyson) Boyer, was born in Elkhart Co., Ind., July 24, 1904; died at Fountain View Nursing Home, Elkhart, Ind., Dec. 19, 1978; aged 74 y. In 1925, she was married to Ivan Hochstetler, who died in 1975. Surviving are 2 daughters (Anna Mary and Janet—Mrs. Dan Miller), one son (Ray), 9 grandchildren, and one brother (Ervin Boyer). She was preceded in death by a sister (Marie Baker). Funeral services were held at Olive Mennonite Church on Dec. 22, in charge of Jason Martin; interment in South Union Cemetery.

Leatherman, Samuel G., son of Samuel and Catherine (Gahman) Leatherman, was born in Bucks Co., Pa., Apr. 22, 1890; died of lung cancer at Eastern Mennonite Home, Souderton, Pa., Dec. 23, 1978; aged 88 y. On Oct. 19, 1912, he was married to Ella Swartz, who died on Aug. 24, 1959. Surviving are one son (Willis Leatherman), 4 grandchildren, 4 great-grandchildren, one brother (Harvey), and one sister (Mary Myers). He was preceded in death by one daughter (Anna Catherine on Apr. 15, 1957). He was a member of Deep Run East Mennonite Church, where funeral services were held on Dec. 27, in charge of David F. Derstine; interment in adjoining cemetery.

Mumaw, Alice, daughter of Amos H. and Lavina (Hostetler) Hershey, was born in Lancaster Co., Pa., Dec. 24, 1883; died at Landis Homes, Lititz, Pa., Dec. 11, 1978; aged 94 y. In 1923 she was married to Levi Mumaw, who died in 1935. She was a member of Manheim Mennonite Church. Funeral services were held at John Keech Funeral Home on Dec. 14, in charge of Howard Witmer and Lester Gehman; interment in Kauffman Mennonite Cemetery.

Pfile, Harry, son of William and Olive (Fortner) Pfile, was born in Freeport, Ill., Aug. 17, 1912; died at Freeport Manor Nursing Home, Nov. 28, 1978; aged 66 y. On June 24, 1937, he was married to Hazel Meinert, who survives. Also surviving are one son (Norman), one daughter (Sylvia—Mrs. Gareth Eberle), 5 grandchildren, 3 sisters (Esther Pfile, Edna Pfile, and Mabel—Mrs. John Rupp), and 2 brothers (Ezra and Marvin). He was a member of Freeport Mennonite Church, where funeral services were held on Dec. 1, in charge of Paul O. King; interment in Freeport Church Cemetery.

Ruby, Christian L., son of Joseph R. and Catherine (Lebold) Ruby, was born in East Zorra Twp., Ont., July 14, 1896; died of pneumonia at Bonnie Brae Nursing Home, Tavistock, Dec. 25, 1978; aged 82 y. On Oct. 22, 1919, he was married to Annie Brenneman, who survives. Also surviving are 2 sons (Roy and Henry), 2 daughters (Vivian—Mrs. Wilfred Steinman, Jean—Mrs. Wilfred Roth), 13 grandchildren, and 3 great-grandchildren. He was preceded in death by 2 sisters (Laura—Mrs. Amos Zehr, and an infant sister), and one brother (William). He was a member of Cassel Mennonite Church, where funeral services were held on Dec. 28, in charge of Ephraim Gingerich and Howard Gerber; interment in adjoining cemetery.

Wittrig, Effie M., daughter of Chris R. and Mary (Miller) Wyse, was born in Wayland, Iowa, Jan. 20, 1905; died of a heart attack at Colorado Springs, Colo., Dec. 5, 1978; aged 73 y. On July 11, 1928, she was married to Paul Wittrig, who survives. Also surviving are 2 daughters (Jean—Mrs. Chuck Spencer, Miriam—Mrs. Delbert Roth), 2 sons (Donald and Robert), one sister (Mabel—Mrs. Vernon Gerig), and 2 brothers (Ray and Clarence). She was a member of Beth-El Mennonite Church. Funeral services were held at Evergreen Funeral Home, Colorado Springs, Colo., Dec. 8, in charge of Willard Conrad, Paul Weaver, and Harvey Mitchell, and at Sugar Creek Mennonite Church, Wayland, Iowa, Dec. 9, in charge of Willard Conrad and Orie Roth; interment in Sugar Creek Cemetery.

Yoder, Joseph Y., son of Joel P. and Hannah K. Yoder, was born at Reedsville, Pa., Aug. 14, 1889; died at Lewistown, Pa., Dec. 4, 1978; aged 89 y. On Nov. 26, 1914, he was married to Nannie Byler, who died on June 23, 1978. Surviving are 4 daughters (Ella—Mrs. Richard Shirk, Hannah—Mrs. Ben Hassinger, Beulah—Mrs. Joseph Hostetler, and Mrs. Emma Jane Yoder), 3 sons (Thomas E., Mervin C., and Joseph Y.), 10 grandchildren, 4 great-grandchildren, 2 sisters (Mrs. Lena Byler and Mrs. Emma King), and one brother (Jess). He was a member of Locust Grove Mennonite Church, where funeral services were held on Dec. 7, in charge of Louis Peachey, Gerald Peachey, and Erie Renno; interment in Locust Grove Cemetery.

Yoder, Naomi R., daughter of Jonas C. and Arie E. Peachey, was born at Belleville, Pa., Mar. 5, 1900; died of heart seizure at Lewistown, Pa., Dec. 9, 1900; aged 78 y. On Feb. 8, 1921, she was married to Rudy J. Yoder, who died in 1944. Surviving are 3 daughters (Ruth E., Mrs. Minnie Zook, and Catherine), 2 sons (Percy S. and Mark R., one stepdaughter (Bertha—Mrs. Jacob Yoder), 21 grandchildren, 14 great-grandchildren, 2 sisters (Lydia and Mary Peachey), and one brother (Jess E.). She was preceded in death by one daughter and one stepson. She was a member of Locust Grove Mennonite Church, where funeral services were held on Dec. 12, in charge of Louis Peachey, Gerald Peachey, and Erie Renno; interment in Locust Grove Cemetery.

Zuercher, Katie, daughter of Christian I. and Rebecca (Zimmerly) Zuercher, was born near Apple Creek, Ohio, Dec. 5, 1899; died in Brenn-Field Nursing Home, Orrville, Ohio, Dec. 27, 1978; aged 79 y. Surviving are 3 sisters (Mrs. Elizabeth Gerber, Ida Zuercher, and Sarah—Mrs. Amos Lehman), and 2 brothers (Noah I. and Albert E. Zuercher). She was preceded in death by 3 sisters (Rhoda, Minnie, and Lina) and 2 brothers (John and Oswin). She was a member of Kidron Mennonite Church, where funeral services were held on Dec. 30, in charge of Bill Detweiler; interment in church cemetery.

Photos: p. 60 by S. Paul Miller; p. 61 both by Chitra Bani, p. 66 by Ron Sawatsky

calendar

Interdenominational Youth Convention, Eastern Mennonite College, Apr. 20-22.
EMC Homecoming weekend, Eastern Mennonite College, Harrisonburg, Va., Apr. 27-29.
Mennonite General Assembly, Waterloo, Ont., Aug. 11-16.

Russian Orthodox scholar facing arrest in USSR

Alexander Ogorodnikov, founder of the (Russian Orthodox) religious "youth seminars" in the Soviet Union, has been threatened with arrest as a "social parasite" for being unemployed, according to Anatoli Levitin-Krasnov, a Christian journalist from the USSR now living in Lucerne, Switzerland. Mr. Levitin-Krasnov said that, according to reliable information from Moscow, there was a state-directed campaign to intimidate anyone who would employ Mr. Ogorodnikov.

He said that Mr. Ogorodnikov had secured a seasonal job in an apple orchard after he was expelled from the University of Moscow "for his religious views," but that, since then, he had been unable to find employment. According to the journalist, the religious youth seminars—free worship and study groups—which Mr. Ogorodnikov founded in Moscow in 1975, "have since spread to several (other) Soviet cities," but "are only tolerated because of public opinion in the West."

World conference on agrarian reform and rural development

A World Conference on Agrarian Reform and Rural Development (WCARRD) will be convened by the Food and Agriculture Organization (FAO) of the United Nations in Rome from 12-20 July 1979. The fifth international conference dealing with food and rural problems since 1963, WCARRD will have the purpose, according to FAO, to involve all governments of the world in a new and sustained effort to improve conditions and quality of life for rural peoples.

A reconsideration of development strategies and an attempt to integrate growth policies with a direct attack on poverty at its source, increasing food production, employment and purchasing power of rural people, and improving social services and quality of life in rural areas are seen as policy changes which can be achieved only within the framework of an integrated agrarian reform and rural development based on higher political priorities, and changes in agrarian systems, FAO experts say.

Reform Jewish movement plans campaign to recruit converts

The board of directors of the Reform Jewish congregational body in the U.S. voted unamimously to begin a program of actively recruiting converts to Judaism. It is "time for our Reform Jewish movement to launch a carefully conceived and adequately funded outreach program aimed at all Americans who are unchurched and who are seeking roots in religion," said Rabbi Alexander Schindler, president of the Union of American Hebrew Congregations (UAHC).

"I do not suggest that we strive to wean people from religions of their choice and with the boast that ours is the only true and valid faith," he told the semiannual meeting of the 150-member UAHC board of directors. "I suggest that we respond openly and positively to those God-seekers who voluntarily ask for our knowledge."

Pope urges Chile, Argentina to end border controversy

Pope John Paul has called on the political leaders of Chile and Argentina to arrange for a peaceful conclusion to a controversy which threatens to erupt into a war between the two nations. His letters to the chiefs of state were released as foreign ministers of Chile and Argentina were preparing to meet in an effort to try to resolve the problem of ownership rights to the Beagle Canal, a narrow strip of water which is located at the tip of Latin America, which borders both nations. For several months, the two nations, which both are ruled by military dictatorships, have been arguing about the strip of water and have mobilized forces along their borders.

1970-77: U.S. black population rose twice that of white community

A new census report reveals that the black population in the U.S. increased twice as fast as whites from 1970-77 and that the number of blacks living in suburban and non-metropolitan areas rose sharply. Total black population increased from 22 million to 24.4 million, an increase of 11 percent. The white population increased from 175 million to 184 million, a rise of 5.2 percent during the same 1970-77 period, according to the Bureau of the Census.

Party chief's equality for Christians statement found to be meaningless

Nine months after East German Christians were assured by Communist Party Chief Erich Honecker that they would be treated as first-class citizens, disillusionment has set in. This is reflected in the late fall and early winter synods of the eight regional Evangelical churches. The Synod of Saxony, the largest of the eight, stated that the promise given on Mar. 6 by Mr. Honecker to the board of directors of the Federation of Evangelical Churches in the German Democratic Republic that Christian parents and children would not face discrimination in the public school system "has not yet been realized."

The Synod of Saxony was told that the effects of the summit meeting had been different for different Christians. In some factories a changing of climate had been observed. "Many experienced a bit of friendliness to which they had long been unaccustomed." But in school life, other experiences were constantly reported. "Here and there good grades were withheld from Christian pupils in spite of superior work. Christian parents are unwelcome in parent-teacher association. Some teachers still counsel students against taking confirmation instructions, warning them that this could shut them out from further educational opportunities."

Hudsonville School Board resists ACLU on Bible study

The Hudsonville, (Mich.) School Board decided to fight the efforts of the American Civil Liberties Union to force discontinuance of a voluntary Bible study program in six district public schools. As reported in the Grand Rapids *Press*, the Board told an audience of 200 that the Board's lawyers saw nothing wrong with the voluntary program in schools.

ACLU west Michigan chairman Lee Roy Schiefler said that nothing would be done about it until their Jan. 18 meeting. He said the ACLU might complain to the state Board of Education which could result in loss of state funds to the school district.

Crime rate virtually unchanged but rape, assault cases rise

Total reported crime in the U.S. during the first nine months of 1978 remained virtually unchanged from the 1977 figure, but forcible rape and aggravated assault each rose by 6 percent. Larceny-theft, the only category to decrease in volume dropped one percent. Despite the small percentage drop, the decline in larceny-theft made a significant change in the total crime trend because of the large volume of larceny-theft crimes. The drop in larceny-theft crimes tended to offset the high percentage rises in rape and assault, which remain numerically small.

Turks' expulsion of pastor protested by Southern Baptists

Southern Baptist leaders have protested to U.S. and Turkish authorities the expulsion of the pastor of the denomination's only church in Turkey. Missionary James F. Leeper was arrested by Turkish authorities on Sept. 22 and expelled on Sept. 29 following revocation of his residence permit in May of 1978. For the past 12 years, Mr. Leeper has served as pastor of the Galatian Baptist Church, a congregation composed mainly of U.S. military personnel and their dependents.

NEWSPAPER

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

To Aunt Ida Powell, age 100

January 11, 1979. Dear Aunt Ida: According to the record, you were born 100 years ago today. To live 100 years is sufficiently uncommon that I think it deserves some attention. Though many in our family have lived long, you are the first, as far as I know, to live to be 100.

I see that you were born midway in the administration of U.S. president Rutherford B. Hayes. I was not familiar with Hayes, although I had the impression that he was not a notable president. However, I see that *Encyclopaedia Britannica* considers him to have been a competent and honest president. It points to several accomplishments of his, particularly the withdrawal of federal troops from the south, thus permitting that area to recover more rapidly from the Civil War. Since you were born in Tennessee, his action may well have affected your life.

It may be noted also that the year of your birth was only a dozen years after the federal union of Canada and 10 years following the first transcontinental railway in the U.S. You were here well before the automobile and the airplane.

I do not know the membership of the Mennonite Church when you were born, but it is reported that 25 years later it was about 25,000. Last year it was tallied at 106,000 in the U.S. and Canada and Ivan Kauffmann has called for doubling it by 1988. So there has been some growth during your century.

The church in which you grew up had few institutions, but it was served by "a religious monthly journal" called *Herald of Truth*. As you were born it was beginning its sixteenth year of publication. I have before me the issue for January 1879.

Being an editor I check the editorial page to see what was considered urgent 100 years ago. I find the editor concerned about faithfulness at the turning of the year: "O how careful should we then try to live, and with what an earnest purpose should we try to fulfill the duties of this life, and how circumspectly we ought to try to walk."

I find him also concerned about circulation of his paper. (What editor isn't?) He offers premiums to anyone selling two or more subscriptions and writes "we hope by the efforts of our friends to have the pleasure of increasing our list, during the coming months, quite largely."

He warns of an imposter who has been making the rounds of Mennonite communities, reports several ordinations, a theft, and a singing school. At the end he returns again to the theme of faithfulness: "And then how needful that we should be earnest, active, zealous, God-fearing, humble, pure, prayerful, watching and being ready when the bridegroom cometh, that we may go in with him to the marriage supper of the Lamb." It is a concern which I believe you have sought to follow during your long adult life.

The Sunday school was 99 the year you were born, but it was still comparatively new in the Mennonite church. According to H. S. Bender, the first Mennonite Sunday school in North America was probably in Waterloo County, Ontario, in 1840. However some congregations in eastern Pennsylvania did not begin until after 1900. When you were a year old J. F. Funk began to publish Sunday school question books. When you were 13 a General Sunday School Conference was held near Goshen, Indiana.

One of the most remarkable changes in the Mennonite Church during your lifetime has been the development of church institutions and institutionally sponsored work. There was the first Mennonite city mission when you were 20. Elkhart Institute (later Goshen College) began when you were 15 and Mennonite Board of Missions and Charities when you were 26. Mennonite Publishing House (and the *Gospel Herald*) came along when you were 29 and Hesston College when you were 30. Eastern Mennonite College came in during your 39th year and Mennonite Central Committee when you were 41. Mennonite General Conference was formally organized when you were 19 and gave way to the General Assembly when you were 92. So during your adult life a major church institution was born, matured, and passed away.

Many other things have happened during your life, but I focus on events such as these because as editor of the *Gospel Herald*, I am an advocate for the Mennonite Church. The organizations above have been responses of the church to specific times and issues. The length of your life puts them into perspective.

You are a link with a past many of us never knew. As such, you remind us that even though 100 years is a long life, it is a short time in the providence of God. As you have demonstrated through your own faithful testimony to Christ, what counts is the will to love and follow Him. Patterns of response and strategies will change as the centuries come and go. (Who knows whether the *Gospel Herald* will live as long as you?)

The important thing, as the Apostle Paul was fond of saying, is that whether we live or die, we are the Lord's.—Daniel Hertzler

Gospel Herald

January 30, 1979



"The Child Jesus" (Luke 2:40)

A perceptive child

(Luke 2:41-52)

by Harvey Yoder

Our oldest son just turned twelve. That recent birthday seemed a greater milestone to us than most, marking a kind of watershed between his being still a child, yet almost a man. It increased the importance of our learning to let go, carefully and sometimes painfully, allowing a dependent child to grow into a more interdependent adult.

Jesus and His parents needed to go through the same process. It is significant that the only recorded incident we have of Jesus' boyhood is about an experience He and His parents had when He was at that very age.

There may have been several reasons Luke chose to include this account of a twelve-year-old's visit to the temple. He may have hoped to correct some of the fanciful stories already circulating about Jesus' youth. Some of these, such as found in the apocryphal Gospel of Thomas, picture Jesus as a boy wonder, performing miracles bordering on magic, to the amazement and entertainment of His friends and family.

Luke also may have wanted to help some believers see more clearly the humanity of Jesus—that God in the flesh did not merely *look* like a normal human child, he *was* a normal human child. The account shows that Jesus needed to learn in order to know, and needed to respect and submit to His parents like any other Jewish boy.

But there was also a difference between this child and others. Already at age twelve there was a degree of awakening on Jesus' part to His special relationship to God as His spiritual Father. He could not have known everything about His identity and future mission as an infant, yet He surely realized that well before He began His ministry. So the visit to the temple at Passover must have been an important turning point in both His and His parents' understanding of who He was. Even then, neither fully understood. Neither could have yet known that at a Passover some twenty springs later, Jesus' ministry would reach the dramatic climax it did, or that at that Passover Jesus Himself would be the sacrificial Lamb.

Took their faith seriously. The Passover was the most important of the religious feasts. Every adult Jewish male within fifteen miles of Jerusalem was to attend Passover Week activities each year. Since the attendance of women was optional, the fact that both Mary and Joseph traveled the nearly 80 miles to attend the feast every year suggests that they took their faith seriously and were concerned about passing it on to their Son.

Jesus may have accompanied them on the Passover journey earlier, but it was especially important for a male Jewish child to be taken at age twelve. According to their custom, a boy became a "son of the commandment" (bar mitzvah) at age thirteen, by which time he shared all of the religious obligations of an adult Jewish male. The year prior, then, was a special time of preparation and initiation for that role.

Jesus, the normal twelve-year-old that He was, must have eagerly looked forward to the several days' journey to Jerusalem. It was naturally exciting to get away from Nazareth and to travel the distance in the company of a large group of relatives and fellow villagers. Jesus must have also known in advance that learned members of the Sanhedrin regularly sat in the temple courtyard during the feast days for informal discussion with anyone interested. Years of synagogue school in Nazareth had increased His desire to know more about the law and its many interpretations. At Jerusalem there would be rabbis even more learned in the Scriptures than those He knew in His hometown.

On departure day a caravan of women and children left early from Nazareth, to be followed later by a large group of men who would catch up with them by the end of the day's journey. Being still a child and almost a man, Jesus could have traveled with either group. Traveling in bands was necessary for protection along the circuitous roads around Samaria and especially along the final stretch called the "red road" or "bloody way," the robber-infested climb from Jericho to Jerusalem.

Added to the excitement of finally reaching the Mount of Zion was to be able to join the 100,000 or so other pilgrims gathering for Passover, packed together in a city of only 50,000. All of Jerusalem was a din of chaotic activity. The temple area was filled with the sounds and smells of animal slaughter and sacrifice mixed with the offering of incense. The noisy exchange of Roman money for appropriate Jewish coinage (for temple offerings) was heard above the

Harvey Yoder is pastor of Zion Mennonite Church, Broadway, Va.

monotonous intonation of temple prayers.

All of this may have been bewildering or confusing to the sensitive carpenter's Son from backwoods Galilee. A tinge of uneasiness and disappointment may have already forced its way into Jesus' mind. Was this the only way to know reconciliation with God, with these many sacrifices and rituals? Was all of the activity really what Moses and the prophets taught that God wanted?

The desire to know. Because of a desire to know more, Jesus was especially drawn to the rabbinical question-and-answer sessions held in the temple courtyard during Passover Week. As far as He was concerned, this was the highlight of His whole Jerusalem visit. It was natural, then, for Jesus to want to first slip back to the site of these discussions on the morning He was to leave for home. There He hoped to get one more chance to hear the interchange among the doctors of the law before joining the later men's caravan returning to Nazareth.

The twelve-year-old lost all sense of time. As the day wore on, Jesus became more and more personally involved in the inner circle of those asking, and responding to, questions important to them. Though still a child, Jesus felt very much at home in this company, even more so than in His home setting in Nazareth. He was beginning to feel the part of a man, yet more than just a man, in a way He had never experienced before.

Because Mary and Joseph traveled in different caravans, likely leaving at different times, it is easy to see why they failed to miss Jesus until the end of the first day's journey. After the panic of realizing He was not in either party, it took His parents a second stress-filled day to retrace their steps to Jerusalem. It was only after a third day of anxious searching that they found their Son in the temple court, "sitting in the midst of the doctors, both hearing them and asking them questions" (v. 46).

According to Hofmann's painting, "Boy Jesus Teaching in the Temple," Jesus is standing, well dressed, erect, clearly the center of attention, as though instructing the elders around Him. Luke paints a much more modest picture. A peasant lad, no doubt with a north Galilean accent and in simple attire, is more likely *sitting* at the feet of the elders, actively involved in learning from them as much as possible. But He responds to the questions raised by the rabbis with an understanding that seems beyond His years, so much so that bystanders and teachers alike are impressed.

Jesus' parents were both relieved and astonished at finding Him where they did. Mary's incredulous "Son, why. . .?" is the oft-asked question of a parent painfully concerned over a child's well-being. Mary failed to see what was happening as a first sign of responsible manhood emerging in the still boyish Jesus, still very much a child in her eyes. In her anxiety and hurt, she was unable to trust enough to take Jesus' real motives into account. "Your father and I have sought you *sorrowing*," she adds. The term communicates great anguish and is a form of the word Luke later uses to describe a rich man's torment in Hades (16:25).

Jesus felt hurt, too, for having grieved His parents, for being misunderstood by them and perhaps for their making the temple area the last place they searched rather than the first. His pained "Did you not know?" suggests some of the rapid social and spiritual growth His parents were missing, even though they lived closest to Him. Perhaps Jesus may have been careful for some time about revealing His awakening sense of destiny or even His growing interest in knowing more than He was able to learn from His synagogue teachers. He may have feared His parents' reactions if He wondered aloud whether He was called to something more than to the carpenter trade of His earthly father Joseph. But now it was time, they knew. He must be in His heavenly Father's house, engaged first in God's special occupation for His life.

A revelation for parent and child. This was a moment of revelation for both parent and child. It was the start of Jesus' parents letting go and allowing God to have a more direct role in their Son's life. That transition and that recognition are never easy. There are pitfalls for both generations as they find their way together through all of the inevitable changes that take place in the years between twelve and twenty.

Jesus made it easier for His parents by not pressing the issue, but returning willingly to His former life in Nazareth and voluntarily submitting Himself to His parents. That submission for His next growing years was typical of the servanthood expressed in all of Jesus' life, as well as being an important part of His preparation for His public ministry.

Jesus' parents made it easier by not insisting that they must fully know and understand everything right away. Mary kept what she had heard in her heart, pondering quietly what it meant, rather than hurrying to share with her neighbors what she herself was still deeply uncertain about.

God chose wise parents for His Son. With them Jesus was able to "increase in wisdom and stature, and in favor with God and man."

I hope my twelve-year-old can be led to do the same.

Gospel Herald

A perceptive child 74
Harvey Yoder

A foundation for the urban church 76
Hubert Schwartzentruber

Seeking a church 78
Ruth S. Burkholder

I'm listening, Lord, keep talking 79
Robert J. Baker

Daniel Hertzler, Editor **David E. Hostetler,** News Editor

Volume 72 Number 5

The *Gospel Herald* was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $11.00 per year, three years for $30.00. For Every Home Plan: $8.60 per year mailed to individual addresses. Eighty Percent Plan: $9.85 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States.

Copyright © 1979 by Mennonite Publishing House.

A foundation for the urban church

by Hubert Schwartzentruber

Next August Mennonites from North America will gather at Waterloo, Ontario, for Waterloo 79. There will no doubt be reporting on the progress made in responding to the call which arose at Estes 77 for urban concerns and social justice to be placed as priority issues in the Mennonite constituency.

I am aware that a great deal of discussion on implementing that call has taken place. Leaders in the church have taken it seriously by laying a biblical foundation for all of us to build upon. I am not in a position to know what excitement over urban ministry there is in congregations.

The foundation is an important part of a building. Unless it is properly designed and constructed, it will not hold the weight of the building. But, a foundation is absolutely useless unless a structure is built upon it. In fact it is more than useless—it prevents anything else from happening on that piece of land. With a combination of an imaginative architect, a competent builder, a responsive financial resource, and conscientious construction workers, a magnificent and useful building can be constructed.

I would like to make a few observations of what I see ought to be poured into the foundation for urban and social justice concerns. Permits me also a few comments on what I think we could do to build on that foundation.

Building the foundation. As cement is the important ingredient in the foundation, so *Jesus is the stone* upon which we built our ministry. "For no other foundation can anyone lay than that which is laid, which is Jesus Christ" (1 Cor. 3:11). It is important for us to understand that Jesus' ministry included addressing social justice needs. Mary, the mother of our Lord, understood that the babe in her womb would "put down the mighty from their thrones, and exalt those of low degree, fill the hungry with good things, and the rich send empty away" (Lk. 1:52, 53).

Jesus talked about salvation in the same context that He talked about healing. Jesus refused the temptations in the wilderness to divert His ministry and announced a better way. The better way was to preach good news to the poor, proclaim release to the captives, recovering of sight to the blind, set at liberty those who were oppressed, and proclaim the year of jubilee (Lk. 4:18, 19).

Central to the faith of a people of God is an understanding of *the power of the Holy Spirit*. The Holy Spirit leads God's people into ministries of justice. To become involved in urban ministry calls for power beyond human resources. Engaging in this confrontation with the "principalities and powers" calls for reinforcement beyond human physical strength. The "principalities and powers" are not disembodied spirits; they are human beings controlling the power structures of society.

Political power is usually controlled by those who control the economic resources of the community and who often have been corrupted by greed and wealth. It is those who can take advantage of powerless people. It is those who "crush the needy for a pair of shoes." It was in a power-seeking, unjust world that Jesus left His disciples with these parting words: "Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go, I will send him to you" (Jn. 16:7).

The presence and power of the Spirit of God has something to do with the people of God confronting the political, economic, and social structures. The "prince" of this world stands condemned under the authority God has invested in the church. The Holy Spirit is the seal of God's approval of the church confronting evil structures. Worship is a response to God at work as the powers crumble and the mighty are brought low, and the low are exalted and the oppressed set free. Jesus affirmed that the Spirit of God was upon Him. A witnessing church in an urban community must understand the power available even to die through the gift of the Holy Spirit.

Hubert Schwartzentruber resigned recently from a position as secretary of congregational peace and social concerns for Mennonite Board of Congregational Ministries.

A witnessing church is always calling people to trust in Jesus as Lord. The witness is a combination of words and deeds. It is *a lifestyle of faith.* Faith does not make neat categories of "spiritual" concerns and "physical" concerns and then prioritize the "spiritual." Jesus equated "take up your bed and walk" and "your sins are forgiven" as part of the same gift of God. Not to show people a way to salvation, forgiveness of sins, and a new life in Christ makes the gospel null and void.

A faithful congregation is always preoccupied with *evangelism.* When evangelism is not at the center of the congregation's agenda, the congregation is at the brink of apostasy. It absorbs all its energy in its own survival. No new ideas or fresh leadership develops. It surrounds itself with a network of support structures which lock it securely and safely within its own shell. Its vision becomes limited to making provisions to maintain the cemetery when the last member dies.

On the other hand not all who cry evangelism are evangelists. When evangelism is not linked to a biblical teaching of peace and justice, it is not evangelism. I had occasion one time to visit with a wise man in his middle eighties who shared with me a concern over a group of people in his congregation who were always crying "evangelism." He observed an obvious disinterest on their part to couple evangelism with peace and justice.

I gained new insight into what evangelism is all about as I listened to my brother talk. Because of a problem with loose dentures, the word "evangelism" was pronounced, "vandalism." I had to wonder how evangelism could become vandalism. It becomes vandalism when the biblical concept of shalom is not integral to the definition of evangelism.

Building on a biblical foundation. The groundwork for urban ministry laid by district conference and denominational leaders since Estes Park 77 will remain only groundwork unless congregations find a way to work at the issue in their own context. Because a congregation is not located close to an urban population center is no excuse for it not to be involved in urban mission. Many Mennonite congregations are near urban areas. Philadelphia, for instance, is less than one hour's driving distance to many Mennonite congregations. The following suggestions could be useful to help move us a little closer to implementing the Estes 77 mandate.

1. Congregations within a reasonable driving distance from an urban area of 250,000 or more people could request their conference mission committee and their peace and social concerns committee to help them plan for a weekend educational visit in an urban area. Interest of congregations in urban concerns will grow in direct proportion to how well they understand the complexity of the urban scene. We have not been trained to see the beauty of the cities. If one can look beyond the signs of physical deterioration on Diamond Street in Philadelphia or Dayton Street in St. Louis, one can see the vast resources of gifts to the church and society which reside there. Many of God's people in urban areas are not permitted to exercise the richness of their gifts.

Politicans would do well to listen to the residents of Dayton Street and Diamond Street and learn from them how to better make the political system work. Theologians would do well to sit on the corner of Diamond and Broad streets in Philadelphia and talk to people walking by who have a great deal of wisdom regarding theology. A man on Broad Street in Philadelphia once approached me with a problem. I suggested that he seek out the church across the street. I assured him that he could find help there. The man looked me in the eye and said, "Thank you for the no help."

Perhaps there is more to be learned about being the church from the little storefront congregation in the ghetto than from the combined "wisdom" which rings the bells of the cathedrals. We impoverish ourselves because we fail to seek out the richness of what the urban church has to offer to us in our "secure" suburban communities. We cannot minister without being ministered to. In order for such an exchange to take place, there needs to be personal firsthand encounters.

2. Some congregations may not be ready yet for a visit to an urban area. Their presence on Diamond Street or Dayton Street may be a liability to both the community and themselves. They may want to engage in a study on a theme of "The City—God's Gift to the Church." Valuable resources for such a study might be using the book authored by Vern Miller *The City—What Is It Really Like?* or *Love and the Urban Ghetto* by Paul Hanley Furfey. Persons who have lifelong experiences in the city might be invited as resources.

3. Some congregations may want to work at developing a theological base for ministry. Resource material that might be helpful in doing that would be: *Living Toward a Vision,* subtitled *Biblical Reflection on Shalom,* by Walter Brueggeman, or *Agenda for Biblical People,* by Jim Wallis. A cluster of congregations might want to invite a biblical scholar to lead them in a Bible study on justice and shalom.

4. It is not necessary in most cases to go far away from home to find human needs. Every congregation, whether in the center of Indianapolis or on Country Road 37 between a soybean field and a cornfield, needs to be a pocket of hope—a place where a stranger can experience the shalom of God. Some congregations might want to go through a prayerful process of evaluation, discernment, and planning as to how they can grow into being a congregation that in its very life together announces the good news which makes people whole.

One congregation having repented from its walk with the world, open to the Spirit of God, and girded with a biblical understanding of God's plan of salvation, will accomplish more in building the kingdom than many mission boards combined who rely on their technology, their expertise, and their ability to build and promote organizational structures.

Somewhere stored in my memory are pieces of a story of a rather famous battle, which was lost at Waterloo. I hope that after August 79 the term "Waterloo" will take on a new meaning, one of victory, a time when excitement is reported on urban ministry and a new commitment made to build a solid structure on the foundation which is now being laid.

Seeking a church

by Ruth S. Burkholder

After living six months in alien territory you begin to lose your bearings. My husband and I have lived in Mennonite communities or close to a Mennonite church all our lives. We had graduated from a Mennonite college. Being Mennonite was like breathing. But after our move to New England, we couldn't even find the word Mennonite—much less Burkholder or Yoder!

For six months we prayed. I'm sure we sounded like the heathen who think they will be heard for their much speaking. We prayed and visited.

After visiting a number of churches we decided to attend church A. Church A was large and had an expensive organ. These things bothered us, but the minister did say some good things. Furthermore, we couldn't go wandering forever. And something could be said for the coffee and doughnuts. I love doughnuts. And each Sunday I smiled and said the right things while keeping one eye on the dwindling pile of doughnuts. Church A was probably operating on the same principle as that of a "mission church" I once visited: feed them, then catch them. But sometimes I came away with a sticky-sweet taste on my tongue that had nothing to do with doughnuts. Everything was so nice, if only "we remembered to see the beauty in everything."

One Sunday I was invited to a ladies' meeting. I accepted, for I saw it as a way to become more involved and get more doughnuts. The subject to be discussed was: "Evil—How Do We Deal with It?" Maybe they weren't so lopsided after all. The following Wednesday morning found me perched on a folding chair in a circle of about a dozen women and two ministers. The lead question was "What is the source of evil?" After a long silence I suggested, "Isn't Satan the source of evil? At least that gives us a starting point." Immediately I knew I had said the wrong thing. Everyone suddenly seemed to need a refill of coffee.

The two ministers asked, "Do you really believe such a thing?" Yes, I really did. That evening, despite my frustration, things began to fall into place. Not only was the devil never mentioned, but Jesus Christ as Lord and Savior was also missing.

Sunday morning hiking. Had it been just Joe and I we may have stayed, probably as the devil's advocate. It seemed as if he needed one. But we didn't want the children exposed weekly to spiritual mishmash. So for about a month we spent Sunday mornings hiking. We loved it, but missed and needed a Christian community.

A few weeks later a neighbor lady told us about church B. She loved it there. Wouldn't we like to come? We decided to visit. We didn't want to be church-hoppers but we had to risk and were delighted with the small informal group we found. They didn't have doughnuts, but they did talk a lot about Jesus. True, sometimes the denomination loomed above everything else, but this wasn't new to me. In fact, there was something comfortable and familiar about it.

After a number of months we considered becoming members. Some rules that we must follow were then brought to our attention. (Oh no, I got the hopping feeling again.) We had an open relationship with the pastor and were able to share our frustrations and uncertainties. He heard us and we heard him. Eventually we decided that since these rules were neither right nor wrong, we would submit to them "for the sake of the brotherhood." Through this experience we grew in our love and openness with the other members and they with us. And the word submission began to lose some of the harshness we had so often associated with it.

Then a month later, from some far removed center of church hierarchy, came the decree that church B was not to give membership to "anyone who spoke in tongues or attended meetings which practiced the gifts of the Spirit." I was also asked to give up my position as leader of the ladies' group, not because I taught these things, but because I practiced them and because Joe and I had answered some questions about the gifts of the Spirit. This "might cause confusion in the church." It hurt and I was angry. But the Lord was teaching us. He knew we had a lot to learn about acceptance, honesty, and forgiveness. The pastor, too, found the edges of his tent being enlarged as he struggled with wanting us to stay, yet knowing that if we did, his position as pastor

Ruth S. Burkholder is from Monterey, Mass.

would be jeopardized. With love, tears, and many unanswered questions we said "Good-bye" to church B.

Now things don't end quite that quickly. We needed time to find healing and gain perspective. So out came the hiking boots. We again trekked through back roads and lush woodlands. Out of our time of hiking as a family we began our own informal sharing and praying together. We didn't invite anyone to join us. It was a quiet time our family needed with each other and Jesus.

But as we learned to know some of the people in our area and shared Christ with them, they began to ask questions. So without really planning it, a small group began to form. As the year passed commitments were made to Christ and to each other. One member who was baptized as an infant asked my husband to rebaptize him. What a joyous time as we shared in the symbol of commitment to Christ and the brotherhood!

A variety of backgrounds. Our group is young; we haven't yet worked out the problem of leadership and many times we stumble. We comprise a variety of backgrounds: Catholic, Mennonite, Congregational, and skeptic. But we have found our center in Jesus and our many differences keep bringing us back to this center. We have made mistakes in learning what it means to embrace and confront. But we are growing, we are committed, and we are seeing healing and maturing as individuals and as a group. We are learning to wait on the Spirit, to accept His timetable, and to open each other up to His knife and His healing love.

I'm not ready to say with one Christian brother that "denominations are of the devil." But I hear what he is trying to say. God is preparing a people who are His. The people He is calling may be within a congregation or outside of it. They are a people who are willing to let walls be torn down so that they might discover what it means for brothers and sisters to be bound together with His love.

There is a place for sound doctrine. There is also a place for acceptance and love. They need to be wedded in a Christian community. When Christ spoke of people being a light on a hill that cannot be hid, He was not denying sound doctrine and teaching. But He knew that what draws them is the love and commitment which stands in sharp contrast to a selfish and self-centered world. "By this shall all men know that you are my disciples, that you have love one for another."

I'm listening, Lord, keep talking

The Zacchaeus formula. The gloves were leather, with a special insulated lining. I really liked them and had carefully placed my name and address inside each cuff. If I ever lost them, I wanted them returned.

And I did lose them in the immediate Elkhart area. No letter or telephone call came to my home, no newspaper ad appeared announcing that my gloves were found. In my mind I saw them found, appropriated. Someone picked up those gloves and said, "Finders keepers." My name had been inked out. It was a form of stealing.

Several times in talking to people I mentioned the glove incident. It was a good illustration of declining morals, each person looking out for himself, the disappearance of honesty.

Then just before Christmas I cleaned out the small luggage shelf in the one car. It's where we keep the Kleenex box and other miscellaneous items. Behind the tissues, pressed against the back of the compartment, were my "lost," my "stolen" gloves.

In a flash I recalled how I had placed them in that compartment myself. I recalled the very day, the exact occasion when I had done it. Then I had promptly forgotten about it until now.

I was delighted at my discovery. I said with happiness, naturally, fervently, "Thank you, Lord, thank you!"

And God replied, I thought a bit coldly, "You're welcome."

I wondered at His coolness and asked about it.

God said, "I was just wondering about how many times you have bad-mouthed people for 'finding' your gloves and not returning them."

I said humbly, "Maybe two or three times. And I'm sorry about that. But what can I do about that now?"

And He told me how He wanted the account to be squared away. He called it the "the Zacchaeus way." Zacchaeus had said, "If I have taken anything from any man by false accusation, I restore him fourfold." So God suggested that my "false accusations" against my fellowmen be replaced fourfold by "good accusations."

Two or three times I had borne false witness. I wondered which number I should multiply by four.

As if reading my mind, God advised, "Bob, let's use the three, let's make it twelve times, an even dozen times you are to praise your fellowmen."

Then He added, "And please keep track of it, mark it down. I don't want you to forget it like your gloves."

I protested that was legalism, but He explained again that legalism was for those who could not handle the way of His Son, to love both God and neighbor as oneself.

And that's why I carry in my wallet a little score card. I started today and already I have two marks on it. When I get ten more, I may have established a good habit, eliminated a bad one.—Robert J. Baker

Krauses stress peace in Asia teaching mission

A theology of peace has been at the roots of Anabaptist faith since the Reformation, but as Mennonite churches have taken their faith to mission fields, the teachings of peace and nonviolence have not always accompanied the news of Jesus Christ.

This is true in India and Indonesia, where there is a history of Mennonite missions. In these countries Norman and Ruth Kraus have just completed a biblical peace teaching mission under the sponsorship of Mennonite Central Committee Peace Section and overseas services.

The teaching mission from October to December was the second MCC peace mission for the Krauses, who took a similar tour in 1975. Ten years ago they also lived in India during a sabbatical from Goshen College, where Norman is professor of religion and director of the Center for Discipleship.

The most recent visit was at the invitation of the Mennonite Christian Service Fellowship of India (MCSFI). MCSFI is an interchurch council of Indian Mennonites with which MCC has long worked.

Kraus noted that while Mennonite missionaries to India were personally nonresistant, they worked, for the most part, with the very lowest class, the economically destitute, and limited attention was given to the peace witness. Although the nonviolent tradition of Mahatma Gandhi had a great historical effect on India, Kraus said little remains today of the Gandhian movement. The movement has had little impact on Mennonites.

Despite the lack of a peace tradition among Indian Mennonites, there is a growing interest among some leaders, particularly those who were trained in North American seminaries. Leaders have called meetings to share biblical peace teaching, such as the All-India College Students Conference, a peace gathering for students, held in 1967. But progress has been slow.

In India Christians are in a minority, only 2 percent of the population. The caste system, corruption in government and in church life, and demands from the Hindu majority are complex issues in the relationship of Christians and larger society.

During their recent tour, the Krauses centered their discussion on biblical principles in the Old and New Testaments concerning personal relationships and the relationship between church and society. They worked mostly with ministers and youth leaders, hoping to spark an interest in the leaders to carry on the discussions.

High points of their stay included a five-day session in Bihar with Mennonite leadership, and a two-week stay at Union Biblical Seminary in Yavatmal. There he taught a course on "The Church and Society," including Anabaptist alternatives to the Protestant view.

In those and other group meetings there was frank discussion of nonresistance in Indian culture. For example, the encroaching of property is a serious problem there due to pressure of population. When and how may Christians defend their property? he was asked.

One example was of a Christian farmer who purchased a piece of land. His Hindu neighbor refused to stop farming one corner of it. The Christian took the matter to court and was told, "Yes, the land is yours. Go ahead and take it." The farmer believed he could not take the land without a violent confrontation. What, he asked, should a Christian do?

In addition to their India visit, the Krauses spent a month in Java, an island in Indonesia, visiting churches established by Dutch Mennonite missionaries. Peace witness has not been a major emphasis of missionary work there and today Mennonite-related churches have little peace orientation.

Christians in Indonesia make up 9 percent of the population; in Java they are only 2 percent. Their loyalty to the government is very suspect. Indonesia fought its war for independence against the Dutch, and Christians are accused of being sympathetic with the Europeans. To combat those suspicions, the church has sometimes placed an emphasis on nationalism, Kraus said.

Meetings in Java included a stop at the university town of Salatiga and a long session on the Anabaptist tradition with leaders of the Muria Synod. In Java there was interest in the peace message, but no wholehearted affirmation.

Before their tour, the Krauses had hoped an Asian church leader or young person would travel with them throughout the three-month mission and would be dedicated to continuing the peace training after they left. That plan failed.

But as the Krauses noted, "Ultimately peace education must not come from North America. If we are really interested in a peace tradition in Asia, leadership must come from within Asia."

Fellowship Sunday set for June by MWC

Pentecost Sunday, June 3, has been designated by Mennonite World Conference as Mennonite World Fellowship Sunday. The day will be an occasion for Mennonites around the world to remember and celebrate their fellowship together in Christ.

As Tenth Assembly at Wichita illustrated, the Mennonite fellowship is multicultural and international in character. In order to continue this awareness and relationships built at the assembly, the Mennonite World Conference General Council meeting at Wichita acted to establish a permanent secretariat with a full-time executive secretary and secretarial assistant. Costs of the secretariat are to be met by contributions from participating conferences around the world.

The General Conference has encouraged each conference to contribute. A goal of 20¢ per member per year has been set, with a minimum of 1¢ per member requested.

Several conferences will be cooperating with Mennonite World Conference in scheduling an offering on June 3 in connection with World Fellowship Sunday. This will be a means of involving congregations in contributing to the Mennonite World Conference assessment. In addition these funds will also be used for the Travel Fund.

The Mennonite World Conference Travel Fund was of major significance in enabling broad representation from the whole world to the Tenth Assembly. A small balance from Wichita remains in the Travel Fund. An offering at the Tenth Assembly also contributed to it. Efforts will continue to develop this fund in anticipation of the Eleventh Assembly to be held in Europe in 1984.

the Bulletin

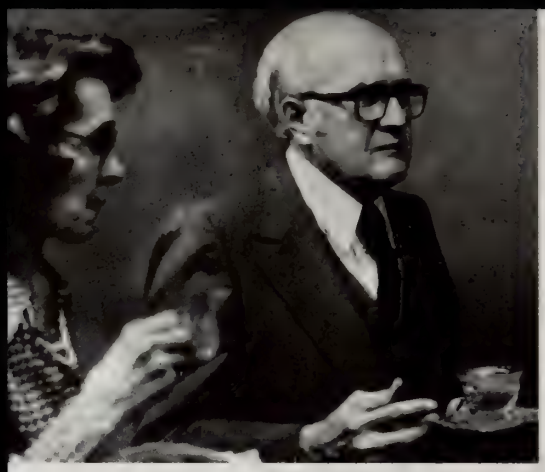
OF THE MENNONITE BIBLICAL SEMINARIES

GOSHEN BIBLICAL SEMINARY MENNONITE BIBLICAL SEMINARY

January, 1979 Vol. 42 No. 1

The AMBS Choir under the direction of Orlando Schmidt singing at the Inaugural Service of Henry Poettcker, October 20.





Lois and Robert Kreider

THE PEOPLE'S REPRESENTATIV

Address given by Dr. Robert Kreider, Bethel College, at the inauguration of Henry Poettcker as President of Mennonite Biblical Seminary, October 20, 1978

Jethro, Moses' father-in-law, speaks:

> It is for you to be the people's representative before God. . . . God will give you strength, and, moreover, this whole people will . . . regain peace and harmony.

The Lord Jehovah speaks:

> I have carried you on eagles' wings and brought you here to me. If only you will now listen to me and keep my covenant, then out of all peoples you shall become my special possession. . . . You shall be my kingdom of priests, my holy nation.

Today is a day of celebration, a day of thanksgiving . . . a time to sing and a time to embrace . . . a time to confess and a time to forgive . . . a time to praise and a time to pray . . . a time to covenant and a time to hope.

This is less a time to analyze and dissect, to theorize and to criticize. This is a day for song, story, and remembrance—as in the words of Moses:

> Remember the days of old
> think of the generations long ago;
> ask your father to recount it
> and your elders to tell you the tale.

I would call us to remembrance that Mennonite Biblical Seminary and the Associated Mennonite Biblical Seminaries are heirs to a procession of pastor-educators—who planted schools to prepare pastors and leaders for Kingdom work.

One hundred and ten years ago, January 2, 1868, just at the close of the American Civil War, in a village south of Cleveland, the Wadsworth Institute opened its doors to prepare leaders for the church. The young conference, full of hope, fixed its purpose on missions, publications, education, a rekindling of Mennonite identity, and a supporting fellowship for isolated congregations scattered through the West. One of the most intriguing figures in all General Conference history was a 35-year old pastor Daniel Hege, recently arrived from South Germany, who by buggy, horseback, and train visited more than 24 congregations to raise funds for the Wadsworth venture—Hege, a forerunner of the Andrew Shellys, Harry Martens, Herb Fretzes, Joe Hertzlers of a later day. A year later he was gone—death from typhoid. Another immigrant from South Germany, Christian Schowalter—pastor, farmer, teacher [and much more] . . .—became first principal of the Wadsworth School but stepped aside soon after the arrival of the assertive, austere, aristocratic Carl Justus van der Smissen, who came from Friedrichstadt in Germany. Basel and Erlangen-trained and nurtured in Dutch-German pietism, van der Smissen demonstrated a zeal for missions. . . . His students—S. S. Haury, S. F. Sprunger, J. S. Hirschler, A. S. Shelly, J. B. Baer—became the leaders of conference, pioneer missionaries, and first traveling ministers of the next generation.

Wadsworth was closed in 1879—some rejoicing, some saddened. Four years later a thousand miles west in Halstead, Kansas, a decade after the arrival of the first Mennonite settlers on the prairies, Halstead Seminary was established—not really a seminary, but a place where scores of pastors, missionaries, and teachers were trained, and which in 1885 added a

The Bulletin of the
MENNONITE BIBLICAL SEMINARIES

The Bulletin of the Mennonite Biblical Seminaries is edited by Henry Poettcker and Joseph Hertzler and published quarterly in January, April, July, and October at 2511 Main Street, North Newton, Kansas 67117. Editorial Office: 3003 Benham Avenue, Elkhart, Indiana 46514. A subscription to Gospel Herald includes *The Bulletin*.

department for Cheyenne and Arapahoe students. Called to the leadership of this Seminary was H. H. Ewert. . . . Mennonite Biblical Seminary is heir to this providential chain-reaction-of-the-spirit.

Two decades passed. During those years appeared Bethel, Bluffton, Freeman, and Goshen Colleges. Mennonite Seminary opened on the Bluffton Campus in 1914 with another South German, J. H. Langenwalter, as dean. In 1921 this seminary detached itself from the college to become Witmarsum Theological Seminary with the first full post-baccalaureate program. The silver-tongued evangelist-lecturer J. E. Hartzler, a few years before—President of Goshen College, became president. Beginning with high expectations to be a school for all Mennonites . . . [it did in fact provide] the conference with 30 pastors, 15 missionaries: Alfred Habegger, S. T. Moyer, A. H. Neuenschwander, John Thiessen, Floyd Pannabecker, P. K. Regier, Aganetha Fast, Adah Wenger, Ed G. Kaufman, Henry Fast, and scores more.

My memories of seminary go back to those years when my father taught New Testament at Witmarsum: that big frame house on the corner always in need of a bit of paint . . . going with father when he went to tidy up the library (the library having fewer books than are to be seen in any office along faculty row on this campus) . . . those friendly black students (the first ones I had ever seen and touched) . . . the high drama of student Martha Graber Landis standing in court as a C.O. petitioning for citizenship. . . .

After a long pause comes the story of Mennonite Biblical Seminary opening, in 1945 in Chicago in affiliation with a sister peace church—the Church of the Brethren. Bethany, Woodlawn, Elkhart—this story you all will recall in part or in entirety. There at the beginning was Abram Warkentin . . . following came S. F. Pannabecker . . . the first president with missionary experience. And then Erland Waltner—from assorted stock of Volhynian Swiss, Russian Low German, and Hutterian. . . .

In these leaders of our seminaries we celebrate the multiple ethnic strands which comprise the General Conference: Swiss-South German, Dutch-North German, Prussian, Pennsylvania Dutch, Russian, Volhynian Swiss, Hutterian, and more.

We have simplified this story for this occasion—sketching only the Mennonite Biblical Seminary experience—leaving untold the Goshen Biblical Seminary with which MBS is entwined.

The story of these pioneer seminary efforts is laced with hurts, conflicts, mistakes, failures, misperceptions—just like the biblical record—and just like the Bible one sees God moving among his people. . . . When I reflect on the ministry of the church in educational institutions, I think of that last paragraph in Vachel Lindsay's poem, "Eagle Forgotten":

Sleep softly . . . eagle forgotten . . . under the stone.
Time has its way with you there, and the clay has its own.
Sleep on, O brave-hearted, O wise man that kindled the flame—
To live in mankind, is far more than to live in a name,
To live in mankind, far, far more than . . . to live in a name.

To live in one's students—far, far more than to live in a name.

Add to this now the story of our new president, Henry Poettcker. I am intrigued by the rich variety of the Kingdom motifs in his life: born in the Soviet Union—family memories of the Mennonite holocaust or the Mennonite Gulag Archepelego . . . stories of martyrdom . . . refugees fleeing to Canada—in this the pilgrimage motif . . . growing up, as did his wife, Agnes, on an Alberta farm . . . knowing poverty . . . one of that vanishing generation who would still be able to hitch a team, milk a cow, butcher a hog . . . skilled in carpentry . . . the motif of



The MBS Board Chairman, Peter G. Sawatzky, giving the inaugural charge to Henry Poettcker

bridgebuilding—studying in a Mennonite Brethren high school in Coaldale and later in Mennonite Brethren Bible College in Winnipeg . . . a student at the young seminary on Woodlawn in Chicago . . . one of that first seminary trained generation to come into the churches of Canada—learning the grace of patience and the sense of timing as to when changes could be made . . . being affirmed at critical moments by an older generation of leaders—the J. J. Thiessens and others . . . developing at Canadian Mennonite Bible College a clearly focused program of biblical studies—resisting temptations to be diverted—nurturing a new leadership which has staffed congregations and church programs all across Canada . . . a student who views the Scripture with affection and seriousness, who has disciplined himself to learn the biblical languages—Greek, Hebrew . . . who has served our people in many capacities at home and overseas . . . and now who has taken up his home in a neighboring country to serve Christ and his people. . . .

Having affirmed with gratitude this goodly heritage which brings us to this day of celebration, what words can we say to our brother in his new responsibilities? Lawrence Burkholder last June in the consultation on taxes and war initiated an intriguing discussion on the manager (or the administrator) and the prophet and corporate responsibility. He observed that with only a few incidental references, "the Bible is almost solidly against those who assumed responsibility for institutional life" (a distressing word for a biblical scholar on his inauguration). Both the Apostle Paul—that peripatetic administrator—and Moses—that reluctant administrator—may offer some models for institutional management.

In the eighteenth chapter of Exodus is the delightful account of Jethro, who hears of his son-in-law's new responsibilities, goes out into the wilderness to visit him. . . . [He] observes that Moses, working from dawn to dusk adjudicating disputes, is overloaded with work. . . . [He] explains how Moses should select capable, God-fearing men, honest and incorruptible men, and appoint them as administrative assistants.

> In this way your burden will be lightened, and they will share it with you. If you do this, God will give you strength and you will be able to go on. And, moreover, this whole people will here and now regain peace and harmony.

This is shalom (peace and justice, peace and harmony). Jethro took leave. Moses became "the people's representative," instructing them in the statutes and laws and teaching them how they must behave and what they must do. Inside every administrator is the teaching function and the priestly function.

The Exodus account goes on to tell of how Moses often went up the mountain of God, conferred with the Lord, and then went down to the people and spoke to them. His life had a rhythm: going up to God and coming down to his people. . . .

> I have carried you on eagles' wings and brought you here to me. If only you will now listen to me and keep my covenant, then out of all people you shall become my special possession.

The episode I particularly cherish in the Moses story is the one where Jethro counsels his son-in-law. It poses the question of who pastors the pastors? Who pastors the administrators?

Perhaps the Associated Mennonite Biblical Seminaries in its administrative team approach has found an answer to the isolation, the insecurity, the loneliness often felt by any mortal administrator. Without appointment or portfolio the pastoral role has been carried by ones named, Agnes, Winifred, and Sylvia. Some faculty members have provided this support community. . . . One needs friends who would neither fan one's vanity nor dispense cheap grace and glib counsel, but who would listen and care, who would be warm in affection, and yet who could speak the truth in love.

And so we commend to you, our brother, the story of Moses and his father-in-law.

In a broader sense the support communi-

ty of the leader is his people. Moses was a servant of the Lord. He was also a servant of his people.

Peoplehood, God's people. Mennonite people. For many of us nothing in all our experience has lifted our awareness of Mennonite peoplehood like the throngs who streamed to the Mennonite World Conference in Wichita in July. For a generation persons of this seminary—Harold Bender, Erland Waltner, and C. J. Dyck—have been in the center of this movement to recover a sense of Mennonite peoplehood around the world. . . .

I grew up seeing Mennonitism summarized in lists: three principles—Christianity as discipleship, the church as brotherhood, and ethics as love and nonresistance. Or seven articles. Or ten characteristics. There were lists of no's; no swearing of oaths, no infant baptism, no membership in secret societies. . . .

Wichita shattered old images and perceptions. Dispelled is the image that Mennonitism is to be equated with plain dress or *Zwiebach* or Low German or the *Gesangbuch mit Noten*. At Wichita we met and saw brothers and sisters from 40 countries, 100 cultures, many colors, many languages all calling themselves "Mennonites." We became aware that the Gospel of Christ can be shared not only through sermons and addresses but also through strange and haunting songs, rhythms, dances, gestures . . . and a hundred more symbols of culture. What now holds all of this together?

We affirm that Christ and His Spirit hold our people together. But Mennonite people are not alone among Christ's people. God has many and different peoples whom he loves. Our peoplehood is rooted in that which we believe (spoken and unspoken) . . . . I sense that Mennonite peoplehood is to be found less in definitions, itemized beliefs, ethnic characteristics than that which is writ on the heart. The essence of peoplehood is to be found in commitments and attitudes: the attitude of high seriousness about God, Christ, church, family, and Bible. . . .

Why are we discussing the question of peoplehood? The Seminary needs God's people for sustenance and renewal. The Seminary is one of our principal resources in helping us to a clear sense of identity as a people of God—not simply to the end of enjoying an in-group camaraderie but to be a worldwide support community for obedient and joyful citizens of His Kingdom, who will publish abroad the good news that one can have a fresh start and a new life in Christ, who will minister to a world of hurts in Christ's name.



Henry and Agnes Poettcker being greeted at the reception by Rose Waltner, a student

We come to the art and grace of practicing the presence of peoplehood. Practice consists of simple things. 1. Meeting together. You just can't be a people without having many meetings. 2. Singing together. Mary Oyer and the little red hymnbook is the symbol of our new sense of peoplehood in song. 3. Working together. We all know how MDS and relief sales have affirmed a visceral sense of unity across conference lines. 4. Visiting together, remembering names, recalling past visits. . . . What holds Mennonite peoplehood together? It's persons like J. J. Thiessen and A. E. Kreider and Harry Yoder and a century ago, Daniel Hege, who kept moving about renewing our connectedness. 5. And reading the same papers: *The Sugarcreek Budget* for the Amish or for many of us, *The Mennonite Weekly Review* or *The Mennonite Reporter*—the three great peoplehood periodicals.

One cannot create a people just by meeting together, singing together, working together, visiting together, reading the

same periodicals. . . . A people needs a transcendent vision—a sense of being a New Nation, a sense of having one mind which is Christ Jesus. This transcendent vision comes from telling and listening to stories—good news stories, Kingdom stories—stories of God and His People—Moses, Stephen, Paul. And Jesus telling the parables of the Kingdom. And then the stories of the Holy Spirit working in the lives of His children throughout all history. I was pleased that the Jewish storyteller, Isaac Bashevis Singer, received the Nobel Prize for Literature. The Jewish people, I believe, have survived because they have the gift of remembering. They tell their children stories. There can be no peoplehood anywhere without storytelling. There can be no biblical people without biblical stories.

There is hope that this diverse, world scattered, sprawling, multi-colored world fellowship of Mennonites can become a people if we cross boundaries and barriers to tell stories of the Good News, stories of Christ's Kingdom. Very simply stated, here at AMBS is a place where the gift of listening to and telling stories of the Kingdom is nurtured.

So we say to our brother:

> God has given you a particular people at times to trouble you, but also to sustain and renew you.
>
> God has given you a particular faculty at times to annoy you, but also to care for you.
>
> God has given you a student-body at times to perplex and vex you, but also to teach you.

We recall again the words of Jethro as we speak to our brother:

> It is for you to be the people's representative before God. . . . God will give you strength. And, moreover, this whole people will here and now enjoy peace and harmony.

God's assurance to Moses is also His assurance to Henry:

> I shall carry you on eagle's wings. . . .

And to all of us—a community of support to our brother Henry, the Lord speaks:

> If only you will now listen to me and keep my covenant, then out of all peoples you shall become my special possession. . . . You shall be my kingdom of priests, my holy nation.



Jake Enz, Professor of Old Testament, in conversation with Dietrich Rempel, pastor from West Abbotsford, BC (Theological Center Guest for November).

These Shared . . .

The Fall Retreat set a welcome tone for the weeks to follow. The past semester has seen wholesome sharing in the 17 K-Groups which have been structured. There has been enriching service as students became involved in pastoral work, prison visitation, working in halfway houses, working with retarded persons, and ministering through Church Community Services. Studies have been challenging and rewarding.

On campus, a number of visitors came to enrich our experiences:

The first Theological Center Guests for this year were *Pastor Felonito and Maria Sacapano* from the Philippines. They are leaders of the Mennonite Church in these islands, and shared from their rich background in church planning and nurture in a non-Western culture. They were on campus from September 18-30.

John Fast, Assistant Professor of Music at Eastern Mennonite College, Harrisonburg, gave an organ recital in the Sermon on the Mount Chapel, October 1, at the first Vesper Service of the current school term. He played works by Bach, Mozart, Buxtehude, Bennett, Daquin, and Peeters.

Phil Shank of Washington, D.C., who has worked on the U.S. Senate Committee for Indian legislation, shared in Chapel on October 9, the concerns of the American Indian.

The Pastors' Workshop

January 29 - February 2, 1979

Theme: "The Pastor as Person, Professional, and Person of Prayer"

Bible Study:	Tuesday through Friday morning The Book of Titus - Jake Elias and Henry Poettcker, AMBS
Monday Afternoon	"Created in the Image of God" - Waldemar Janzen, CMBC, Winnipeg
Monday Evening	"The Personal Identity of the Pastor" - Ron Hunsicker, Elkhart
Tuesday	"Beyond Piety and Professionalism: Toward a Personal Synthesis" - Ed Thornton, Southern Baptist Theological Seminary
Wednesday	"The Pastor as a Professional Person of Prayer" - Ed Thornton
Thursday	"The Pastor and Time Management" - Ben Sprunger, Bluffton "The Pastor as Person in Relationships - Sexuality" - David Augsburger, AMBS
Friday	"Update on Theological Trends" - John H. Yoder, AMBS

For further information and application to attend, write:
Office of Continuing Education
Associated Mennonite Biblical Seminaries
3003 Benham Avenue
Elkhart, Indiana 46514

Chapel and Forum periods on October 25-26 picked up the concerns of the National Handicapped Persons Week with guests of the Elkhart County Association for the Disabled working with Seminary Community members in bringing these needs and concerns to our attention.

Dietrich Rempel, pastor of the West Abbotsford Mennonite Church, Abbotsford, B.C., was our Theological Center Guest from November 7 through 16. Dick shared from his rich experiences as refugee immigrant, and pastor. He is currently a member of the MBS Board of Trustees.

Spending a sabbatical at AMBS is *Martin Schrag,* Professor of History of Christianity at Messiah College, Grantham, PA. On November 8, he spoke on "The Love Feast," in Chapel, and on November 16, Brethren in Christ students led the Seminary Community in the observance of The Love Feast.

Harley Wagler, on furlough from his ministry in Eastern Europe under the Eastern Mennonite Board of Missions, shared in Chapel, as well as in the Peace and the Overseas Mission Center Colloquiums during the week of November 27-December 1.

A former Indonesian political prisoner (TAPOL), *Carmel Budiardjo,* spoke on "Human Rights in Indonesia," December 1. Since her release in 1971, she has lectured throughout Europe, the U.S., and Japan to keep the TAPOL problem in the forefront of international concerns. She also shared at the Peace Colloquium.

A former graduate, *Gary L. Stucky,* presently Associate Professor of Chemistry at Eastern Mennonite College, conducted the Forum on November 3, "Ethical Concerns for Medicine and Ministry in the 1980s."

B. Charles Hostetter, Mennonite Church Worker of Manheim, PA, shared in Chapel on November 10, from his work as pastor, teacher at EMC, and as long-time director and speaker of THE MENNONITE HOUR.

Faculty Firesides

The first faculty fireside session of the year brought Nelson Litwiller and Herbert Minnich of Goshen to the campus on October 27, to share something about the recent charismatic developments in our Mennonite constituency. Both have been active in charismatic groups and conferences. Nelson Litwiller spent a number of years in South America, for a period of time heading up the Mennonite Seminary in Uruguay.

In the survey which was given, it was clear that there have been both wholesome and unwholesome developments. On the one hand many have experienced a freedom and a joy to witness for the Lord Jesus Christ. People's lives have been renewed, new commitments have been made, new purpose has come to make existence meaningful. Many churches testify to a dynamic faith through a fresh inpouring of God's Spirit.

On the other hand there have been those who have tended to extremes. They have insisted that everyone must have a similar experience. They have grown impatient with the rank and file. Some have separated themselves from the local church because they could not seem to find what they believed was an adequate response. Some churches have experienced an unhappy splitting of the ranks and disunity. For some it has been difficult to love the "other side."

It is always difficult to accept the fact that the Spirit blows where He wills and that no human structures will contain Him. At the same time, we may know that our God is a God of order and that the Spirit's purpose is to unify and infill His children to work His purpose of redemption in the world. To that we want to be open—and obedient.

The next faculty fireside will concern itself with the topic of outreach and evangelism. What are the historical developments from which we may learn? What is the essence of the mission given to the church? What is the nature of the evangelistic outreach which we structure and propagate?—Added insight can make for renewed inspiration. As Mennonites, we are faced with a tremendous challenge! This is equally so for us as an educational institution.

The Seminary Quadrangle: "If winter comes . . . ?"



Parents share weekend on missing VS youth

The parents of four young people who have been missing since their plane disappeared on Dec. 20 on a flight from Phoenix, Ariz., to Newton, Kan., met in Phoenix on Jan. 6 and 7.

Present were Robert and Jeanine Stahly of Newton, Kan., parents of Stephanie Guhr (22); Pauline Stahly, Newton, grandmother of Stephanie; Sam and Linda Guhr, also of Newton, parents of Joe Guhr (22); Edgar and Rhoda Clemens of Ithaca, N.Y., parents of Darlis Clemens (19); and Owen and Edna Slabaugh of Phoenix, parents of Roy Slabaugh (24), the pilot; and John W. Eby, Elkhart, Ind., secretary for Relief and Service with Mennonite Board of Missions.

Gene and Mary Herr, codirectors of the Mennonite Board of Missions Discipleship program in Phoenix to which three of the missing persons were assigned, made local arrangements. On Saturday the group visited the Civil Air Patrol office.

Colonel Appel, head of the Arizona Civil Air Patrol, told the parents and MBM representatives that from his experience in similar circumstances, it is doubtful that the group would have survived this long. CAP logged 400 hours in 187 flights to search a 100,000-square-mile area. The probable location of the plane has been traced to an area in east-central Arizona around St. Johns and Silver Lake where radar contact was lost.

Two snowstorms since the flight have blanketed the area. Further CAP search efforts await more specific clues and a change in the weather. From similar circumstamces Colonel Appel could virtually assure the group that the plane and passengers would be found by July.

On Sunday evening the parents of the VSers, the Herrs, and Eby met at the Glendale Voluntary Service household with the 18 other VS members of the Discipleship unit in Phoenix. Joe, Stephanie, and Darlis were assigned to the Glendale household, Joe as program codirector.

Following a potluck meal, John Eby led a meditation based on the preacher's words from Ecclesiastes 3: "For everything its season, and for every activity under heaven is time ... a time for weeping and a time for laughter, a time for mourning and a time for dancing."

The preacher's first reference to the tenor of the times sounded a cynical, almost despairing note, Eby said, but later in the book the same ideas are repeated with a new note of faithfulness and hopefulness. "Human wisdom cannot make sense out of tragedy," he said, "but acknowledging the mystery of God's working does bring meaning and faith."

The evening included both laughter and tears, Eby said. The tears did not signify bitterness or despair, he added, "but accompanied confession of faith and experience of God's healing in the midst of pain, suffering, and uncertainty.

"Some of the uncertainties were resolved, and it seemed to be the time to move on to think about the next steps that need to be taken in such a sudden loss," Eby said. The group sharing included singing the anthem "Praise God from Whom," known simply as "606" in *The Mennonite Hymnal.*

The plane accident is the first of its kind in MBM Voluntary Service history. More than 3,700 persons have participated in short-term and one- and two-year church-related assignments in Canada, Puerto Rico, and the USA—including early-1950s ministries in northern Arizona among Navajo Indians.

Snyders end formal ties with MBM in Argentina

Mario and Egda Snyder, workers in Argentina with Mennonite Board of Missions, Elkhart, Ind., will terminate their administrative relationship with MBM on Jan. 31. Mario will continue to pastor the Moron congregation near Buenos Aires.

Mario, born and raised in Argentina as a missionary child, prefers to fill a pastoral role rather than a more mobile overseas missionary role, according to MBM. His pastoral ministry is centered in the Moron congregation and includes interest and concern for a wider church-unity movement with like-minded congregations, while at the same time continuing to relate to the Argentine Mennonite conference.

The decision to cut the Snyders' formal ties with MBM was the result of consultations among the couple, Argentine Mennonite Church leaders, MBM missionaries and administrators.

Kreider heads schedule of Conrad Grebel lectures

Carl Kreider, professor of economics at Goshen College, has been chosen to present three Conrad Grebel lectures during the month of April.

Kreider's lecture on "The Christian Entrepreneur" will be given on the campuses of Eastern Mennonite, Goshen, and Hesston colleges. The lectureship focuses on the productive use of wealth, Christian ethics in business, and how Christians should use their monetary resources within the context of the church's life and mission.

The Conrad Grebel Project committee has also commissioned three other lectureships for the next two years. Willard Swartley and Perry Yoder will be preparing lectures on biblical interpretation for oral presentation by the fall of 1979.

Swartley's study follows a case approach, examining how Scripture has been used on controversial topics such as slavery, Sabbath, and war. It then focuses on how the Scripture is presently being used to argue for different interpretations regarding male-female relationships. Yoder's study will outline in step-by-step detail a method for meaningful Bible study.

In addition, Ross Bender, dean of the Associated Mennonite Biblical Seminaries, has been commissioned to prepare a lectureship on "The Christian Family." It will be prepared during the 1979-1980 school year and should be ready for presentation in the fall of 1980.

For the year 1980-1981, the Committee would like to commission a lectureship in the area of "The Arts Within the Mennonite Church," a spokesman said. Because this topic has many ramifications and represents an area in which the church is seeking to find direction, the Committee invites the submission of proposals either for a book-length lectureship or essays on particular aspects of the topic.

Areas which might be addressed include examination of the biblical tradition, the role of arts within the Mennonite tradition, and an analysis of professionalization and its significance for the arts within the Mennonite denomination. The relationship between the arts, aesthetics, and theology might also be explored. Written proposals can be submitted to Willard M. Swartley, executive secretary, Conrad Grebel Projects Committee, Elkhart, Ind.

Conference to discuss suburban church witness

A consultation on the Mennonite Church's presence and witness in the suburbs has been scheduled for May 4-6 at First Mennonite Church, Indianapolis, Ind.

The consultation on suburban-urban life and ministry is designed to provide a theological critique of suburbia by speaking to the issues of evangelism, lifestyle, and the theology of suburban living. Speakers will include Richard Armstrong, pastor, author, and lecturer; David Augsburger, author and professor; Charles Christano, pastor and President of Mennonite World Conference, and Leland Harder, pastor, sociologist, and professor.

The consultation is being planned by Jim Dunn, pastor of First Mennonite Church, Champaign-Urbana, Ill.; Richard Yoder, pastor of First Mennonite Church, Indianapolis; Joe and Emma Richards, pastors of Lombard Mennonite Church, Lombard, Ill.; and David Whitermore, Coordinator of Chicago Area Mennonites.

Additional information is available from: David Whitermore, 500 Washington Blvd., Oak Park, IL 60302.

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON RESOURCES

A **house church retreat** on the theme of "Covenant" will be held Feb. 16-18 at the Laurelville Mennonite Church Center, Mt. Pleasant, PA. Members of house fellowships and persons interested in learning about the movement are welcome. More information is available from Harold Bauman, MBCM, Box 1245, Elkhart, IN 46515.

A seminar on **church facilities** is being planned for Mar. 2-4 at the Laurelville Center. Areas to be covered include planning, financing, multiple use, etc. Interested persons and congregations can contact Harold Bauman (address above).

PRINTED RESOURCES

The first issue of ***Lifework***, a peace literature publication for middle teens emphasizing personal and worldwide peacemaking, has been published by Mennonite Central Committee Peace Section (U.S.). Seven more issues, including biblical, lifestyle, and military questions, are scheduled for publication during the next two years. ***Lifework*** is being distributed to Mennonite Church young people. Other persons interested in copies of ***Lifework*** may write for information to MCC Peace Section, 21 S. 12th St., Akron, PA 17501.

Food for thought: ***Hunger Awareness Dinners*** by Aileen Van Beilen was developed by the Calvin Center for Christian Scholarship to raise the consciousness of North American Christians about the continuing world hunger crisis. The booklet shows the average amounts of calories and proteins people around the world receive, notes the energy involved in growing, processing, and serving different foods, and demonstrates more responsible eating habits. It includes 24 recipes and ideas for before- and after-dinner programs. An extensive listing of resources includes books, cookbooks, films and filmstrips, hunger organizations, and church-related relief organizations. Cost: 95¢ (U.S.)/$1.05 (Canada).

Divorce and the Faithful Church, by G. Edwin Bontrager, is designed to help those trying to unravel some of the issues surrounding marriage, divorce, and remarriage. In exploring the importance of law and grace, the book can be a helpful aid for congregations seeking to be faithful to each other and to the presence of Christ while expressing forgiveness in relation to divorced persons. Includes a large bibliography. Available in both hardcover and paper, for $7.95 and $4.95 (U.S.)/$8.75 and $5.45 (Canada).

An extensive annotated list of print and organizational resources on **human rights** issues, and suggestions for ways in which congregations might study and become more aware of the subject, is available from Jon Kennel, MBCM, Box 1245, Elkhart, IN 46515.

AUDIOVISUAL RESOURCES



"The city is a good place to witness, but I wouldn't want to live there." This attitude toward urban missions is challenged by a new film produced by the Home Missions Division of Mennonite Board of Missions in association with the Mennonite Church conferences. In the film, ***A People Garden***, Mennonites working in urban areas describe the city as a good place to live and witness, and challenge all Mennonites to become involved with urban dwellers as partners in church building. God is cultivating all kinds of gardens—flower, vegetable, and people gardens—in the city. *A People Garden* is a 15-minute color film designed to be shown in congregations on a Sunday morning or other times. For scheduling information write your conference missions office or Joel Kauffmann, MBM, Box 370, Elkhart, IN 46515.

Resource materials for this column are compiled by Jon Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

Squatters evicted from homes in South Africa

Although events in the Crossroads community in Capetown, South Africa, have drawn international attention to the problems of squatter communities there, few people realize the extent to which similar situations are occurring in other South African cities.

In past months the black and colored (racially mixed) areas of East London, a large city on the southeast coast of South Africa, have been disrupted by a series of contradictory housing policy statements and actions on the part of the government.

When an area called Duncan Village, with a black population of 90,000, was redesignated for colored housing, blacks were required to move to the new township of Mdantsane. Housing in Mdantsane was insufficient and many black families were forced to erect shacks throughout Duncan Village.

The rezoning of Duncan Village as a colored area made these shacks illegal, although many of the "squatters" were longtime residents of the area with steady jobs and established families.

In August 1978, government officials protected by the police, moved into Duncan Village with front-end loaders and demolished shacks of those who had built backyard homes. In October with no warning the government burned 42 shacks in two other East London squatter camps, destroying all the owners' possessions and arresting some of the owners. In neither case was alternative housing provided for those evicted.

Both of these actions aroused enough public response to force the government to discontinue its heavy-handed "solution" to the squatter problem in East London. However, more recently the government has issued a confusing stream of eviction notices and unkept promises to relocate squatters, and has arbitrarily changed deadlines for shack removal.

For example, originally all squatters were to have been evicted before Christmas. Only after many had already torn down their shacks did the government agree to postpone the deadline until after the holiday season.

The situation is complicated by the fact that many of the residents of Duncan Village are technically citizens of the various black homelands, primarily Transkei and Ciskei, rather than of South Africa. In some cases the government is forcibly "repatriating" people to these homelands, although many of the squatters have never lived in the homelands, know they will not find work or accommodation there and do not want to return. Some have moved their shacks deeper into the bush around East London to avoid forcible removal to a homeland.

For many people in Duncan Village, Mdantsane, and other areas around East London the new year is a time of confusion, uncertainty, and unrest, not of joy and peace. Their communities have been disrupted; their hopes and plans for the future have been shattered. Some families have been moved, some have fled, and others wait insecurely for the next development.—*Suzanne Lind, MCC Transkei*

Enrollment is best-ever at Keystone Bible classes

Nearly 400 people, a record number, attended this year's sessions of Keystone Bible Institute, held earlier this month at Lansdale, Pa. Sessions were held in Christopher Dock Mennonite High School's new Diehlman Hall after seven years of increasing enrollment outgrew previous facilities.

A variety of denominations and independent churches participated in the institute besides the four groups that worked together in the planning: Franconia and Eastern District conferences, Brethren in Christ, and Church of the Brethren.

Judging by student attendance, the subjects of most concern this year related to war and peace, biblical study, family life, and church movements and issues. One person said that the biggest problem was deciding which courses to take.

The weather, often a trouble-maker during the January institute, was cooperative, with only a minimal snowfall during the final sessions.

KBI's purpose and theme—"Look in the Book. Study God and His People at Work"—happened again during the second week of the new year.—*Barbara Esch Shisler*

Choice Books celebrates anniversary at airport

Since 1968 when Mennonite Broadcasts set up Choice Books racks in Washington National Airport 90,000 Christian books have been sold.

Simon Schrock, northern Virginia area supervisor for Choice Books, celebrated the tenth anniversary recently by taking "the biggest pecan pie I ever saw" to the manager of Aero Newsstands, a partner in the venture.

Simon considers National Airport his most successful outlet in terms of ministry, volume, and profit margin. From eight locations in the airport, the program now sells over 600 books in a two-week period at a retail value of more than $1,000.

The Choice Books supervisor personally services the airport bookracks and is always alert to opportunities for conversing with book buyers. Interesting contacts have included chats with the late Senator Hubert Humphrey, fundamentalist preacher Carl McIntyre, and seeress Jean Dixon.

Simon recently talked to a woman at a bookrack who said she was a "brand-new Christian." Later, in a letter to Choice Books, she said, "I am pleased to tell you that the very first books I bought on my own after committing my life to Christ were at the airport."

Sales have increased steadily since Simon set up his first bookrack at the airport on November 22, 1968. At the end of the first two-week period, he had sold a grand total of 25 books worth $13 altogether.

Washington National was Choice Books' first outlet in an airport. Ten years after that start, airport sales across the country now represent 16 percent of Choice Books' total retail sales.

Simon was instrumental in getting the program to place bookracks in 10 other airports: Miami, Fort Lauderdale, Cleveland, Nashville, Kansas City, Pittsburgh, Charleston, Norfolk, Roanoke, and Washington's Dulles.—*J. Allen Brubaker and Steve Shenk*

mennoscope

A seminar on "Solar Energy Alternatives," led by Robert C. Lehman of Eastern Mennonite College's physics department, will be held Feb. 16-18. The second in a series of weekend continuing education courses, the seminar is geared especially for home builders, farmers, and businesspeople. Lehman will explain how to determine the optimum size for a collector system and how to analyze life cycle cost. Architects and engineers knowledgeable in the area will be present to describe active and passive solar energy systems, and the group will also visit several local solar installations. Meetings will begin 7:00 p.m., Feb. 16, and continue through noon on Feb. 18. More information is available by calling Lehman at 703-433-2771, or by writing him at Eastern Mennonite College, Harrisonburg, VA 22801.

The Goshen College Chorale, directed by Doyle Preheim, will be on tour Feb. 3 and 4 in churches and communities in southwestern Ohio and Berne, Ind. The program will feature music of praise, prayer, and reflection drawn from various musical periods and styles. Performances will include hymn-anthems, several double-chorus numbers, and a short cantata by Handel. Student soloists will also be featured. The 48-member Chorale is the larger of two choral groups at Goshen College. Its repertoire includes both sacred and secular literature. The Chorale will perform Saturday, Feb. 3, at Northridge Mennonite Church, Springfield, Ohio. Programs Sunday will be at Sharon Mennonite Church, Plain City, Ohio; South Union Mennonite, West Liberty, Ohio; and First Church,

did you know that

Student Services changed its name to Student and Young Adult Services?



The name change reflects the broadened scope of Mennonite Board of Missions ministry to include urban young adults as well as students in university settings.

Last year marked the 20th anniversary of MBM involvement with Mennonite young adults who have scattered to urban and university locations in North America. A collection of writings from persons who have served as staff or committee chairpersons has been compiled in a commemorative booklet titled, **Ministering with Students and Young Adults.** If you would like a copy, write

partners
Box 370
Elkhart, IN 46515

Partners on the way
MENNONITE
BOARD OF MISSIONS

Berne, Ind.

Atlantic Coast Conference will hold its First Annual Meeting on March 23-25 at Neffsville Mennonite Church near Lancaster, Pa. The meeting's theme will be "Leadership Horizons for the '80s." Myron Augsburger, President of Eastern Mennonite College, will serve as guest speaker and make three presentations on the theme.

EMC is looking for a full-time Assistant Director of Admissions to start work on May 1. Applicants should be college graduates, have good public relations and management skills, and be willing to travel. Interested persons may contact Lee M. Yoder, Personnel Office, Eastern Mennonite College, Harrisonburg, VA 22801, phone (703) 433-2771, ext. 211.

Donald P. Foth has been named assistant director of business affairs at Eastern Mennonite College. Foth will assume responsibility for purchasing, summer facilities use, internal auditing, directing auxiliary enterprises, and preparing financial statements. He will report to Dwight O. Wyse, director of business affairs at EMC.

A memorial scholarship fund honoring former Eastern Mennonite College Professor Grant M. Stoltzfus has been established to assist students interested in combating social ills. Stoltzfus died of a heart attack on July 21, 1974, at the age of 58. He had taught church history at EMC for 17 years. A candidate for the annual award named after him must demonstrate interest in church-state relations, peace issues, or social concerns such as poverty, mental health, labor relations, and race or male-female issues. The student will also be required to submit a short paper "reflecting how the special interests of Grant Stoltzfus were incorporated into his or her activities during the year," EMC Dean Albert N. Keim said. The $800 scholarship program will begin in September 1979 and increase as additional funds accrue and yield earnings.

G. P. Pershadi, a Mennonite Church worker in India since 1899, died on Dec. 18 at the age of 94. He suffered a stroke in early December and passed away after 10 days in a coma, according to a report from his son, E. P. Bachan, Dhamtari, M.P. Pershadi's funeral was held at his home in Rudri, and burial was in the cemetery at his home congregation of Maradeo. Both towns are near Dhamtari in the state of Madhya Pradesh. Mennonite Board of Missions, Elkhart, Ind., a partner with the Mennonite Church in India, was represented at the services by Jonathan and Fyrne Yoder who are serving a short term at Dhamtari Christian Hospital. A Hindu farmer's son, Pershadi turned up at the Boys Orphanage in Dhamtari and soon became "an asset to the pioneering missionaries and actively assisted in the day-to-day work," Bachan said. Pershadi worked in the early years of this century with Jacob Burkhart and J. A. Ressler, two of MBM's earliest missionaries. When the Mennonite Church began its overseas efforts in 1899, it picked the Dhamtari area in India as its first mission field, expanding in 1942 to a new effort in Bihar, now the India (Bihar) Mennonite Church.

Sixty-five writers from seven states participated in the Second Annual Writers Conference sponsored by The People's Place, Intercourse, Pa., Jan. 12-13. Lectures and workshops led by David Augsburger, Omar Eby, and Phyllis Pellman Good highlighted the conference. Augsburger, a professor at the Associated Mennonite Biblical Seminaries at Elkhart, Ind., spoke on "The Miracle of Words" and led a workshop on "How to Write the Short Article." Eby, a novelist, professor at EMC, and guest professor at the University of Mississippi, spoke on "The Creative Process, My Own Experience" and led a fiction-writing workshop, while Good, editor of *Festival Quarterly*, spoke and led a workshop on interviewing.

New members: one by baptism at East Holbrook Mennonite, La Junta, Colo.; two at Waterford, Goshen, Ind.; and one by confession of faith at Maple Grove, New Castle, Pa.

School children in Jordan will receive

26 Vital Issues

(and some answers)
by major writers



Price **$2.95** plus shipping



Issues to Discuss, Program Guide for 1979-80, includes some issues that you or your group is likely facing.

Each issue in **Issues to Discuss** is treated in a 4-to-8-page essay by established, mature writers.

Introductory comments provide a setting to understand the essay and suggest a Bible text related to the issue.

Each essay is followed by a series of questions to review the content, clarify issues, stimulate discussion, and move toward answers.

Prepared with small groups, individuals, and congregations in mind.

Order from Mennonite Publishing House, Congregational Literature Division, 616 Walnut Ave., Scottdale, PA 15683, or Provident Bookstores.



First-graders Douglas Moser, Darvin Eby, Arlan Hoover, Andrea Martin, and Darlene Weber show how they collected crayons for MCC.

crayons through Mennonite Central Committee, thanks to the collection efforts of students at Ephrata (Pa.) Mennonite Christian Day School. The 200 students in the school donated the crayons for school kits as a Christmas project instead of exchanging names for gifts to each other. Past Christmas projects have included soap and health kits. A project where the children can bring actual gifts instead of merely donating money is important because young children can feel more concretely that their gifts are being used, says Martha Kauffman, a first-grade teacher at the school.

readers say

I want to thank you for jolting us, once again, into reality with your December 26 issue. Hubert Schwartzentruber's "Hear, Hear" and "Playing Games with the Planet, Newman," by Vic Reimer are one's sensitivity and strip away any defenses.

I felt compelled to discuss both articles with my high school students, letting them wrestle with the hard facts. I'm convinced that the Christian layperson can/will respond to grave issues if faced with reality. But *that* is the dilemma—sorting out truth from illusion in our escapist society.

When consciousness-raising is so desperately needed across the church, I find it unbelievable that the post of associate secretary for Peace and Social Concerns cannot be filled full time for lack of funds (Jan. 9, G.H.). Schwartzentruber's resignation from that position is a great loss to our church, but especially so if we cannot support a replacement.—**Mary Lou Houser, Lancaster, Pa.**

° ° °

Having just read Hubert Schwartzentruber's contribution to "Hear, hear!" (Dec. 26), I would like to say to all readers again "Hear, hear!" The Jim Jones massacre is indeed a sad tragedy. I too wondered how people would be deceived by such a man.

Yet, as Hubert so well points out, many rational Christians today seem relatively unconcerned about what could be a much greater tragedy. How can many people today be deceived by a small group of greedy, money-hungry, power-seeking people, who continue to waste the world's resources to make still more weapons to destroy human life, when there are already enough to destroy the entire human race many times over?

They then persuade other nations who do not need them and cannot afford them to buy them, when many of their people are poverty-stricken, hungry, or starving. Such action can only be explained and understood when we realize that it is Satan *himself*, the great deceiver, who is the perpetrator of such acts.

Let us as children of God cry out in protest against such insanity.—**Gordon Hunsberger, Port-au-Prince, Haiti.**

° ° °

I have appreciated the *Gospel Herald* for many years. It was a regular magazine in our home when I was a child. We have been getting it regularly in the thirty-nine years of our marriage. The *Gospel Herald* has taken on new meaning for me since coming to Haiti with MCC three years ago. It is a link to the home base.

I even appreciate the articles I do not agree with, as they are a window on the "children of Menno" from other areas, as well as my own. I liked Lorie Gooding's article on "Anyone Can Honk" (Dec. 26). Here in Haiti we see many weird things on T-shirts and I wonder what they are trying to say. Keep up the good work.—**Tillie Hunsberger, Port-au-Prince, Haiti.**

° ° °

Krabill's article "Miller Time" (Jan. 9) is very timely. Alcoholic beverages are a real problem today.

Having lost my father when in my seventh year and being the eldest boy in the farm family, I got into the business world at an early age. After selecting a load of cedar posts from a pile owned by a hotel proprietor, I had to go to the hotel to settle. The proprietor courteously offered a cigar to me. "No thank you," I said. "I do not smoke."

"Well then have a glass of beer."

"I don't drink either."

He looked at me, and apparently in utter surprise, said "A young man your age (full grown in my latter teens) doesn't drink or smoke?" He really sized me up, and finally said, "I wish we had a lot more like you."

That comment from the proprietor of a hotel encouraged me never to budge from my teaching. This conviction was strengthened further by observing associates of my age not as fortunate as I.

The Apostle Paul gave sound preaching to the Ephesians, "Having done all . . . stand."—**S. C. Brubacher, Cambridge, Ont.**

° ° °

I am writing in response to the article "Anyone Can Honk" (Dec. 26). I agree that we should practice what we preach (bumper stickers included), but it is erroneous to think that we must attain Christian perfection before we can identify ourselves with Christ.

While I was dating my wife about eight years ago, she handed me the bumper sticker, "Honk if you love Jesus." I was in my late teens at the time and my first reaction was to lay it aside. However, the Spirit showed me that I wouldn't place that sticker on my car bumper because I was ashamed to identify myself in this way with Christ. I finally gave in and put that sticker on my bumper. And I praise the Lord for the many interesting experiences I had from this act of obedience.

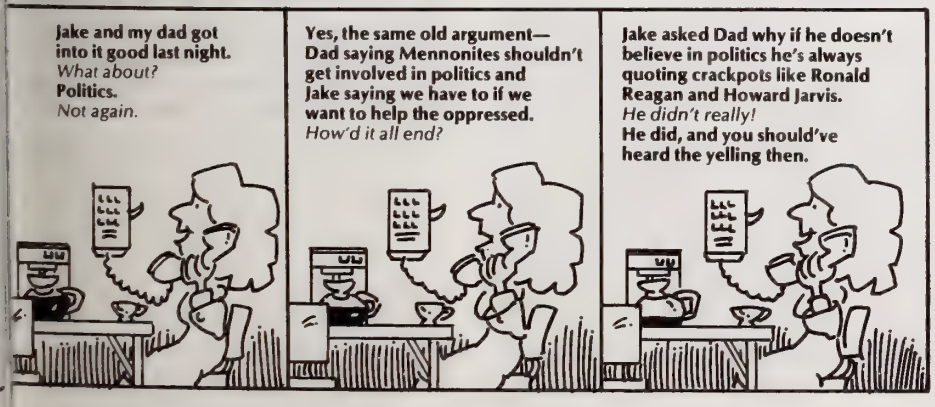
Many smiles, victory signs, and waving hands of Christian greeting were but a few of the blessings reaped because of the honk from a nearby motorist who noticed my sticker.

The greatest experience came on our honeymoon. We were on our way home when a car pulled up close behind, honked his horn, and motioned for us to pull off the road. We stopped and were most gratified to learn that this Christian brother had been blessed by our bumper sticker and wanted to know where he could obtain one like it.

Anyone can honk his horn, but not just anyone will honk his horn for Jesus.—**Paul D. Keener, Dry Run, Pa.**

Sisters and Brothers

by Joel Kauffmann



births

"Children are an heritage of the Lord" (Ps. 127:3)

Brubaker, James and Lurie (Yoder), Telford, Pa., third child, second son, Jathan Loren, Dec. 18, 1978.

Byer, Daniel and Janice (Weitzel), Sherwood Park, Alta., first child, Christina Ruth, Oct. 13, 1978.

Conrad, Daniel J. and Mary Ann (Halteman), Oak Park, Ill., first child, Hannah Keziah, Nov. 13, 1978.

Esch, Vaughn and Judy (Kneller), Phoenix, Ariz., second child, second son, Blaine Boyd, Jan. 3, 1979.

Gingrich, Dale R. and Gladys (Graybill), Richfield, Pa., first child, Rosemary Joy, Oct. 16, 1978.

Herschberger, Rich and Paula (Horst), Arthur, Ill., first child, Elizabeth Renee, Dec. 29, 1978.

Horst, Vernon and Luanne (Ebersole), Chambersburg, Pa., first child, Carmen Dawn, Dec. 3, 1978.

Jantz, Kent and Rosie (Beachey), Walton, Kan., first child, Jason Ryan, Jan. 7, 1979.

Kauffman, Virgil and Sarah (Smucker), Tuscola, Ill., third child, a daughter, Darlene Kay, Dec. 25, 1978.

Ledford, Alan and Melody (Swartley), Emmaus, Pa., first child, Yvonne Renee, Dec. 15, 1978.

Liechty, Steven and Nancie (Ebert), Spencerville, Ind., fourth child, third daughter, Sarah Jane, Dec. 28, 1978.

Schultz, Rod and Carley (Stoltzfus), Wood-

burn, Ore., first child, Derrick Vernon, Dec. 21, 1978.

Shenk, Steven and Karen (Moshier), Elkhart, Ind., first son, Jeremy, Jan. 6, 1979.

Snyder, Robert and Willi (Bales), Harrisonburg, Va., second child, first son, Matthew David, Dec. 23, 1978.

Yoder, Kenneth A. and Phyllis (Glick), Belleville, Pa., second child, first daughter, Sheri Jo, Dec. 12, 1978.

marriages

"They shall be one flesh" (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Alderfer—Bontrager.—Kenneth D. Alderfer, Harleysville, Pa., Salford cong., and Martha J. Bontrager, Alden (N.Y.) cong., by Titus Kauffman, June 17, 1978.

Coffey — Garber. — Richard James Coffey, Peoria, Ill., United Brethren Church of Peoria, and Kimberly Diane Garber, Goodfield, Ill., Metamora cong., by James Detweiler, Dec. 16, 1978.

D'Hoostelaere — Barnhart. — Joseph P. D'Hoostelaere and Brenda K. Barnhart, both of the North Side cong., Hagerstown, Md., by Harold A. Lehman, Sept. 24, 1978.

Frasure—Troyer.—Marvin Frasure, Hutchinson, Kan., and Gail Troyer, Harper, Kan., Pleasant Valley cong., by Nickols Warner, Aug. 5, 1978.

Gingerich—Zehr.—Berry Gingerich and Eunice Zehr, both of Lowville (N.Y.) cong., by Richard Zehr, assisted by Milton Zehr, Nov. 23, 1978.

Graber—Ross.—Marlin Kent Graber, Loogootee, Ind., Berea cong., and Debra Kaye Ross, Loogootee, Ind., First Christian Church, by D. J. Graber, uncle of the groom, Oct. 21, 1978.

Kulp—Witmer.—John Kulp, Salford cong., and Ruth Ann Witmer, River Corner cong., by Calvin E. Shenk, Nov. 25, 1978.

Litwin—Buschert.—Brian Litwin, Vegreville, Alta., Evangelical United Brethren, and Bonnie Buschert, Carstairs, Alta, West Zion cong., by Merlin L. Stauffer, uncle of the bride, Nov. 4, 1978.

Miller—Hesse.—Brian B. Miller, Wooster, Ohio, Smithville cong., and Jane N. Hesse, Hagerstown, Md., North Side cong., by Harold A. Lehman, Dec. 16, 1978.

Nussbaum—Mullett.—Kirk Nussbaum, Kidron (Ohio) cong., and Joy Mullett, Hartville (Ohio) cong., by Richard F. Ross, Jan. 7, 1979.

Roth—Mariska.—Cecil Roth, Milford, Neb., Bellwood cong., and Judy Mariska, Dorchester, Neb., Methodist Church, Dec. 30, 1978.

Shenk—Sprunger.—Jerry Shenk and Audra Sprunger, both of Goshen, Ind., The World Gospel Evangelical Church, by Paul M. Gingrich, Oct. 28, 1978.

Stoll—Graber.—Elmer Dale Stoll and Dana Jeanette Graber, both of Montgomery, Ind., Berea cong., by D. J. Graber, Dec. 30, 1978.

Weaver—Umble.—Dennis Weaver, Lititz, Pa., Landis Valley cong., and Joann Umble, Atglen, Pa., Maple Grove cong., by Herman Glick and Irwin Weaver, father of the groom, Dec. 31, 1978.

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Bender, Matilda Katie, daughter of Samuel and Veronica (Baechler) Bender, was born at New Hamburg, Ont., June 16, 1910; died of cancer at K.W. Hospital, Kitchener, Ont., Jan. 4, 1979; aged 68 y. She is survived by one sister (Alma—Mrs. Soloman Roth) and 7 nieces and nephews. She was a member of the Steinmann Mennonite Church, where funeral services were held on Jan. 7, in charge of Vernon Zehr and Elmer Schwartzentruber; interment in New Hamburg Mausoleum.

Hershberger, Benjamin E., son of Eli and Martha (Yoder) Hershberger, was born in Holmes County, Ohio, on Oct. 11, 1901; died at Pleasant View Home, Kalona, Iowa, Jan. 7, 1979; aged 77 y. On Jan. 1, 1928, he was married to Elizabeth Viola Brenneman, who preceded him in death Oct. 26, 1961. He is survived by two daughters (Doris—Mrs. Galen Rutter, and Wanda—Mrs. James Gerlits), 10 grandchildren, 9 great-grandchildren, one brother (Eli), and one sister (Verna—Mrs. Lando Gingerich). One infant daughter also preceded him. He was a member of the East Union Mennonite Church, where funeral services were held on Jan. 10, 1979, in charge of Lonnie Yoder and J. John J. Miller; interment in the Gingerich Cemetery, Kalona, Iowa.

Holdeman, Mildred Francis, daughter of Horace and Minnie Smith, was born at Cowgill, Mo., Feb. 22, 1906; died of congestive heart failure at Moundridge, Kan., Dec. 24, 1978; aged 72 y. On Sept. 17, 1931, she was married to Vlachos Pearl Holdeman, who preceded her in death July 5, 1976. She is survived by two sons (Robert Earl and Chester Lee), 3 daughters (Dolly May—Mrs. Ward Eicher, Wanetta Rose—Mrs. Melvin Huxman, and Evelyn Ruth—Mrs. Maryn Gleysteen), 2 brothers (Kenneth and Kermit), a sister (Helen), 20 grandchildren, and 8 great-grandchildren. One son (Samuel K.) preceded her. She was a member of the Whitestone Mennonite Church, where funeral services were held on Dec. 27, in charge of Greg Carlson and Paul Brunner; interment in the Meridian Church Cemetery.

Hunsecker, Charles N. was born in Letter Kenny Township, on Jan. 3, 1893; died at Menno Haven, Chambersburg, Pa., Dec. 26, 1978; aged almost 86 y. On Dec. 19, 1915, he was married to Emma (Ebersole) Hunsecker. Surviving are five sons (Harold, Wilmer, Mervin, Charles, and Richard). He was a member of the Chambersburg Mennonite Church, where funeral services were held on Dec. 29, in charge of Omar R. Martin, Preston Frey, and Jere Horst; interment in the church cemetery.

Miller, Anna Lenora, daughter of John Z. and Elizabeth (Nafzinger) Mast, was born at Long Green, Md., Jan. 7, 1889, died at her home in Newport News, Va., Dec. 31, 1978; aged almost 90 y. On Feb. 16, 1924, she was married to Ernest C. Miller, Sr., who survives. Also surviving are 2 sons (Ernest C., Jr., and Charles C.) and a daughter (Lillian L.), 3 stepchildren (G. Edward Miller, Cora—Mrs. Joseph Stutzman, and John E. Miller), 9 grandchildren, 5 great-grandchildren, and 3 sisters (Mrs. Frances Barnhart, Miss Emma Mast, and Mrs. Ruth Everett). She was a member of the Warwick River Mennonite Church, where funeral services were held on Jan. 2, in charge of Truman H. Brunk, John Shenk, and Lewis Kraus; interment in the church cemetery.

Miller, Craig Ray, son of Melvin R. and Gertrude (Miller) Miller, was born in Chicago, Ill., Sept. 23, 1966; died at Nappanee, Ind., Dec. 20, 1978; aged 12 y. Surviving are his parents, a brother (Mark Anthony), and grandparents (Mr. and Mrs. Ray J. Miller). A sister preceded him in death. Funeral services were held at the North Main Mennonite Church on Dec. 22, in charge of Joe Diener; interment at the Union Center.

Miller, Susie C., daughter of Christian C. and Polly (Plank) Miller, was born at Haven, Kan., June 19, 1889; died at Mennonite Friendship Manor in S. Hutchinson, Kan., Jan. 6, 1979; aged 89 y. On Nov. 15, 1906, she was married to Abraham F. Miller, who died on Jan. 22, 1962. She is survived by 2 sons (Samuel and Calvin), 4 daughters (Mrs. Katie Yoder, Emma—Mrs. Edward Yutzy, Wilma—Mrs. Rufus Yoder, Mabel—Mrs. Enos Bontrager), one sister (Mrs. Katie Miller), 22 grandchildren, and 44 great-grandchildren. She was a charter member of the Yoder Mennonite Church, where funeral services were held on Jan. 9, in charge of John Landis, assisted by Calvin King.

Roth, Moses, son of the late Rudolph and Lavina (Hostetler) Roth, was born in Oxford Co., Ont., on Feb. 1, 1898, died on Dec. 24, 1978, after a brief illness; aged 80 years. On Feb. 7, 1923, he was married to Barbara Martin, who survives. Also surviving are one daughter (Gladys) and one sister (LaVina—Mrs. Irvin Shantz). He was preceded in death by one sister (Elizabeth—Mrs. Elmon Shantz), 3 brothers (Arthur, Harry, and Wilfrid). He was ordained to the ministry in 1931 and as bishop in 1937 and was active in various church capacities and in mission outreach. Funeral services were held in the New Hamburg Conservative Mennonite Church, in charge of Elmer Grove and Alvin Baker; interment in the Nith Valley Mennonite Cemetery.

Steckley, Joseph, son of J. J. and Lena (Zimmerman) Steckley, was born near Seward, Neb., May 29, 1892; died at Fairview Mennonite Home, Cambridge, Ont., Dec. 26, 1978; aged 86 y. He is survived by his wife, Nettie (Weber), and 2 sons (Lyal and Mearl), 6 grandchildren, and 8 great-grandchildren, 2 brothers (Harry and Floyd), and one sister (Mrs. Lydia Eicher). He was predeceased by his first wife, Sadie (Cressman), in 1925, and his second wife, Adela (Weber), in 1967, and one daughter (Eileen), one brother, and 2 sisters. He was a member of the Preston Mennonite Church and served on the managing board of the Fairview Mennonite Home. Funeral services were held at the Preston Mennonite Church on Dec. 28, in charge of Willis Breckbill and Rufus Jutzi; interment in Hagey Mennonite Cemetery.

Steinman, Elmer, son of Moses and Catherine (Gerber) Steinman, was born near Wellesley, Ont., on Sept. 27, 1907; died at St. Mary's Hospital, Kitchener, Ont., on Dec. 21, 1978; aged 71 y. On Oct. 11, 1932, he was married to Bena Lebold, who survives. Also surviving are 6 sons (Ray, Harold, Earl, Wayne, Ervin, and Bruce), one daughter (Marjorie—Mrs. Ralph Bender), and 24 grandchildren. He was predeceased by one daughter (Reta—Mrs. Leonard Cressman), one sister (Helena—Mrs. William Jutzi), and one grandchild. He was a member of Maple View Mennonite Church of Wellesley, where funeral services were held on Dec. 24, in charge of Alvin Leis, Ervin Erb, and Jacob Roes; interment in adjoining cemetery.

Wissler, Earl Hess, son of John H. and Sue (Hess) Wissler, was born in Clay Twp., Lanc. Co., Pa., Sept. 15, 1913; died of cancer at Reinholds, Pa., Nov. 29, 1978; aged 65 y. On Aug. 2, 1934, he was married to Ruth Wenger, who survives. Also surviving are 4 daughters (Twila R.—Mrs. Harold W. Martin, Marian E.—Mrs. Paul H. Kreider, Eunice—Mrs. Titus E. Witmer, and Linda F.—Mrs. Michael J. Miller), 2 sons (John N. and James E.), 2 sisters (Mary—Mrs. Russell Beyer and Ruth—Mrs. Samuel Baum), and a brother (Roy). He was a member of the Green Terrace Mennonite Church and was ordained to the ministry in December 1958. Funeral services were held at the Hammer Creek Mennonite Church on Dec. 3, in charge of Luke Horst, Paul Angstadt, and LaMarr Sensenig; interment in the church cemetery.

Cover from Beelden uit de Evangelien; p. 93 by Jim King.

calendar

Interdenominational Youth Convention, Eastern Mennonite College, Apr. 20-22.

EMC Homecoming weekend, Eastern Mennonite College, Harrisonburg, Va., Apr. 27-29.

Mennonite General Assembly, Waterloo, Ont., Aug. 11-16.

Worldwide Church of God placed in receivership by state court

Herbert W. Armstrong's Worldwide Church of God has been placed in temporary receivership by the Los Angeles Superior Court on the basis of "pilfering" charges made by the California attorney general's office against Mr. Armstrong and other church leaders. In an 11-page petition, the attorney general's office had accused the 86-year-old Mr. Armstrong and his chief legal counsel, Stanley R. Rader, with siphoning off church assets and diverting them "to their own use and benefit on a massive scale, amounting to several million dollars a year."

In November 1977, six former students of the church's Ambassador College in Pasadena published a major attack on the leadership of the church, in which they charged mishandling of funds by top church leaders. The report charged that by requiring members to tithe up to 30 percent of their annual incomes, Herbert Armstrong and his son Garner Ted had more than $60 million a year in tax-free income.

Garner Ted Armstrong was excommunicated by his father in June 1978 and has since formed a new denomination called the Church of God International. He alleged that Mr. Rader had offered him $50,000 in annual "retirement pay" if he would keep silent about "certain confidential information" concerning the church's work.

The Worldwide Church of God, which was founded in 1931, has recently reported a membership of about 70,000.

U.S. Crime rise attributed to "baby boom" of the '50s

The U.S. rising crime problem is largely due to the post-World War II "baby boom" and will subside by 1984, according to Connecticut Corrections Commissioner John Manson. "Studies show people under the age of 30 commit the bulk of all crime," Mr. Manson said. "In 1983 or 1984, all the children born during the baby boom in the early fifties will be over 30. We should begin seeing a big reduction in crime."

American Lutheran Church affirms continued ties with Taiwan church

The president of the American Lutheran Church in the U.S. has written to the head of the church in Taiwan to express "our intent to continue this missionary partnership." The letter from ALC President David W. Preus and Morris A. Sorenson, Jr., of the ALC mission division, to the Rev. Liu Hsing-yi, president of the Taiwan Lutheran Church, came as the U.S. began to formalize its establishment of diplomatic relations with the People's Republic of China and severing those with Taiwan. "We recall the long history of our relationship with you in mission," the letter said, "and we affirm both our need to be in relationship with you and also the trust and friendship which has developed our churches on the basis of this association."

The Taiwan church has about 6,000 members with 12 ALC missionaries serving with national pastors and lay staff.

Southern Baptist leader meets with Begin over conversion law

Southern Baptist Convention President Jimmy Allen met with Prime Minister Menachem Begin and other Israeli leaders to express concern over the country's year-old law on conversions. The statute, which makes it illegal to offer or receive material or other benefits to change religions, has produced expressions of alarm from Baptists and other Christians who fear it might be used to bar evangelistic activities.

During a 45-minute meeting with Prime Minister Begin, the Southern Baptist leader related later, "I expressed the hope that the guarantees for religious freedom of speech and the right to change faith that are in the United Nations Declaration of Human Rights, to which Israel is a signatory, be incorporated into the body of Israeli law."

Allen said that although Mr. Begin did not reply directly to that concern, he stressed that since Israel has been administering the whole city of Jerusalem there has been "total freedom of access for all faiths, and that there is a commitment on the part of the Israeli government to recognize the rights and freedoms of all individuals of all faiths."

Editor sees superman film as Messiah in blue tights

Philip E. Jenks, editor of *The American Baptist Magazine*, has suggested that "dramatists and actors who portray Jesus ought to learn something from the screen portrayal of Superman." In an editorial in the February issue entitled "Messiah in Blue Tights," Mr. Jenks writes that "people are fascinated by Superman, not because he is super, but because he is a super being who acts human. He is no aloof, unapproachable person who is removed from the aches, pains, and emotions of humanness—and that makes him all the more super."

The editor comments that "for the most part (NBC's *Jesus of Nazareth* being a rare exception) the Jesus of the tube never sweats, never smiles, and never relates to people as if He has the slightest idea what it is like to be the human beings He has come to save." In contrast, Mr. Jenks says, Superman "is a perfect balance of just-folks humanity and all-powerful being. In the skillful portrayal of actor Christopher Reeve, the man of steel performs his miracles with a casual warmth. Even after he has single-handedly saved a portion of humanity from destruction and resurrected the dead—two singularly messianic acts—he is as human and as approachable as your next-door neighbor."

Millions affected by disasters, natural and man-made, in Ethiopia

More than 5 million persons are currently suffering from the effects of natural and man-made disasters in Ethiopia, according to two officers of Christian Aid, the relief service division of the British Council of Churches, who have just returned from there. Up to 100 people are dying every day because of drought. Fighting between government forces and dissident groups in both the north and the south of the country is claiming more victims, while forcing thousands to flee from their homes.

In some parts of Western Wollo—the area worst affected by the drought—up to 80 percent of children were suffering from a form of malnutrition, and outbreaks of typhus, relapsing fever, diarrhea, and pneumonia had been reported.

Infant formula boycott held affecting Nestle

The boycott carried out by religious and other groups against the Nestle Corporation to limit its sale of infant formula in the Third World has stirred discussion on national and international levels.

Among the results of the boycott have been the withdrawal of Danish cheese distribution rights from Nestle; the change of a national convention site; and discussion, at Nestle's request, with U.S. Catholic officials, according to Sister Mary Ann Walsh, writing in the *Evangelist*, newsweekly of the Albany Catholic diocese. In Norway, the Norwegian Dairy Sales Association withdrew from Nestle the right to distribute Jarlsberg cheese, she reported. Cancellation of the contract, she said, was attributed to the firm's desire to remove the Jarlsberg name from the list of products being boycotted by many church groups.

The boycott was spurred by the concern that Nestle's infant formula products, and those of other corporations, may be unnecessary and an inadequate substitute for mothers' milk. Worse yet, the critics charge, the product is marketed in countries where it is virtually impossible to prepare in a sanitary manner.

NEWSPAPER

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

If Jesus was truly human

In this issue we begin a series of six articles based on incidents in the life of Jesus as portrayed by Luke. These articles are planned to appear monthly in January and February and in each of the four weeks preceding Easter.

From early times people have found it hard to understand Jesus. A most puzzling problem has been to reconcile the idea that He was the special messenger of God with His appearance as an ordinary Person from Nazareth, evidently a town of no great distinction.

One of the early means of relaxing the tension between a divine and a human Savior was the work of the Docetae. Their theory has been known as a Docetism. The Docetae took a dim view of matter and had a dualistic view of the world. They saw it as not possible for divinity and humanity to mix. Since they were convinced of Jesus' divinity, they questioned His humanity.

This position is resisted—consciously or not—at various places in the New Testament. An example is the passage from Luke which is the text for Harvey Yoder's article in this issue. Here Jesus is portrayed as a real, live 12-year-old boy. Not an ordinary boy, perhaps, but one whose testing of new reality was enough to give His mother things to ponder.

Luke affirms at the beginning of his Gospel that he has studied his sources carefully and there is evidence that this was so. For example, the apocryphal *Gospel of Thomas* also includes the story of Jesus in the temple at the age of 12 in much the same form as Luke's account. In addition, it includes a dozen or so other stories about Jesus of a strange and fanciful nature.

One of these reports that at the age of five, Jesus made sparrows of clay on the Sabbath. Joseph protested to Jesus. "And Jesus clapped His hands, and cried out to the sparrows, and said to them: Off you go! And the sparrows flew, and went off crying." Another story says that he cursed a boy who ran against his shoulder and the boy died. In addition, those who complained about it were struck blind.

More positive is the story of the child who fell from a house and was killed. The parents of the child reproached and then threatened the Boy Jesus, but He raised the child from the dead. Another reports that Joseph had an order for a couch, but one of the crosspieces was too short. "And Jesus stood at the other end, and took hold of the shorter piece of wood, and stretched it, and made it equal to the other"(*The Ante-Nicene Fathers,* Vol. VIII. The Christian Literature Co., pp 395-398).

Reading stories such as these may increase our appreciation for Luke who undertook to study the record "having followed all things closely for some time past [and] to write an orderly account" (Lk. 1:3) of the events related to Jesus. For it is important to know whether or not Jesus was truly human. It makes a difference in how we view Him and our relation to His cause.

I believe a form of Docetism lives on today in the suspicion that Jesus never really faced the kinds of temptations we do, and that if He did, He could not have yielded to them. Was Jesus truly human if He could not have yielded to temptation? Another aspect of current Docetism is the separation of Jesus' mission so far from our mission that there is no connection between the two.

If Jesus was truly human, then His life was an example for us to follow, as the New Testament epistles affirm. But that is not a pleasant prospect, for Jesus took an unpopular route of service, a route which is quite out of fashion with the present hedonistic and security-ridden mind-set.

If Jesus' way of life makes us uncomfortable, one way to deal with Him is to separate Him so far from us ordinary mortals that we need not be judged by the same standard. In contrast, the letter of 1 Peter holds that "Christ also suffered for you, leaving you an example, that you should follow in his steps." (2:21) If Jesus was truly human, this is a fair request. Otherwise Peter was laying on his readers a burden too great for them to bear.—Daniel Hertzler

Gospel Herald

February 6, 1979

UNITED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY



The emerging shape of the eighties

Beginning a series of reflections on the issues for the church and the world in the next decade.

Mennonites and the future

by Paul N. Kraybill

As Mennonites, we have great difficulty agreeing about the things that can be seen, so it is no surprise that we can not agree on the things which cannot be seen.

Witness just a few recent examples. John Miller, writing in the *Mennonite Reporter* (June 26, 1978), sees the Mennonite Church at the frontier, the "avant garde" in a future where the real frontiers are ". . . spiritual, psychological, and social. . . ." On the other hand, Norman Kraus in *Mennonite Quarterly Review* (April 1978) says, "The Mennonite brotherhood at its best has existed in the midst of American Churchianity as a clearly articulated alternative to nationalistic religion. I do not see an immediately bright prospect for the continuance of such a witness."

In retrospect, there is an impressive record of renewal in the Mennonite Church during the past 75 years. Our scholars have laid down a solid foundation of Anabaptist research which has precipitated a growing awareness of the meaning and significance of our heritage.

Now another generation of scholars is beginning to probe the meaning of our more recent history. The mythology surrounding the "Great Awakening" is being torn aside and we are cautiously beginning to look at what we did to ourselves when we grasped the idiom and symbols of that late 19th-century movement.

These scholars are also beginning to help us remove some of the prejudices about the pre-1870 era and are concluding that our quietism was not as deplorable as we had been led to believe. By the same token, they have put in perspective the early 20th-century legalism as a spurious phenomenon. Spurious, but nonetheless, undoubtedly a significant factor in helping us preserve our identity while we were being engulfed by the tide of popular Protestantism.

Our history of aggressive, radical discipleship was indeed followed by withdrawal, and then a protective accommodation with our environment. But we faced serious threats to our existence as we moved through the cycle of acculturation. The early 20th-century period of legalism probably was responsible in no small measure for our survival. That cycle was repeated as we rejected legalism and once again sought a new accommodation. Now again there are signs of correction and renewal, this time perhaps more authentic. The soul of our corporate spiritual heritage and identity persists in spite of massive attacks.

I am impressed with the correlation between the language of the pre-1870 period and the emerging idiom of recent years. For me this is **predictive** of a basic character or identity that will persist and persevere more than we anticipated. Let me list the all too familiar language that we have adopted so readily and put it in contrast with the language of our heritage, a language that is reemerging as symbolic of restoration and renewal.

Traditional Anabaptist	*Protestant*
Meetinghouse	Sanctuary
Congregational-centered meeting	Altar/pulpit/pastor-centered service
Participants	Spectators
Plural, lay, self-supported ministry	Single, professional, employed pastor
Volunteers	Professional staff
Equality—brother/sister	Hierarchy of roles—Doctor, Reverend, Pastor
Mutual aid	Individual responsibility
Mutual discernment of gifts	Self-discernment of gifts
Obedience, discipline	Conversion, membership
Humility	Victory/triumph
Confession of faith	Creed
Kingdom	Nation
Simple life, nonconformity	Good life

These traditional terms are by no means pervasive and general, yet they are emerging steadily and point to a profound search for more appropriate symbols for our life together.

We may also turn to a recent event for another series of clues regarding the future—the 10th Assembly of the Men-

Paul N. Kraybill is executive secretary of Mennonite World Conference. This article is edited from a presentation at a symposium on "The Emerging Shape of the Eighties" held at Laurelville Mennonite Church Center. A complete set of the papers from the symposium is available for $5.00 from Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, Pa. 15666.



Taiwan section at Mennonite World Conference 10th assembly. This assembly, says the author, represented the whole church.

nonite World Conference held in Wichita, Kansas, July 25-30.

Perhaps the 10th is a parable—a kind of prophetic paradigm. Seldom has a Mennonite event impacted so dramatically or so broadly on the church. Perhaps more than we know, our agenda for the next decade can be discerned in this microcosm of Mennonite consciousness and interaction.

The church. Wichita was the church—the whole church. Something about Wichita reflected a genuine gathering of the people. There was a unity of purpose, a feeling of involvement, a sense of ownership, and a rewarding opportunity for cross-cultural interaction and participation.

I have already referred to the evolution of the Mennonite Church during the past 100 years from a period of quietism, through a period of resurgent activism, and the resultant legalism. One of the tragic products of that history was the distortion of leadership roles and the robbing of the congregation of its essential dynamic and central purpose in the life of the church.

While on the one hand we decry the unfortunate influence of Protestant activism and theology on our congregational life, our missionary strategy, and even on our theology; on the other hand we have too easily adopted other Protestant models that may have been just as unfortunate and as dissonant with our Anabaptist understanding of the New Testament. I refer specifically to the professional employee replacing the congregationally chosen leader as the role model.

The emergent professional leadership roles a generation ago filled a large vacuum. We were a people breaking out of provincialism, and eager to join the mainstream of 20th-century Protestantism. Trained pastors, college teachers, and education in general became the elements in a new and attractive mystique.

But a serious and unfortunate trend developed. The visible churchwide influential leadership role model shifted from persons based in congregations and conference to professional agency employees. Granted, they filled a vacuum and did it well. Their leadership was crucial during a chaotic period.

But now that mystique has been tarnished. The agencies staffs have proliferated with the emergence of a new generation of specialized employees. It is unclear from where the next generation of charismatic leaders will emerge.

They will likely arise once more from congregations and conferences. They will be persons who are rooted in the local community of believers, whose role is validated by the people and who speak authentically with the authority of chosen leaders emerging from the life of the church—not so much the power of an institution. This revolution is and will be accompanied by new initiatives at the congregational level, a new sense of interest in the immediate and a lack of interest in programs, and projects far removed for which the congregation feels less responsibility.

Takashi Yamada of Japan in anticipating the 10th Assembly predicted that "huge energy" will be generated by a people who sense a growing feeling of identity, a world perspective, a missionary vision, and a passion for involvement. This wholeness of the church is a basic Anabaptist concept which we must recognize and allow to come to full fruition in the years ahead.

Mennonites do take their calling seriously. For some it means action; for others, spiritual life and piety. Both groups were represented at Wichita and each to a degree was frustrated. For the one, we didn't come to grips with issues and produce declarations. For the other there was not enough prayer and Bible study.

We find ourselves in diversity on every point on the scale—from radical discipleship to withdrawal and accommodation. Each group in that continuum tends to stereotype those at a different place. Lack of tolerance for differing views results in division and hostility.

Now the diversity is made more complex by the divergent traditions, histories, and cultures. Obviously, many of the stereotypes are unfair and misguided, but they persist.

It would certainly be simplistic and presumptuous to ven-

Gospel Herald

Mennonites and the future 98
Paul N. Kraybill

Looking back to see what's ahead 101
John L. Ruth

Lifestyles a Christian can live with 106
Ronald J. Sider

Some sample guidelines on lifestyles 109

Editor: **Daniel Hertzler.** News editor: **David E. Hostetler**

Volume 72 Number 6

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan: $9.50 per year mailed to individual addresses. Eighty Percent Plan: $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States.

Copyright © 1979 by Mennonite Publishing House.

GA188

Are we prepared to be a supranational people? In spite of affluence and materialism, the pilgrim motif persists.

ture the opinion that within our corporate body we do exhibit the full-orbed gospel—the *whole gospel.* On the other hand we have not learned how to communicate, to listen, to learn, and above all to grow and change together. Nor have we been serious enough to embark on a common search in spite of or because of our differences and variances.

We need more prayer and reflection. We need more decisive action. There are those who can help us in each of these areas but they are seldom brought together. We need not only prophets who call us to political protest but those also who call us to fasting and prayer. We need not only "vocational" prophets whose vision arises from the context of their employment, but leaders whose conviction grows in the soil of the local church and is supported by a committed body of believers.

There is strength in peoplehood—spiritual strength. We all recognize the triumphal activism that almost destroyed us when the Great Awakening collided with our own quiet, humble, peace-loving Mennonite piety. I sense our people reacting just as negatively to another form of breathless activism that may be just as foreign to our theology if it is not deeply immersed in spiritual commitment.

In retrospect, we failed to make prayer a vital part of our experience. On the other hand, Erland Waltner wrote in the *Mennonite Weekly Review* that he sees Wichita as a corporate prayer that "thy kingdom come." He suggests that this shift from proclamation via prescriptive conference statements to an open acceptance of varied viewpoints reflected a new honesty and maturity. He says, "In our diversity as a people, we are indeed a bit more ready to acknowledge our differences not only in language and culture, but also in our ways of reading our Bibles and in formulating our convictions and ordering our priorities—all as expressions of 'seeking first the kingdom of God and his righteousness.' " We applaud those from other traditions who are open-minded enough to embrace Anabaptist principles as many have during the past decade. We are less ready to be just as open to those who care deeply about other approaches to expressing our faith and learn from them as well.

The quality of our unity in the gospel will not be measured by the vehemence with which we pursue certain convictions. Rather, it will be in the strength of a fellowship that takes seriously the corporate life and provides means for that corporate life to grow in the interaction among divergence and dissension. We are not all well prepared for that. We are threatened easily and lack the kind of spiritual maturity and confidence that enables us to both confront and accept without rejection or ridicule and without compulsive activism or malignant guilt.

The World. The church becomes whole only when it embraces *the whole world.*

In a sense Wichita climaxed an era of missionary activity. There was joy and celebration and deep emotion. We were visibly united with our long-separated brothers from the USSR. We joined together as brothers and sisters from every continent. This global identity produced some of the most dramatic moments of the conference and certainly the deepest emotions.

The Mennonite Church can never be the same. Many are rethinking the meaning of being Mennonite.

But there are sobering overtones to that celebration. We are indeed in transition and that celebration was right. But the agenda that it produced is a heavy one.

The Mennonite Church in the eighties must deal with the following questions now that we have affirmed our commitment to being a people of the whole world.

a. How do we organize a multi-cultural church in North America? Do we continue to pursue the concept of integration? How do we affirm cultural distinctives? Can minority persons have a voice without patronizing techniques such as tokenism or quotas? How do minority congregations fit into our conference structures or should they have their own?

b. How will we share power, decision-making, and resources responsibly? There is a new missionary vision emerging as a global church joins in the task. Mutuality and cooperation must grow. Clusters of churches in many nations assisted by personnel or resources from other churches need to be encouraged.

This has serious implications for our North American agencies. Working through this is a major challenge and will require a high degree of statesmenship.

c. How can we identify with the poor and dispossessed of the world? The challenge will be to avoid self-rejection, to stop demeaning ourselves, and to accept ourselves as we accept and respect each other. But that must be followed by constructive and realistic expressions of our solidarity with all our brothers and sisters.

This will be more than a single agenda, or one central issue. It must emerge out of a basic Christian love and commitment. It must be generated authentically by every member as we share in search and prayer to discern ways of conforming to Christ and His body.

d. Are we prepared to be a supranational people? In spite of affluence and materialism the pilgrim motif persists and probably will persist. I suspect that our distance from the world, our uneasy relationship with the state, will be resurgent. Many of our brothers and sisters around the world are dealing realistically with totalitarian states. For us these issues may be academic, for them they are not. Many of them are now asking for help on discipleship and peace issues which we so often chose to ignore in our missionary strategy.

Wichita affirmed our supranational loyalty to Christ and His kingdom. Many don't realize what this means. But I sense deeply that many in the moment of crisis that is sure to come will make that choice to obey God rather than Caesar.

Looking back to see what's ahead

By John L. Ruth

It is often not until the present becomes problematic that the past becomes interesting. For instance, Plato's positing of a realm of eternal, ideal perfection has on occasion been interpreted as his response to the disappointments of an Athenian culture whose glory had peaked, and which now offered no eternal guarantee of the values it had nourished and been nourished by.

Many lesser examples of such attempts to reach beyond historical paradox and decline could be cited. We respond to flux by seeking angles of vision that we hope will allow us to transcend, to some degree, the welter, and be the means, via perspective, of achieving meaning.

We too are disappointed in the midst of splendors. We are dismayed that bigness has created new binds where it has been designed to free us from old ones.

Whereas it had surely seemed reasonable to expect that technological breakthroughs would allow us to concentrate on new moral issues, we now find it as relevant as ever to teach our young people to ponder the stories of Cain and Abel and Isaac and Ishmael, or the theories of *The Republic*.

Each of us could compose a personal litany of contemporary disappointments. Mine, while doubtless more bilious than charitable, would include:

—The blizzard of counsel on "accepting" and "affirming" which ignores the possibility that we may be called on occasion to a certain heroic relinquishment.

—The persistent sermonizing on being open, relating, expressing honest anger and all the other relational insights that, having seemed fresh in the sixties, have become the clichés of the seventies, and bid well to serve as the curiosities of the eighties.

—The new sophism spawning seminars which represent living, loving, and believing as skills, arts, and techniques.

—The industry of inflation and hype which attempts to serve the gospel of Christ with the blare and thump learned from "action news," and a gallimaufry of "personalities" who exploit their celebrity on behalf of Jesus, and the accounts of whose conversions seldom refer to Zacchaeus-like ethical issues.

—The preempting of the voice of prophecy by, on the one hand, reactionaries marrying Christ and culture, and, on the other, eccentric cultural arsonists.

—Brokers of novelty whose leadership consists in fleeing powerlessly two steps ahead of the bewildered body moving down the path of change.

—Leaders whose labor is to confess and articulate the ambiguous concessions their people have made to the logic of the macroculture.

Yes, our situation in 1978 raises questions and offers disappointments. To take a concrete example, in my Mennonite community the hundreds of farms which served as food-suppliers in my childhood have now concentrated their contribution in a half-dozen large food-processing plants. Here skills learned in the little butcher-house beside the barn can be used on a grander scale, but somehow the social meaning has been altered.

In order to pay union-scale wages and keep enough customers, the plant owners must consent to handle a certain percentage of Australian beef in addition to what they themselves process. And the Mennonite employee is dismayed to see the meaning of his labor overshadowed by the revelation that the firm's best contracts come from the military.

The more advances, the less binding. In my rapidly "developing" community, the more advances we make in business, the professions, and the arts, the less we are likely to hear from Mennonites about binding and loosing. If binding without loosing had produced an understandable reaction, we have certainly discovered little dignity in the popular churchianity of loosing without binding.

John L. Ruth is author of *Conrad Grebel, Son of Zurich* (Herald Press, 1975) and other historical books and articles. This article is from a presentation at a symposium on "The Emerging Shape of the Eighties" held at Laurelville Mennonite Church Center.

Obedience and modesty—these two terms have become so old hat that reinvoking them may have the pedagogical advantage of novelty.

We have lawyers who smile wisely over attempts to get squabbling brethren out of the courts and into church-initiated arbitration. The head table at Rotary Club meetings is sometimes, from president to speaker, solidly Mennonite. We have bookstores filled with plastic trinkets, plastic books, and chintzy music, with at least twice as much display space allotted to sacerdotal utensils and vestments as to books on our Mennonite heritage. Thus our bookstores are becoming, largely, outlets for the evangelical establishment which often erodes and confuses the very teachings around which our fellowship was founded.

This is not to say, of course, that there are no good things happening. But it does seem that we are eager to prove that, like any other kind of people, we can have business, education, art, and a church beauracracy.

The question all this progress raises is: Now that we have shown we can successfully imitate, can we still prophesy? In the words of Peter, can we give such as we have, or will we simply try to give what we see others giving?

Setting up the question in these terms forces another question: What elements in our Mennonite "inheritance" are, in a Christian, prophetic sense, correctives to the disappointments of bigness, shallowness, and even destructive "success" as sampled above? Surely, my hearers may respond, you are not claiming that Mennonites have access by a private tradition to some theological formulae offering exemption from modern alienation?

No, nothing private, and no exemptions, but a prophetic insight that holds our real redemption in view as over against the latest collection of evasions or reactions. A prophetic insight that inheres in the very forming of our tradition, and that speaks with the power of Christ's powerlessness—the cross.

At the beginning, or the core, of our fellowship in the Anabaptist tradition, is a reorientation to power and authority. This has fundamental implications for our understanding of what an ego is, how a community is ordered, how God's will is experienced and obeyed in human society. In this limited space we can use only short-hand terms to convey basic conceptions. I choose the terms "obedience" and "modesty." These teachings have become so old hat among us now that reinvoking them may have the pedagogical advantage of novelty.

Obedience or discipleship is the characteristic Anabaptist assertion of God's authority. The Anabaptist is not the Calvinist transferring the waning power of medieval absolutism to the eternal sphere where, safe from all erosion, it can be evoked as the Gibralter on which a coherent logical theology can be based, and the traditional political structure be reasserted under a Protestant aegis.

The Calvinist's positing and claiming of God as sovereign is, of course, a contribution. It means, at least, that the rule of God is no longer mediated to us by pope or tradition. But the Calvinist, rejoicing in God's ineffable authority, did what the Anabaptist, reading the New Testament, could no longer do. The Calvinist could wield the power of coercion on his neighbor. His Almighty God handed him a physical sword (just as the Catholic one had done) and allowed him to use it in His name.

The Calvinist: no new questions on power. The Calvinist did not, then, at the deepest level, ask new questions about power and the forcing of human wills. The Anabaptist, assuming that Christ's new commandment of love was to create its own logic, did. The Anabaptist left vengeance to God, and to those who, functioning "outside the perfection of Christ," enforced the edges of social order. The Anabaptist worked at the sources of order in the human will, accepting a new view of power that was deeply prophetic. The Anabaptist called for humility as a characteristic attitude appropriate to human status.

He/she saw war, exploitation, and greed as expressions of arrogance, as a refusal to accept that revelation of God in Christ in which the power to manipulate was laid down in order that the power of serving love might be revealed as ultimate, as the cosmic *Ursatz*. The Anabaptist saw the mind of Christ as the mandate and power of the new creation, which was to find expression in both individual and communal behavior. The Anabaptist was often not impressed by splendiferous evocations of divine power rendered in regal trappings. Of central importance was the power that in meekness could stand up to economic, political, or cultural arrogance.

In short, the Anabaptist believed in humilty and mutual yieldedness. "Let this mind be in you, which was also in Christ Jesus." This is at the core of Mennonite personality, whatever picturesque and ironic distortions may have obscured it. When an intellectual voice is given to the historic experience, this is what it says. It is the potential source of our creativity, it is the gift we have to give.

The easiest reaction, in our day, is to view this central humility, or modesty, in terms of its trivial or even entertaining distortions. God knows that we have deserved our reputation for colorful legalisms. But the disappointments of modern times are too serious for us to go on entertaining ourselves with what might be helping us in our dilemmas. We now have to see afresh that the core insights of obedience, modesty, and mutuality have to do not simply with an ascetic restraining of the human ego: they are concerned with discovering inner space where physical space has become (as it always was potentially) crowded; with dressing the earth as a heritage rather than exploiting it as a temporary and selfish investment; with the positing of new human cooperations in relationships where competition has seemed, though murderous and wasteful, decreed by "nature's first law"—self-preservation.

On our list of speakers at this meeting are two names—Mellinger and Brubaker—which ring a bell in terms of Men-

nonite memory, and thereby raise the topic of how a tradition can be involved in a spiritual process.* In two separate villages of the Palatinate I heard those names mentioned by natives. In Niederflörsheim a grape-grower told me that a Mennonite by the name of Möllinger had brought from Switzerland the agricultural methods which had restored the exhausted soil of that region, and remained the basis of the area's practice.

In Ibersheim an old storyteller described the origin of a long dyke running beside the nearby Rhine. It was the land-preserving work, he recalled, of a Mennonite named Brubaker, who was employed by Napoleon to improve the resources of that territory. Beyond this, we have on our agenda a Redekop, whose ancestors took their land-redeeming skills to the swamps of Prussia, and made of them a bread-basket.

Such things say to me that when Brubaker, Mellinger, and Redekop voice concerns for the earth in such a modish conclave as this, they are not being merely up-to-date. They are drawing on instinctive resources, laid down in their cultural memory by long, if quiescent historical processes, and whose root can be seen in the very gathering of their covenant-fellowship in the 16th century.

Responsibility for the earth. The trait of feeling responsible for the earth, even though Christ's apocalyptic return may be imminent, is of course not limited to the Mennonite fellowship, but it became an identifying characteristic of the grandchildren of the Anabaptists. This has been expressed in technological inventiveness, as in the case of a Mellinger or a Brubaker. But this sense of responsibility is part of a basic humility, a respect for the earth as the work of a righteous Creator.

There is a story of an Amishman in Colonial Pennsylvania who, being offered a gift of 1,000 acres of land by the Penns "to gain this influential man's favor and thereby stimulate purchase of land in that neighborhood . . . refused it saying that it was against the church as they did not believe nor approve of a man owning more land than he could cultivate."

We might be tempted to dismiss the motif of "humility" preserved in such an anecdote as a medieval one already obsolete in 1730: the "modesty" of a feudal "subject" eschewing an overweening ambition. Yet such an "obsolete" virtue speaks with a vigorous prophetic applicability in a greedy modern age. Whether or not our ideas appear superficially old-fashioned is not the point when our society is in need of a witness; in trying to be both obedient and, at the deepest level, relevant, we may expect to be occasionally out of fashion, but it would be a shame to be shamed out of what we have to give on that account.

My assignment is to look back for perspective on the future. Let me refer you to the 1840s, when the concerted modern changes of railroads, telegraph, journalism, professionalism, factory system, urban opportunity, migration, and free state education challenged American Mennonite communities. In previous decades, an assortment of evangelical revivalisms had elicited a dialogue which reveal a beleaguered, untrained Mennonite leadership reasserting the traditional obedience and modesty, as well as what we might call the integrity of Christian peoplehood.

Revivalism, cutting across ethnic lines and thus serving the secular melting pot, did not address some questions that for Mennonites were at the center of reality. Time and again the Mennonites were confronted by evangelists in terms of their cultural solidity, their spiritual sluggishness and sleepiness, their traditionalism, their old-fashioned clothing and their "good works." What was really needed, urged the Methodists, United Brethren, or Campbellites, was conversion.

Granted, answered Virginian Peter Burkholder, Lancastrian Christian Burkholder, or Franconian Abraham Godshalk, in little books speaking to the issue. But while our salvation isn't obtained by our obedience, isn't obedience, involving what Godshalk called "a patterning after Christ" in "all things," the one meaningful evidence of our conversion? And where, amid your boisterous sermons and colorful camp meetings, is the modesty and powerful powerlessness of Christ? What about the most difficult of His commandments, to "love your enemy"?

In the 1840s, a failure of imagination. Unfortunately, the outcome of the 1840s among the Mennonites of my home community illustrates what I can only call a failure of imagination. By "imagination" I mean no narrowly psychological or aesthetic or philosophical conception, but

We need to be curious where we've been bemused, knowledgeable where we've been ignorant, and critical where we've been sentimental.

the exercise of a faith in God's limitless energy and grace which frees our own energy and capacity to discern unconventional possibilities in what seems to be a choice between conventional alternatives.

This imagination, in 1847, was lacking. Modesty *or* progress—this seemed the inevitable polarization. Instead of finding appropriate and winsome re-articulations of *Demuth, Gehorsamkeit,* and *Gelassenheit,* proponents of tradition spoke to the past and those content to live in its language. The progressives, on the other hand, in their self-defined quest for "efficiency," democratic procedure, and other modern values, proved surprisingly willing to trade off some of the core concerns around which their Christian covenant community had originally been gathered. These progressives, then, while they were not inarticulate in English like the conservatives, were also, in an important sense, unimaginative. They paid too much for what they got. They had less and less to say, to give, that we would call prophetic.

Significantly, one of their most articulate leaders, John

*A. Clair Mellinger and Kenton K. Brubkaer presented a report entitled "Profile of Diminishing Resources."

Oberholtzer, displayed a quite superficial view of Mennonite history, reinterpreted as it was in terms of his basic concern to make his church-life more at home in the changing American cultural scene.

To summarize, we see here a failure of imagination which allowed a polarization, where there might have been a fusion of modesty and progress.

Most of us at this meeting belong to the conservative wing of that polarization, which has now had, since 1895, its own career of modernization, institutionalization, and acculturation (with preparation in earlier decades). Some of the processes involved, some of the models adopted, are open to question. As we do question them we need the help of a new kind of history. This is the practical suggestion I would like to make in this paper.

For years I have felt the need of a few sourcebooks setting before us in a new kind of accessibility the flavor of the 18th-and-19th-century American Mennonite dialogue with the Bible, tradition, and emergent issues. We need to hear these voices ourselves, not through the pained accents of people whose investment in progress requires an interpretation of the earlier voices as retrogressive and irrelevant. It is time to hear those voices for what they thought they were saying, not for how we can see them illustrating Mennonite cultural lag. In all sincerity we need to be curious where we've been bemused, knowledgeable where we've been ignorant, and critical where we've been sentimental.

New insights from our past. There are straws in the wind already. The Church of the Brethren, which does many things a decade or two before we do, has begun to allow the voices of its American past to court its modern imagination. Theron Schlabach's history of missions among the "Old" Mennonites is constantly drawn toward both a less disrespectful view of the values of our pre-missions era and a musing on the ambiguities in the procedural models we have borrowed. Beulah Hostetler, in her thesis on change in the Franconia Conference, showed the same inclination. Sandra Cronk, a Quaker scholar writing a thesis at the University of Chicago, found much to ponder in the discipline and mutuality of the Old Order Mennonites.

Two undergraduates at Goshen College have written recently, with an interest that might seem strange for their age, on the themes of 19th-century Mennonite values, specifically humility. Robert Kreider has rediscovered the theme with a sense of historical intrigue and a moral twinge. It is too soon, of course, to know whether such things indicate more than a regretful harking back, white water whose spume only serves to call our attention to the onrushing of the stream.

Nevertheless, there is, I believe, in the face of society's present need to "shift gears," more tolerance among us for an inner dialectic than there was in 1847. The conservatives now are not so fearful of the role of intellect, and few are as entertained with the slogan of progress. We have in our spiritual family a delightful new racial and cultural microcosm, as witness the Mennonite World Conference at Wichita. Thus I don't think that the temptation to repeat our failure of imagination is as strong this time around. We need no longer be ashamed of a latent, even if almost ethnic, sense of modesty and frugality. Not the way the *More-with-Less Cookbook* has been selling!

On the one hand, we will not trivialize our opportunity by playing rhetorically at being Amish. After all, our Amish *Geschwister* have only some truths, and they disparage out of all conscience the marvelous and necessary role of the God-given human imagination. But, on the other hand, such truth as the Amish and our own Anabaptist traditions bring to our remembrance must be reconsidered afresh, and its power, latent in our covenant-memory, reclaimed. A world regretting the results of its aggression and self-depredations may listen—is listening—with a respect that may embarrass those of us who tend to look anywhere but in our own heritage for relevance.

Are we really going to be satisfied, we Mennonite, family-oriented Christians, with proving that we too can have missions, a denominational "structure" and "program," dramatists, operatic stars, colleges, business empires, congressmen? Will this be our success? Are we going to shape our mentality to what our venturesome members newly arriving in the economic, cultural, and academic marketplaces report to be *au courant* there? If we achieve this and lose the modesty and humility we once regarded as earmarks of the new creation, will the results be a gift to anybody?

Or will looking back help us to respond imaginatively, that is, with the full range of energies released by faith in God's grace, to the prophetic teachings of obedience, modesty, mutuality, hospitality and stewardship that, lying "nigh" and within our historical identity, root all the way back into Exodus and Genesis? Are we going to bring out of this treasure things new and old—old modesty and new intellect, traditional obedience and innovative application? Are we going to give what, as Christians who inherit Anabaptist insight and conscience, we have been given?

As long as life and breath

I thought I was
a graduate.
But now it's clear
that someone did
exaggerate
that late, great state
of "graduate."
Each time I stop
to celebrate,
God says again,
"Matriculate!"

—Muriel Thiessen Stackley

Mennonite Mutual Aid introduces a new health plan

Second of two reports paid for by Mennonite Mutual Aid, Inc.



Well baby care is a highlight of the Medical Expense Sharing Plan. Routine medical care for babies up to 3 years is covered under this provision.

Greater benefits highlight Medical Expense Sharing Plan

The new Medical Expense Sharing Plan, to become effective April 1, will provide consistently better coverage for health needs than current MMA plans.

HOME HEALTH CARE

A new eligible expense under MESP will be costs for home health care. Treatments prescribed by a doctor and given in the home by a certified home health agency will be covered. This might include nurse-administered medication, special meals, or other medical services, such as physical therapy.

WELL BABY CARE

Coverage of routine check-ups for healthy babies has been extended under MESP to include examinations and immunizations up to age 3. This feature is part of MMA's preventive health emphasis.

MENTAL HEALTH CARE

MESP has also expanded coverage of mental health care costs, raising maximum benefits from $7,500 to $20,000. This applies to both inpatient and outpatient care.

Other covered expenses include psychological testing, oral surgery for impacted teeth, and extended care facility costs. Members of MESP can receive up to $250,000 in benefits.

Testing the plan

What do you think of the proposed new health plan? This was the focus of a questionnaire sent to selected MMA representatives in June, 1978. J. Marvin Nafziger, Fraternal Activities Director, received a 64% response from the 145 representatives polled.

Fifty-one persons out of 85 agreed that members of comprehensive and major medical plans should be encouraged to transfer to MESP.

Here are a few comments from the representatives:

"The 100% coverage after $1,000 plus deductible is fantastic!" (PA)

"I especially like the more understandable benefits and policy." (CA)

"We are glad to see improvements. Please extend the overhaul to include Medicare Supplemental Plan." (KS) (MESP does now provide benefits for persons on Medicare.)

MESP rapidly gaining members

"The task is going to be tremendous. Especially if this ratio continues."

Eldon Heatwole, Health Membership Supervisor at MMA, is talking about the number of current MMA members who are transferring to MESP. Statistics from the first week of active transferring showed that 60% of members were joining the new plan. This contrasts with the 40% figure that was expected.

MESP transfers must be handled in addition to the average 100 new applications that the membership department processes every week.

Files must be assembled, labels and cards computer-printed, addresses changed, and birth dates recorded. If all goes well, Heatwole expects about a two-week wait from the time a response card comes in until the new membership certificate is mailed.

But he's happy. "It's really going to make a lot of work for us. But I think it's definitely a better program. I'd like to see as many people transfer to it as possible."



Bonnie Weaver and Raedene Kauffman are two of the thirteen MMA health membership employees, the group responsible for processing transfers to the Medical Expense Sharing Plan.

Lifestyles a Christian can live with

by Ronald J. Sider

The grim realities of our world demand a simple lifestyle. The World Food Council recently reported that "up to one third of all children born alive die from malnutrition or (malnutrition-induced) diseases before the age of five" (*Bread for the World Newsletter*, August, 1978). At least five hundred million and probably one billion persons are starving and/or malnourished. The National Academy of Science published a study in 1977 in which they said that "seven hundred and fifty million people in the poorest nations live in extreme poverty with *annual* incomes of less than $75."

In the U.S., on the other hand, the middle class feels poor when they make only $15,000, $18,000 or even $25,000 each year ("The Middle Class Poor," *Newsweek*, Oct., 1977.) We are fourteen times as rich as the *average* person in India and the gap continues to widen. North Americans who claim to follow Jesus must adopt more simple lifestyles.

But what is a simple lifestyle?—$8,000 a year for a North American family of four might qualify. (But we had better not ask the seven hundred and fifty million people who have annual incomes of $75 per year!) Would $13,000 per year be simple living? $20,000? $45,000 (say if one were a very successful businessperson giving 50 percent of one's income to the church)?

Obviously, it all depends on an almost infinite number of circumstances that vary from person to person. So we dare not be legalistic and prescribe one standard for everyone. But surely that does not mean that we dare fall back into typical American individualism where each person or family does what is good in their own eyes. We all need the insight of the other members of Christ's body. We need the help of the Christians in our own local congregation, in our country, and finally in the one worldwide body of Christ, to help us decide what a faithful lifestyle would mean.

In order for that to happen, the church needs to think further about five areas: theological presuppositions, general criteria, supportive contexts, a process for discernment, and sharing of models (both contemporary and historical).

Theological presuppositions for a simple lifestyle

1. This created world is a good gift from our Father. Our lifestyles ought to be a joyful celebration of His gift.

2. Christians are not committed to a simple lifestyle. They are committed to Jesus Christ. Therefore they are committed to faithful participation in the mission of their servant King in a lost, broken world. It is because 2½ billion have never heard the gospel and because perhaps as many as one billion people are starving or malnourished that Christians today must drastically simplify their lifestyles.

3. God is on the side of the poor. The fact that God is on the side of the poor and oppressed is as central a biblical teaching as the cross and resurrection. If we want to worship, we must also imitate the God of the poor.

4. From the jubilee in Leviticus 25 to Paul's collection in 2 Corinthians 8 and 9, Scripture makes it clear that God wills transformed economic relationships among His people. God desires major movement toward economic equality in both church and society at large. In a world of vast extremes between rich and poor, that means much simpler lifestyles on the part of the rich.

General criteria—and perplexing ambiguities—for a simple lifestyle

1. We ought to move toward a personal lifestyle that could be sustained over a long period of time if it were shared by everyone in the world. In its controversial *Limits to Growth*, the Club of Rome suggested the figure of $1,800 per year per person. In spite of the many weaknesses of that study, the Club of Rome's estimate may be the best currently available. I hope that Christians will be involved in the extensive sophisticated study required for a more precise estimate of what could be sustained long-term. In the meantime, we can all safely assume that it will be considerably below the average annual per capita expenditure in North America today!

2. We need to distinguish between necessities and luxuries and normally reject both our desire for the latter and our inclination to blur the distinction.

But what are necessities and what are luxuries? It is not too difficult to define a minimal level of *physical* needs—adequate food and medical care for a healthy body and mind; appropriate clothes and housing for one's environment; the education needed for one's vocation. But what cultural things are necessities? At some level, art and music are probably a necessary expression of our humanity. Does that justify Gothic (or glass) cathedrals or the purchase of $1,000 paintings when millions of people are malnourished?

Ronald J. Sider is a Brethren in Christ theologian and author of *Rich Christians in an Age of Hunger* (Paulist Press, 1977). This article is from a presentation at a symposium on "The Emerging Shape of the Eighties" at Laurelville Mennonite Church Center.

Does need for "privacy" and "space" make it right for one family to occupy a house that (as Christian communities have demonstrated) could easily meet the needs of ten or fifteen people?

3. Spending money for the purpose of status, pride, staying in fashion, and "keeping up with the Yoders" is wrong.

Here too, of course, ambiguities arise. Is there a difference between buying things for the sake of status and—until we can persuade the other members of our church and community to live more simply—purchasing things so that one's children (even oneself!) have a healthy sense of self-worth rather than an inferiority complex? People like ourselves need to ask if a large personal library feeds one's ego any less than an up-to-date wardrobe.

4. We need to distinguish between expenditures to develop one's particular creative gifts and legitimate hobbies and a general demand for all the cultural items, recreational equipment, and current hobbies that the "successful enjoy." Each person has unique interests and gifts. Within restricted limits, we should be able to express our creativity in those areas. Someone who loves music may want a good stereo. I prefer books and a tennis racket. But if we discover that we are justifying lots of things in many different areas, we should become suspicious.

5. We need to distinguish between occasional celebration and normal day-to-day routine. A turkey feast at Thanksgiving to celebrate the good gift of creation is biblical (Deut. 14:22-27). Unfortunately, most of us overeat every day, and that is sin.

Supportive contexts for a simple lifestyle. Sociologists have discovered that people tend to accept the beliefs and values of the people with whom they live. Significant others, persons that they particularly respect and look up to, are especially important in shaping their values. That's why Amish children frequently remain Amish and Mennonite children raised on television become typical American materialistic consumers. Consequently, decisions about where we choose to live and who we choose to associate with are among the most free and most important decisions we make.

It is virtually impossible for a single person or a single family to live a biblically faithful simple lifestyle in a typical affluent materialistic community. And that includes the typical, affluent materialistic Mennonite communities.

One excellent solution is to live among the poor—the rural or urban poor in either the U.S. or the Third World. Literally tens of thousands of Mennonites (and hundreds of thousands of other Christians) ought to move (in groups) to the inner cities of North America. Housing costs less. More important, as we live among people who are poor, one's own and one's children's desires for more and more toys, gadgets, and clothes tend to decrease. In the face of such immediate need, sharing becomes easier. One's values begin to change.

Of course not all Mennonites (I'd settle for a tenth!) ought to move to the inner city. Many ought to live in suburban areas. But it will be possible to sustain a simple lifestyle there only if communities of Christians committed to a simple lifestyle for the sake of evangelism and justice can be created. One solution would be for a dozen singles and couples to decide to buy housing close together in a particular suburban neighborhood. They could then share cars, tools, garden space, playground equipment. They could be a house church within a large congregation and their weekly meetings would constitute a support group for nurturing their holistic biblical commitment including their concern for a simple lifestyle.

A process for discerning the specifics of a simple lifestyle. Earlier we saw that the specific ways that a person or family should spend money vary significantly. Therefore we must avoid legalism. We simply cannot decide—as an individual, congregation, or denomination—that for a family of four living on $8000 per year is faithful and living on $15,000 is not. Gifts, vocations, circumstances vary. But we dare not fall into individualism either. Therefore the *process* for discerning the specific shape for our individual economic lifestyles is absolutely crucial.

In light of our incredible affluence and the desperate need of the world, every local congregation that dares to call itself Christian ought to have the following question high on its agenda: "What is a faithful economic lifestyle for the people of this church at this point in history?" And it ought to have a clear process for answering that question that involves all its members.

The following sketch illustrates one possible process. (My assumption is that the Holy Spirit wants to guide individual Christians as they prayerfully seek His will by studying both the Bible and the newspaper in the context of Christian community.) A congregation could decide at an annual business meeting that in the course of the next two years, it would try to help each member of the congregation discover what lifestyle God wills for them. An extended process of biblicial study (on topics like the biblical perspective on the poor,

Suppose, dear God . . .

You take away the talents You have given,
The right to travel, all the joys and pains;

Or suddenly reclaim the children You have lent
To help reveal the largeness of Your heart;

And in addition start deleting every sense,
Even to eyes, and with them

All the rainbow world and soaring skies;
Or cloud my mind, so all the past dies too.

Should You leave nothing, Lord,
I still have You.

—Charles A. Waugaman

property, justice) would be covered. So would in-depth analysis of the facts of world poverty and the underlying systemic causes of poverty. This study could be done in sermons, Sunday school classes, and—probably better—ongoing study/fellowship action groups.

Ideally, everybody would be in some weekly fellowship group where each person's expenditures on clothes, housing, and transportation could be examined thoughtfully and each person or family could be helped to reach a specific budget that they considered faithful in today's world. Larger expenditures for housing, cars, and long vacations, ought to be discussed and prayed about in the group. After the initial period during which every member arrived at a specific budget, family budgets (or IRS returns) could be discussed in the group at least once a year.

There ought to be ways that the larger body of Christ can be mutually helpful. Denominational or interdenominational agencies could enable individual congregations using the above process to become a sister congregation to another local church in a developing country. They could then ask the sister congregation in the Third World to discuss the specific family budgets they had developed (with their rationale) and invite a response. The sister congregation could also be invited to share some of their typical family budgets.

Another way the insight of the larger body could assist local congregations would be for each congregation to draw up guidelines for specific areas such as clothing, housing, and transportation. These would not be laws that everyone followed on pain of excommunication. Rather, they would be lists of issues, questions, and suggestions relevant to a given area. These guidelines could then be shared with and tested in congregations around the country and the world. The guidelines on jet travel, housing, and clothing, which follow this article, suggest how they could help. They are only a beginning. Many of the right questions are undoubtedly omitted.

Sharing models of simple lifestyle. Concrete living models have far more impact than abstract discussion. Both in the past and the present both within the Mennonite community and beyond, there are many models of simple lifestyle. One thinks of the early Hutterites and contemporary Reba Place, the medieval monks and Houston's Church of the Redeemer. These models need to be studied and shared—both by scholars and popularizers.

I have focused on the question of more simple personal lifestyles. That does not mean that changed personal lifestyles is all that is needed. In fact, living a simple lifestyle may be only a proud pursuit of personal purity or a gloriously irrelevant ego trip. Fundamental economic and political structures in our society must be changed. But simple personal lifestyles are not thereby irrelevant. Simple personal lifestyles can free enormous resources to enable the church to promote development and structural change. Simple personal lifestyles also have great symbolic importance. They suggest the direction that the entire society must go and they authenticate our demands for systemic change. Furthermore, it is doubtful that enough people will be ready to demand the costly, sweeping political changes needed unless many, many persons have already begun a pilgrimage of transformed personal lifestyles.

There are very few church traditions as helpful as that of the Mennonite tradition for enabling us to understand and live out the proper relationship between peacemaking and economics. Simplicity in both personal lifestyles and church life has been a part of our heritage for centuries. We of all people ought to be able to hear the God of the poor calling us today to more simple lifestyles. But one only needs to look at the incredible wealth and affluent lifestyles among our people to see that this generation is abandoning that heritage at an incredibly rapid pace. Our parents and grandparents still understood the basic biblical call for separation from the sinful materialistic values of surrounding society even though at times they applied it in a superficial legalistic way. I sometimes wonder if there will be any heritage of simplicity left to pass on to our children? The following story illustrates the problem. Recently a Presbyterian couple from Souderton, Pennsylvania, came to a Families for Justice Retreat that I was leading. During the course of the weekend, they shared their difficulty in communicating their concern for a simple lifestyle to their teenage son. They explained that he went to a Christian high school where all his friends had their own cars with nicely remodeled interiors and cassette players. Naturally he wanted a car for himself. Each family drove two or three cars to church on Sunday. Rather than helping them communicate biblical values to their son, the Christian high school and even the church were subtly instilling the materialistic values of the surrounding society.

Then the couple explained that their son was attending a Mennonite high school. They explained that they had left the Presbyterian church and joined a Mennonite church in order to find support for their commitment to simple living. To their dismay, they discovered that most of the Mennonites there were rushing madly in the other direction. I have thought a lot about that couple.

Will this generation of Mennonites and Brethren in Christ be able to accept lifestyles that God's poor can live with?

The bicycle

Today you rode off out of sight
On your bicycle for the first time

After all these days of running beside you
To balance the bike and cushion the fall
You rode off by yourself with no help at all

I knew it was coming and wanted it so
Yet a father finds it hard to let go
Growing up is sometimes kind of lonely
For a Dad.—Charles H. Harper

Some sample guidelines on lifestyles

Guidelines on jet travel

Unless we are to call into question our whole way of life (and maybe we should), no one is going to say that all jet travel is wrong. But none (few?) of us would think it was right to fly to Bali for a week's vacation. So the question becomes: What factors weigh against travel and what factors weigh for it?

1. *Purpose:* One key question is: Why you are going? Do you hope to do something worthwhile—whether it is to relax, visit relatives, or give a lecture? Is the purpose enough to justify the use of money and resources?

2. *Irreplaceable:* Are you the closest person who can do what you are going for, or is it the nearest place you can get what you are after? We are, of course, very likely to cheat on this and make ourselves more irreplaceable than we are, or our destination more irreplaceable than it is.

3. *Length of stay:* The longer you stay, the less your travel costs per day away; on the other hand, your being needed somewhere else (e.g., at home) is also important.

4. *Value of time:* We go by jet rather than bus or on foot mostly because jets take less time. So part of the question is whether we will use the time saved in going by jet well enough to justify the cost in money and resources.

Roughly speaking, the faster we travel, the more resources and money we use. We go by jet because "time is money." So perhaps the most basic question is how long the earth can support the West's tendency to busyness and our frantic pace. Nature may need for us to slow down.

5. *How money is used otherwise:* Of some relevance is how the money would be used otherwise. If a conference is going to fly a speaker in anyway, why not you? Of course, this has been used to justify every known crime.

6. *Role:* Some need to travel more than others. Some worthwhile jobs/roles include a lot of travel and others do not.

Guidelines on housing

1. *Purpose:* Why do I want a different (larger, newer, renovated, etc.) kind of housing? Do I need it because of marriage, a larger family, greater convenience, social status? How many of the conveniences planned for the new (or renovated housing) are truly necessary and how many are planned because "that's the way they are doing things these days?"

2. *Alternative ways to meet the same need:* Could I go on using what I have? Could I find something less expensive which would satisfy the legitimate needs discerned in point 1? (For instance, instead of imitating the typical Mennonite farmer who retires and builds a new ranch-style house at the edge of one's farm or in a nearby town, could I pioneer a new less expensive form of housing for those years?)

3. *Location:* Will I be living among the poor or the affluent? Will the new setting help make my thinking and living more biblical? Will it enable me to engage in the Servant King's mission more effectively?

4. *Value of investment:* Will the advantages of the new (or renovated) housing outweigh the costs?

5. *Inner attitude:* How can I avoid pride and self-righteousness in this decision?

Guidelines on clothing

1. *Need:* Why do I think I need it? For business, to keep up with fashion? To bolster my weak self-image? To celebrate an important occasion? To celebrate the gorgeous beauty and variety that God has scattered everywhere throughout His good creation?

2. *Alternative ways to meet the same need:* Could I make it (or is my time worth more than that?) or buy it at a Thrift Shop instead of Wanamakers? Could I get discarded secondhand clothes from a friend or borrow for the occasion?

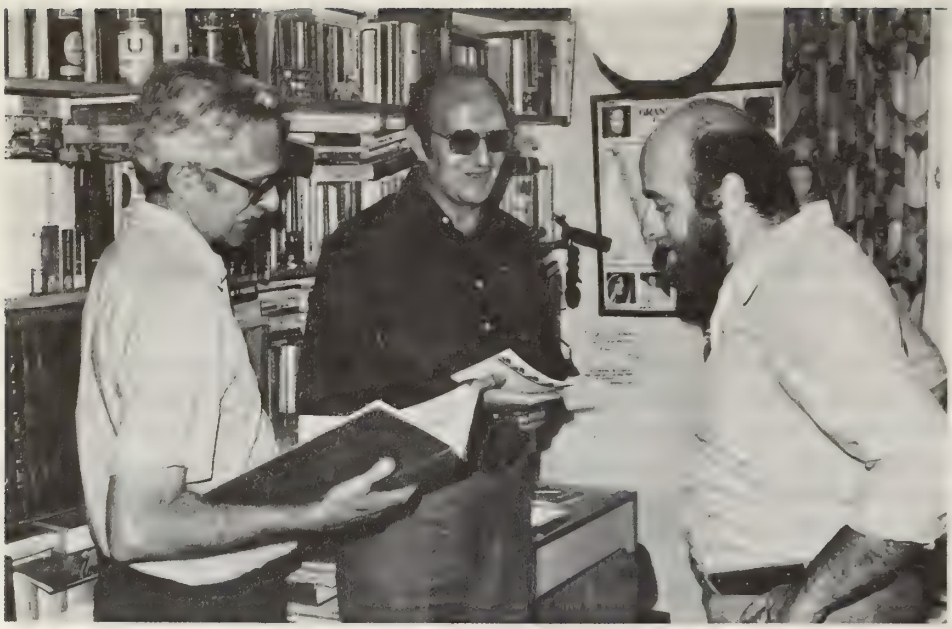
3. *Cost and size of wardrobe:* How many outfits do I need at one time (by whose standards?)? Extra outfits in the closet that are not needed are tying up money that could be used to meet human need. Have I worn out what I have? Is there any reason why I should not wear out no longer fashionable clothing rather than the poor person to whom I could give part of my present wardrobe? Can I buy clothes that will be suitable for a wide variety of occasions and thereby require fewer outfits?

4. *Witness:* Will this purchase encourage other Christians to live the kind of lifestyle God is calling them to live? Will it provide a model for secular society?

5. Do I think I could convince an inner-city person or a poor Third World farmer that my answers to the above questions were valid?

6. *Inner attitude:* How can I avoid pride and self-righteousness in this decision?

These guidelines were presented by Ronald J. Sider at a symposium on "The Emerging Shape of the Eighties" at Laurelville Mennonite Church Center.



Mennonite Board of Missions worker John Driver (left) with two students, members of the emerging Anabaptist-style community of faith and witness in Spain

Community takes shape in Spain

An Anabaptist-style community of faith and witness is taking shape in Spain, according to John and Bonita Driver, workers with Mennonite Board of Missions, Elkhart, Ind.

Based in Madrid and Barcelona since their arrival in Spain in 1977, the Drivers are participating in Mennonite witness in the predominantly Catholic nation at the invitation of the small Spanish Protestant community.

The current MBM involvement in Spain has stemmed from ministry among Spanish migrants in Belgium. The Drivers and their co-worker, John Paul Lederach, work in association with Spanish-speaking Mennonites in Brussels, Belgium, and with Christians in Barcelona.

The decision in Spain to form a community corresponds to the vision of Spanish Mennonites in Belgium, Drivers reported. "In fact, one of the reasons for which we initially came to Spain was to participate with the Spanish-speaking brotherhood in Europe in clarifying and carrying out this vision," they said.

The three MBM workers will be joined next summer by José Luis and Gabriela Suarez from Belgium and Tom and Disa Rutschman from the USA. José Luis is pastor of the Spanish-speaking Mennonite congregation in Brussels. Tom Rutschman, like John Paul Lederach, was a Mennonite Central Committee volunteer in Belgium. Disa Rutschman, formerly of Sweden, was also in Belgium.

Last year it became necessary for the Drivers to vacate their apartment, and through a series of circumstances which they call "providential," they found another apartment within about 100 yards of the apartments of two families with whom they had been sharing their vision of the church and its mission.

Currently, the principal meeting of the new community in Spain is held every Sunday in Barcelona. It includes from six to ten hours of sharing of the week's experiences, thanksgiving and intercession, praise and exhortation, serious Bible study, the "breaking of bread" and a common meal, relaxation, and a decision-making session.

"We generally invite interested persons to our Sunday morning meetings, since we consider these to be evangelistic in an inclusive sense," Drivers reported. "At least one weekday meeting is dedicated to biblical study and a discernment session in which we attempt to understand and move ahead in our commitment to Christ and to one another in our common life and mission."

The Drivers noted that the group is not without its tensions and disagreements on various matters of faith and practice. "One particularly crucial issue in evangelical circles here in Spain is the role of women in the church," they continued.

The group is currently faced with the challenge of finding a place where at least some members of the community can live and witness together. "This is a matter which calls for special concern and prayer," Drivers said.

Along with sharing a believers' church vision, MBM work in Spain aims to contribute to the prophetic role of the Christian community in society in matters of peace, service, and justice, as well as seeking to provide a reconciling channel for discussion among divided Protestant groupings.

The Drivers served previously in Puerto Rico (1951-65) and in Uruguay (1966-74). During an exploratory mission in Spain in 1975, a Protestant leader told them that a Mennonite witness is needed in his country at this time "because of your specific accent which has been missing in Spanish Protestantism."

Congregation forms in Harlan, Kentucky

The Harlan (Ky.) Mennonite Fellowship became a formally organized congregation with the reception of 18 members on Sunday, Jan. 21.

Mennonites first came to Harlan in 1968, when the William Zuercher family moved from North Carolina. In the years following other Mennonites came and went, most of them affiliated with health care services in the community. Eventually, a nucleus of longer-term persons who regarded this Appalachian Mountain community as their home began to meet in a small-group fellowship, but continued to worship on Sundays with local churches. By September 1977, the necessary steps had been taken to organize a house church fellowship. Several months prior to that date, Sunday evening services were held in the local Presbyterian church basement, which included a number of volunteers serving with Mennonite Disaster Service in cleanup and rebuilding operations following a major flood in April, 1977.

In addition to the 18 persons who formalized their membership relationship with the congregation, a number of other persons participate regularly. Including children, attendance numbers about 32. Membership in the fellowship involves participation not only in the weekly worship services, but in small sharing groups which meet during the week.

The church functions without a pastor, but has a three-member worship committee which plans the programs. Through a gift-discernment process, members are called upon to share in the life of the church. At least two retreats are held each year, involving resource persons from the Mennonite Church, whenever possible. The fellowship is a member of the Mennonite Church, and has applied for membership in the General Conference Mennonite Church.

The fellowship participates with other local churches in institutional ministry, summer Bible school, Christian education, community worship and fellowship programs,

and through a Christian Family Services Agency. Those interested in exploring opportunities for service and Christian fellowship in the Applachian area are invited to contact Moderator William R. Zuercher, 604 S. Main St., Harlan, KY 40831.

Christians to share pain in South Africa

On Jan. 20 a group of 25 persons met in Pittsburgh to discuss the current situation in South Africa and possible Christian response. The discussion was led by Timothy Dlamini, a student at the University of Pittsburgh who is from Swaziland, and Motlalepula Chabaku from Johannesburg, South Africa, presently studying at the Lancaster Theological Seminary. The meeting, held at the Pittsburgh Friends Meeting House, was sponsored jointly by the Pittsburgh Mennonite Student Center and the Friends South Africa Committee. Bob Herr, director of the Student Center, served as moderator.

The evening's discussion centered on the problems faced by blacks in white-dominated South Africa, especially Christian blacks as they see oppression carried on by a society which calls itself Christian. Mr. Dlamini spoke of the part played by the African Independent Churches in Southern Africa as they move away from the mission-perpetrated emphasis on heaven where life will be better to a search for justice here and now.

Ms. Chabaku, who is facing the painful decision of returning to South Africa (which may mean considerable hardship), said that as Christians we must follow the example of Christ, a Man who spoke the truth and died for it. She sees herself as one of a diminishing few who are speaking for change without violence in that violent situation.

During the discussion, several participants suggested that South African blacks could take a cue from events in Iran, where strikes and marches have brought changes. However, Ms. Chabaku pointed out that blacks in South Africa have little opportunity to organize such demonstrations.

Participants were challenged to work for change in this country as a way of aiding the struggle for justice in South Africa. We were reminded that it is our affluent lifestyle that perpetuates the economic system which allows multi-national corporations to take advantage of the repressive political system in South Africa, built on cheap black labor.

Ms. Chabaku used the illustration of the body to describe the situation. If something is pricking a toe, the rest of the body bends down to help get rid of the pain. In the same way, if there is pain in the body of Christ, the rest of the body cannot rest until it has done what it could to take away that pain.—Judy Zimmerman Herr

Western Canadians consider Mennonite education

"Is there anything distinctive about Mennonite education?" Faculty members from most of the Mennonite high schools and Bible colleges in Western Canada met to explore this question at a retreat sponsored by the Canadian Association of Mennonite Schools (CAMS). The event took place in early January at the Blackstrap Health Centre, located on the shores of Lake Difenbaker, close to Saskatoon. The following report was submitted by Ruth Vogt.

Chairman Jake Suderman, principal of Rosthern Junior College, outlined the objectives for the retreat at the opening assembly. The meeting was an opportunity for communication between the teachers of the various schools, most of whom were meeting as groups for the first time. It was a chance to talk about the impact that the schools could and should have on the community, and to discuss the possible uniqueness of an Anabaptist approach to education.

The two main resource speakers were David Schroeder, Professor of New Testament and Philosophy at the Canadian Mennonite Bible College, and William Kruger, principal of Rockway School in Kitchener, Ontario. Both speakers have taught for many years in Mennonite schools.

Schroeder spoke to the teachers on the biblical and Anabaptist basis for education. He pointed out that the Anabaptist emphasis on keeping faith and works together puts them out of step with the majority of Christian churches, which have little concern for social ethics. Teachers, he emphasized, must be extremely responsible in the communication of factual knowledge. Not only must they teach facts, but they must always be aware of values, as facts will not be used in a neutral way. In workshop sessions following Schroeder's talk, the teachers from different disciplines explored areas in which ethical teaching entered into their courses; treatment of the Canadian Indian was a subject considered by the history teachers, while problems such as genetic engineering, abortion, pollution, and many others, were discussed.

William Kruger emphasized that the first task of the church-related high schools is to meet the needs of the church from which they receive their mandate. The teachers must covenant with the people who call their institution into being, and be sensitive to their concerns and values. He stressed that the school should be person-centered rather than curriculum-centered, and he suggested many practical ways in which staff could achieve this objective when working with students. Kruger commented on the negative influence of "North American fundamentalism" on our churches—as this movement emphasizes individualism as opposed to covenanting—an Anabaptist distinctive.

The topic of "Competition in Sports" stirred some debate at one evening session. The question was raised as to whether the Anabaptist Christian schools should be emphasizing cooperation rather than competition in sports. The issue was not resolved, but the panel discussion certainly challenged everyone to consider both sides of the question.

Bihari refugees all but forgotten

Two former MCC Bangladesh directors, Paul Myers of New Paris, Ind., and Art DeFehr of Winnipeg, Man., met with U.S. officials in Washington, D.C., on January 10 and 11 to discuss the plight of Biharis in refugee camps in Bangladesh. They visited government and Senate offices and World Bank.



Bihari refugee children: who will take them?

In preparation for such contacts MCC asked DeFehr to study the Bihari situation to identify what was blocking a permanent solution. He visited Bangladesh in October and concluded that the impasse mainly involves governmental policies. Until progress occurs in that area the social, economic, and people-oriented initiatives will have little effect, he said.

DeFehr's report included a historical perspective on the situation. The Biharis originally came to Bangladesh when the British partitioned India in 1947 and formed the Muslim states of West and East Pakistan. Approximately 1.3 million Muslims moved into East Pakistan from India with one million coming from the Urdu-speaking province of Bihar.

In 1971, during a war between East and West Pakistan, some of the Biharis sided with West Pakistan. Victorious East Pakistan became the independent country of Bangladesh in December 1971. Many Biharis, protected by the Indian army, fled to various enclaves within the country to escape being killed or imprisoned.

In many cases the camps were cut off from water, electricity, and food. The International Committee of the Red Cross stepped in to coordinate the relief operation. Some food came from the Bangladeshi government which voluntary and international organizations supplemented. MCC, for example, provided milk and vitamins for 30,000 children per day in 1974 and 1975.

Some hope for a solution came in 1973 when Pakistan agreed to accept some Biharis. Putting a limit on who they would take, they transferred 108,750 but abruptly halted the airlift in mid-1974 with about 25,000 people left who had been cleared to go. The two governments are now working on an agreement for the remainder of the 25,000 who want to go to Pakistan.

A full solution, however, has not come. Little has changed since the 1974 airlift, DeFehr reports. "The nutrition level has improved, security is generally good, the employment situation is much better," he writes. "Yet the population of the camps and their physical condition remains distressingly unchanged."

A major problem is that many camp dwellers hope for settlement in Pakistan, but that government indicates it will not accept more than the cleared 25,000. Obstacles to integration in Bangladesh abound, such as job and housing discrimination, lack of property rights, and the Biharis' insistence to remain Urdu-speaking rather than becoming bilingual.

DeFehr outlines some possible solutions: settling of whether repatriation can or cannot occur in Pakistan, recognizing the Biharis as Bangladeshi citizens, restoring of abandoned property rights, recovering of lost pension funds for the elderly, building of houses, providing education and jobs.

People contacted by Myers and DeFehr agreed that the Bihari problem is no longer in the limelight and they are glad MCC is picking up the concern. Myers asks, "Will the Biharis always be refugees or can something be done?" MCC plans to continue initiating contacts in the coming months.



Eleven join Voluntary Service

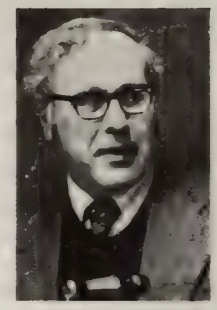
Following a Jan. 15-22 orientation at Mennonite Board of Missions, Elkhart, Ind., 11 new workers left for Voluntary Service assignments in 10 locations in the USA and Canada.

Back row (left to right): Pat Gerig, Albany, Ore., to Indianapolis, Ind.; Annette Schumacher, Orrville, Ohio, to Champaign, Ill.; Walter Schoenhals, Archbold, Ohio, to Stratford, Ont.; Kevin Blosser, Poland, Ohio, to Winston-Salem, N.C.; Gayle Troyer, West Point, Neb., to Inglewood, Calif., and Lynne Wagler, Hartville, Ohio, to Winston-Salem, N.C.

Front row: Jeff Gautsche, Coldwater, Mich., to Downey, Calif.; Vida Beiler, Morgantown, Pa., to Washington, D.C.; Jay Huber, Myerstown, Pa., to Tucson, Ariz.; and Christine Ponce, Middlebury, Ind., to Aurora, Ohio.

Not pictured: Eunice Eby, Belleville, Pa., to London, Ont.

Breckbill gives hopes for Waterloo 79



Willis Breckbill

Willis Breckbill, moderator and chairman of the General Board and pastor at Preston Mennonite Church, Preston, Ontario, addressed a Jan. 3 meeting of all persons on Ontario planning committees for Waterloo 79. He expressed appreciation for the work they have been and will be doing in its planning.

He said he believes we are doing this because we, like Paul in Romans, have a vision, a purpose. He also said that as workers in Waterloo 79 we believe in the Mennonite Church, that what it is doing is of value, and that others can witness God in its work.

Breckbill had three prayers for Waterloo 79. First, that the total Mennonite Church find itself renewed by this meeting of brothers from across North America and that we grow in understanding of who we are and of what our cause and mission and witness is.

Second, that because of our gathering in Waterloo the community there better understand who Mennonites are. He hopes that the people of the region know better our values, our peoplehood, our faith, our concern for local and overseas missions; that they see us as a people with a purpose about the works of God, people in a story being lived out.

Finally, Breckbill prayed that those involved in the planning and operation of Waterloo 79 will not be so engrossed in their work that they will not be able to grow in their own spiritual life and commitment. It is his prayer that they can be encouraged by those who come and mutually go forward.

Waterloo 79 is to be held Aug. 11 to 16 on the campus of the University of Waterloo.

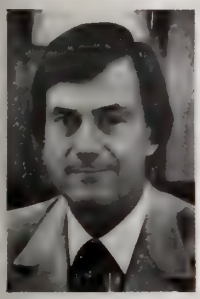
RPF discusses 'peace' in the storm

Illinois' heaviest blizzard of the decade did not dissuade 112 people from trudging to Reba Place Fellowship in Evanston, Ill., on Jan. 13, to join with the members of that church community for a seminar on "The Nuclear Arms Race: Christian Response and Christian Hope."

Jim Wallis of *Sojourners* magazine and Dale Brown from Bethany Seminary were the main speakers for the afternoon and evening sessions planned by the RPF Peace and Social Concerns Committee.

The most significant theme of the seminar was the call for Christians to make their peace witness a positive witness based on the hope of the gospel as demonstrated in a worshiping congregation of believers. "Our first weapon," said Wallis, "in the fight against the principalities and powers that would drive mankind in a suicidal arms race is the weapon of celebrating the life of Christ among us. The witness of our trust in God must be displayed in contrast to the idolatry of placing one's security in weapons of war."

In a response consistent with this challenge, RPF is planning a worship service to be held outside the O'Hare Exposition Center in Rosemont, Ill., on Sun., Feb. 18, the date many arms and weaponry manufacturers plan to begin an "Arms Bazaar" in the Center. The Arms Bazaar will be a trade show of defense systems for Third World buyers.







Orvin Miller
Shirley Yoder
Peter Wiebe

MBE makes appointments

The Mennonite Board of Education has announced the following appointments. Peter B. Wiebe has been appointed to the Goshen Biblical Seminary Board of Overseers. Wiebe, pastor of the Oak Grove Mennonite Church in Smithville, Ohio, will serve a four-year term on the eight-member administrative board.

Born and raised in Plum Coulee, Manitoba, Wiebe received his bachelor of divinity degree from Goshen Biblical Seminary in 1952. He served as pastor of the Yellow Creek Mennonite Church near Goshen until 1959, when he became pastor of the Hesston (Kan.) Mennonite Church. He has been pastor at Oak Grove since 1972.

Shirley E. Yoder of Salem, Ore., and Orvin L. Miller of South Hutchinson, Kan., were appointed to four-year terms on the 11-member Hesston College Board of Overseers.

Orvin Miller is marketing vice-president and a member of the board of directors of the Doskocil Sausage Company in South Hutchinson. An alumnus of Hesston Academy, he has also attended Hutchinson Community Junior College. He was raised in Reno County, Kansas, where he attended Yoder Mennonite Church. Currently he serves as Sunday school superintendent at South Hutchinson Mennonite Church, where he is a member; he has also served on the church council and on the board of elders there.

Shirley Yoder teaches English and journalism at Western Mennonite School. She received a bachelor of arts degree from Eastern Mennonite College in 1966 and the master of education degree from Oregon College of Education in 1977. An alumna of Western, she serves as president of the alumni board and as chairman of the curriculum committee. Yoder is a member at Salem Mennonite Church, where she recently completed a term as secretary of the church council. She has also served on the Pacific Coast Conference Peace and Social Concerns Committee and is currently a member of the conference nominating committee.

Peacemaking and ownership: an unstable couple

"Your ability to be a peacemaker is directly related to your capacity to hold material possessions lightly" said Perry Yoder of Bethel College, North Newton, Kan., as he addressed a group of 30 young people who gathered for the annual College/Career Seminar at Camp Squeah, B.C., during Christmas break.

The two-day seminar, sponsored by MCC Peace and Service Committee, focused on the topic "Biblical Basis for Peacemaking and Its Contemporary Application." Yoder, a Bible professor who grew up seeing Mennonites severely harassed in Oregon's Willamette Valley during World War II, provided the scriptural and experiential background.

"There is a positive correlation between the ideas of ownership/individual rights and conflict," Yoder asserted. "It's much easier to be a pilgrim who works for peace than an owner who does." As he talked, two young boys squabbled quietly over a plastic toy on the rug at his feet.

Yoder related Old Testament history to his theme. "The patriarchs were peace-loving leaders who went to great lengths to avoid conflict," he maintained. "The account of Isaac, who simply moved when the Philistines envied him and the wells were dry (Gen. 26), is comparable to the modern history of Anabaptists who migrated to escape discord."

"But now," he continued, "those Mennonites here in the Fraser River Valley are wealthy landowners. Their affluence is the result of hard work, but also of rapidly increasing land values. In Bible history possession of land was shown to be the turning point between Israel as a peace-loving people and as a warlike nation which had to defend its boundaries.

"This is where we as Christians need each other as we try to take Jesus seriously. You know that it's difficult for a rich person to be saved. Mennonites try to make it as difficult as possible."

Three prominent local Christians gave examples of the contemporary application of the biblical basis for peacemaking, often challenging participants less for what they said than for the divergent subcultures they represented.

Malinda Thorne, a dynamic black woman originally from Chicago, runs God's Rescue Mission and Miracle Center in Vancouver. She shares all that's given her with those in need. "I provide food, clothing, shelter, and love," she exclaimed. "And I don't mean no half-a-sandwich, I mean ribs' n rice!"

John Konrad, a Mennonite who works with the Corrections Branch of the Province of British Columbia, described prisoners as persons rather than as enemies. "God reveals Himself through us. The love of Jesus which we share is always an active verb, not a passive noun. Love expresses forgiveness, not condemnation; a healing concern, not a desire to hurt; care, not neglect; discipline, not disorder; help, not abandonment; and understanding, not judgment."

"If you are robbed, consider offering a conciliatory option to the aggressor. When calling the police is your first thought, that shows where your faith really is," summarized Konrad.

The third regional resource person was Harvey Schroeder, speaker of the British Columbia Legislative Assembly, and also of Mennonite background. "If there were no war, would we have peace?" he asked. "No, the opposite of peace is sin. And Jesus effects peace by eradicating sin."

Between heavy sessions, serendipity ruled. Marg, a Vancouver nurse, talked of her trip through Iran in light of the current struggles there. Helen, who works with the mentally retarded in Lethbridge, discussed theories of education with Peggy, a teacher in a Seattle ghetto school. Debbie, an English instructor for Japanese, spoke of her discomfort with the fact that her students use their English to promote big business. Peter, a Japanese architect trainee visiting from Fresno, chatted with Erna, who had taught for a summer in Japan. Camp assistant Ed and conference-recorder Peggy realized they'd been at the same MCC orientation in '73. Pairs played ping-pong and Mastermind; trios were engaged in rook



The first in Eastern Mennonite College's series of weekend continuing education courses was held Jan. 5-7 in the Discipleship Center on the theme, "Male-Female Relationships." Former EMC Bible professor Willard M. Swartley outlined biblical texts and current thought on the subject and led discussion periods. The 50 participants were equally divided among EMC faculty and students, local community persons, and alumni from a distance.

and Scrabble.

"The peace position goes to the heart of what it means to be Christian," Perry concluded. "It is not peripheral, something to be tacked on the end, for super-Christians. It is part and parcel of the meat of the gospel."—Peggy Kilborn Newcomer, Seattle, Washington

Chinese church founder testifies at Calgary

"Relief or development, which shall it be?" asked Edgar Stoesz at the MCC (Canada) public meeting on Friday evening, Jan. 19, at the First Mennonite Church in Calgary, Alta.

An appreciative audience heard Edgar Stoesz, associate executive secretary for overseas services, Akron, Pa., speak on the topic: "Hoes or Handouts." He compared the two: relief and development. Relief is "do it for," whereas development is "do it with." Relief is aid in an emergency situation; development is assistance in a long-range program with the goal of making the receipient self-supporting.

"Yet the dilemma continues," he said. "Upstream the waters are polluted; downstream are those who fish with nets, capturing all the big fish. We are not blind to the problems, and we must find a way to give the right gift and to give it in the right way. But both, emergency relief and long-range development, are needed."

An audiovisual presentation: "MCC—a Christian Resource Meeting Human Need," by Waldo Neufeld, added considerable interest to the evening's program. Also significant was the short address by Dominic Bao, a Vietnamese citizen living in Calgary.

The musical contributions by the choral group of the South Calgary M. B. Church were much appreciated, as was also the duet by John Pauls and Rudy Wiebe.

Gripping was an impromptu testimony by Stephen Lee, pastor of a Chinese Mennonite church in Vancouver. Stephen became a Christian at an early age, in mainland China. At age 20 he fled his country, swimming for seven hours before he reached Hong Kong. His desire for training as a pastor became possible through contributions from a Mennonite in the USA. When Stephen was informed by the MCC office in Hong Kong that his need had been met, he saw it as a miracle of God's grace. Since that time he has started seven churches, and is now planning to begin a Chinese Mennonite church in Toronto.

Bible study strength of evangelism conference

Over 225 ministers and lay leaders from across Eastern U.S. met at Eastern Mennonite College for the 51st annual Ministers' Week sponsored by the college and seminary Jan. 15-18.

Many participants said program highlights were George R. Brunk III's early morning Bible studies from the synoptic gospels and the six Staley Distinguished Christian Scholar Lectures delivered by Donald R. Jacobs on the theme "The Future Shape of Mission." The larger conference theme was "Refocusing Evangelism."

Jacobs, executive director of Mennonite Christian Leadership Foundation, Landisville, Pa., told the group that mission grows out of a "concern to bring all things together through Jesus Christ. This can happen through the work of the organized church," he said, adding: "Christ is the only One who can bring about world unity."

"Many people are like fast-moving planes with broken compasses—they work at furious speeds but without direction," the speaker noted. "But when God—the Faithful One—comes into our lives, He directs our movement."

In his final lecture, Jacobs warned, "Selfishness is still our worst enemy. We've got to get the cross back into our experience."

A West Virginia pastor commented, "I came wondering what would be offered in terms of refocusing evangelism and I was spiritually fed, inspired, and motivated in pursuing a more 'congregational style' evangelism."

Another pastor said, "I feel I have received a new focus—evangelism is the responsibility of the whole congregation, not just the pastor or an evangelist coming into the congregation for a week or two. As people work together in the unity of the Spirit, evangelism will happen."

Titus Kauffman, minister at the Alden (N.Y.) Mennonite Church, commended the "affirmation of those things right and scriptural in our practice and a willingness to thrust out into other areas new to many congregations" and noted he was particularly pleased to have Bible study be "the first item on each day's agenda."

Nathan Showalter from Salunga, Pa., said, "Only two years removed from the seminary classroom, I am puzzled by the distance I am from these academic ensembles."

Showalter termed Ministers' Week input "sometimes exciting, sometimes dry, but always with a distant disturbing reverberation of irrelevance." He queried, "Was it because the college chapel is too far removed from the meetinghouse? Or because the experts on evangelism are not doing evangelism? Or was it because our efforts to evoke the spirit of the 16th-century Dutch priest sounded hollow and unconvincing to our increasingly multicultural ears?"

John Smucker, pastor of two inner-city churches in Bronx, N.Y., told the group he hopes to apply knowledge acquired from the weeklong meetings to his urban setting. "I really believe we could build fantastic churches in the city if we just have faith that it can happen," he stated.

Norman Derstine, associate director of seminary relations and Ministers' Week coordinator, called this year's program "one of the best ever." Several areas he wants to stress in future programs include more time for small-group processing and offering op-



Henry Swartley (foreground, pastor of Alpha (N.J.) Mennonite Church and David Kniss, next.

tional tracks on the practical aspects of each topic.

Holding Ministers' Week in conjunction with the Staley lectures has proven "beneficial" when the themes are easily integrated, according to Derstine, but it does pre-empt worship services with students during the daily chapel period.

"Even though the basic thrust of Ministers' Week is the program content, many ministers use the time to get a feel for what goes on in a college or seminary setting and also visit with students from their home congregations," Derstine noted, adding: "We constantly need to work on our program model so that Ministers' Week continues to meet the interests of its varied participants."

Life for refugees inside Laos

The Laotians were preparing a celebration as we entered Dong Xang village. The bright blue UNICEF plastic which had roofed the temporary huts for over a year was now being used to construct curtains and a backdrop for a surprisingly elaborate stage protruding awkwardly from the stubble of a newly harvested rice field.

The villagers had a reason to celebrate! Hardly outside the stage's shadow on a threshing floor were two mounds of rice, the first harvest for this cooperative. One mound supported a sign proclaiming the harvest, and on the other waved a Lao flag.

Dong Xang is a cooperative farm and village 12 kilometers from Vientiane, the Lao capital. It was established in 1977 as part of an effort to resettle 2,000 families of unemployed people from Vientiane to the countryside where they could produce food. Most settlers were peasants who were forced from the countryside to Vientiane by American bombing in the 1960s. There they survived on the crumbs of the war-fattened economy.

When the American-sponsored artificial economy collapsed, they lost their source of livelihood and so began looking for a new life. Unexploded bombs littering their fields prevented return to their original homes. Faced with uncertainties and hardships, many decided to flee to Thailand. For those who chose to stay, the Lao government with international assistance sponsored a cooperative resettlement program on unused land in the Vientiane Plain.

Those who fled to Thailand found themselves trapped in the camps with no land, no work, and living on charity with little chance of resettlement in a third country. When they heard the Lao government would welcome their return and give them a chance to support themselves, they accepted the offer and joined the cooperative. While this meant forgetting the unrealistic dreams of an affluent life in the West and accepting instead years of hard work without luxury, it also meant returning to their own culture and heritage. Twenty out of the 86 families in Dong Xang had returned to Laos from Thai refugee camps.

Under the terms of the resettlement project, each family received about one-third acre of land. These private plots, hacked by hand from the jungle, now support houses, well-tended vegetable gardens, and thriving banana groves. In addition, each of the 86 households in the cooperative received two hectares (almost five acres) to farm collectively. Owners keep previously owned tools and buffalo but shared them in communal work. New tools are purchased jointly. Since Mennonite Central Committee contributed $60,000 for pumps and seeds, we went to look at the village a year later.

The main activities of Dong Xang are centered on survival, which in Laos means rice production. During our visit, several workers finished the threshing process while others prepared the fields for a second crop. Fields are worked communally with the harvest divided by a complicated formula based on family size, work time, and difficulty of work performed. However, everyone is assured a minimum of ten kilograms of rice per month. This year Dong Xang produced only 27 tons of rice so the Lao government will supply an additional 20 tons.

The village leaders target self-sufficiency for 1980. They are optimistic that they can achieve that goal if they receive a small water pump to increase double cropping and assistance in clearing an additional 60 hectares of land (148 acres), small price if it will keep even a few people from becoming refugees.

Walking through Dong Xang on this very hot day, we noticed several people lying by their huts wrapped in quilts. Evidently malaria and inadequate nutrition coupled with hard work have taken a toll. To cope with these problems, the villagers have built a small five-sided bamboo dispensary with furnishings consisting of one bamboo cot and a small table on a dirt floor. One medical worker is the chairperson of the village medical problems. A medical committee visits a doctor in Vientiane regularly to learn basic dialogue and prescriptions. When necessary the doctor visits Dong Xang bringing medicines.

While this health care is primitive, it is the beginning of a rural health care system. Before, rural areas were neglected and only the affluent could afford the urban hospitals. Now it is becoming available to all free of charge. A top government priority is to upgrade national health care. Village health committees promote the government's three-point basic hygiene campaign: clean water, clean food, and clean environment. They also promote traditional herbal medicines.

Dong Xang was not always a cooperative. As we walked single file along a dike between rice paddies, Setasinh, a government official who also worked for the former government, explained its background. The heart of the village was a 40-hectare farm formerly belonging to one wealthy man. He farmed the land using seven tractors operated by his less wealthy relatives. When the Pathet Lao assumed control of the government in 1975, these people fled to France, leaving the land vacant. So others were allowed to farm it.

Now instead of one man hiring several workers, 86 families are moving towards self-sufficiency by farming the land themselves. Instead of seven energy-consuming tractors, the people now use 17 water buffaloes. Life is difficult but there is hope for the future. The first rice has been harvested, the children are in school, adults are learning to read and write, and the people are working together under competent organization. They are busy building a future for themselves in their own country.—John and Beulah Hess-Yoder, Vientiane, Laos

AMBS invites potential students

The community of the Associated Mennonite Biblical Seminaries is planning to study the theme "Integration" during the weekend of Feb. 23-25. College juniors, seniors, and graduates interested in exploring the possibility of seminary studies are invited to the campus for this weekend to see the seminary "at work" on a subject of concern to both students and faculty.

Father David Burrell, C.S.C., Chairman of the Theology Department at Notre Dame University, will present the opening address on Friday evening. Margaret Richer, an AMBS student, has also written "a little play" for the occasion.

Three of the AMBS faculty and one student will speak on various aspects of the theme "Integration." John Howard Yoder will discuss the relationship of theological stance with forms and styles of ministry. C. J. Dyck will tackle the question—"Is history an adequate form in which to understand

God's acts or is there a sense in which history does not adequately describe the God movement?" Roelf Kuitse will direct attention to the way culture and race affect one's approach to ministry. And Al Dueck, a professor of psychology now studying theology at AMBS, will look at the issues surrounding integration of the behavioral sciences and theology.

Friday, Feb. 23, regular seminary classes will be open to guests. Information about admissions, housing, finances, curriculum will be available during the day. Individual faculty members will be available for interviews on Friday afternoon. In addition, students will be around to pass on impressions and experiences not easily told in catalogs and official press releases!

Free room and board will be provided to all guests by the seminary. But guests will need to bring their own sleeping bags and to arrange their own travel. A one cent per mile travel subsidy is available to anyone applying for it. College students interested in attending this weekend should write to Ron Flaming.

mennoscope

Reprints will be available of the article "Miller Time for Mennonites?" which appeared in the January 9 issue of *Gospel Herald*. Prices: $15 per 100; $10 for 50; $5 for 25. Send check with order to *Gospel Herald*, 616 Walnut Ave., Scottdale, PA 15683.

Churches and individuals wishing to study world hunger should consider using the book *And He Had Compassion on Them: A Christian and World Hunger*. This eight-lesson study prepared by the Christian Reformed Synods Task Force on World Hunger is penetrating but not unduly abrasive. It draws from some of the better biblical studies on world hunger, as well as on more technical economic materials. The eight lessons could easily be expanded into a 13-lesson alternative Sunday school class. The book costs $1.95 and can be ordered from the Christian Reformed Board of Publications, 2850 Kalamazoo Avenue, S.E., Grand Rapids, MI 49508.

Norma Johnson has been appointed director of personnel development for Mennonite Central Committee. She replaces Herman Bontrager, who became MCC Latin America secretary last summer. Johnson has just completed 5½ years of MCC service in Botswana, where she taught at a teacher training college. Since September 1976, she was involved in an In-Service Teacher Training Project working with primary school teachers in a remote area of Southern Botswana. She had also served with MCC in Kenya from 1969 to 1972.



Norma Johnson

A new edition of the *Mennonite Business and Professional People's Directory* is now available at $12.50 from MIBA, 2000 S. 15th St., Walnut Ct., D4-2, Goshen, IN 46526. The directory lists 7,500 Mennonite and Brethren in Christ business and professional people in the U.S. and Canada. The directory is sponsored by Mennonite Industry and Business Associates, an organization concerned with integrity in business and service to the church.

"Making Peace with Our Heritage" has been chosen as the general theme for the second annual Canadian Mennonite Bible College-sponsored Peace Conference. The conference, to be held on the CMBC campus, Mar. 2-4, is planned for Canadian Mennonite youth of senior high and college age, open to the first 150 who register. There will be a $5.00 registration fee payable upon arrival. Room and board will be provided free of charge (participants are asked to bring sleeping bags.) A small travel subsidy is available upon application. Application forms are available from "Peace It Together," 600 Shaftesbury Blvd., Winnipeg, Man. R3P 0M4.

An editor is needed for the *Mennonite Reporter* to begin on August 1, 1979. Apply with complete résumé by March 30 to: Ruby Weber, Secretary-Treasurer, Mennonite Publishing Service, Conrad Grebel College, Waterloo, Ontario N2L 3G6.

Goshen College is seeking an Associate Director of Student Finance. Applicants should have either a degree in business administration with counseling skills or a degree in counseling with business skills. The assignment is to begin on Feb. 15. Contact Norman Kauffmann, Dean of Student Development, Goshen College, Goshen, IN 46526.

Houseparents needed: to work with small group of youth while developing helping skills and working with other helping professionals. Contact Ted Larrison, Youth Village Group Homes, 1711 Prairie, Elkhart, IN 46514, (219) 295-6754.

Leadership training classes have begun for about 30 Brazilian Mennonites in the northern state of Para, reported Robert and Fran Gerber, workers with Mennonite Board of Missions, Elkhart, Ind. Gerbers, who served previously in Brazil (1968-74), returned to that country last year to direct a leadership training effort. They have been plagued with visa problems, however, and their future in Brazil is uncertain. Tourist visas, which they had been using on a temporary basis, expired on Jan. 9, but the Gerbers are permitted to stay in Brazil as long as their requests for long-term visas are being processed.

Rosemary E. Wiebe of Hillsboro, Kan., has been appointed to the staff of London Mennonite Centre by Mennonite Board of Missions, Elkhart, Ind. A 1971 graduate of Goshen (Ind.) College, Rose was a teacher, secretary, and most recently a graduate student in library science at Emporia (Kan.) State University before her MBM assignment.

A short course at Goshen College, "Nutritional Building Blocks for Children," will run Feb. 10 and 17 from 10:00 a.m. to 2:45 p.m. and Feb. 13 from 7:00 to 9:30 p.m. The teachers are Kathryn Aschliman, associate professor of education at Goshen College, and Rosa Stone, assistant professor of home economics and psychology.

A building project is underway near San José, Costa Rica. The Guadalupe Church is building an addition to their church facility. This project is being done by the local Costa Rican church. But Rosedale Mennonite Missions is urging volunteers to travel to Costa Rica to help with the building. Carpentry and electrical skills will be needed during the months of March, April, and May. For further information contact Harold Miller at Rosedale Mennonite Missions, 9920 Rosedale MC Road, Irwin, OH 43029. Phone: (614) 857-1656.

Three new Indian Mennonite pastors were ordained on Dec. 31 in Dhamtari, India. "People were united, and the Spirit of the Lord was present," reported Jonathan G. Yoder, a short-term Mennonite Board of Missions worker who is developing a plan for rebuilding Dhamtari Christian Hospital. Receiving ordination were Joseph Bhelwa, G. C. Paul, and K. Jiwanlal. Bhelwa is the first second-generation pastor in the Dhamtari-based Mennonite Church in India.

Nine volunteers joined Mennonite Disaster Service (MDS) for the Jan. 3-6 orientation in Lexington, Ky. Lexington is located approximately at the center of the widespread flood areas in Kentucky. The orientation was cosponsored with the Kentucky Inter-Church Disaster Recovery Program, whose headquarters are in Lexington. This recent flooding is the fourth in five years in which MDS and Kentucky Inter-Church have cooperated. Eight Mennonite conferences were represented in the group of nine, and participants ranged in age from 18 to 60.

Ralph Buckwalter, a Mennonite Board of Missions, Elkhart, Ind., worker on health leave in the USA since mid-December, was a patient at the University of Southern California Medical Center Jan. 15-18 for

chemotherapy and surgical removal of nodules on the exterior of his body. Ralph's illness has been diagnosed as melanoma. He and his wife, Genevieve, will return to Japan on January 24, earlier than estimated several weeks ago. Ralph will receive chemotherapy every three weeks in a hospital near Buckwalters' town of Furano on the island of Hokkaido.



Henry and Helga Dueck

Henry Dueck, pastor of the Leamington (Ont.) United Mennonite Church, will spend three months teaching at the Bienenberg Bible School, Liestal, Switzerland. He and his wife, Helga, will be sponsored by Mennonite Central Committee. Because of a serious shortage of teachers at the school, the Board requested MCC to supply an instructor from Jan. 29 to Apr. 27. Courses he will teach include Bible, Old Testament, and Introduction to Theology.

"Blossoms, Beans, and Super Flour: Food for Nepal" is a new Mennonite Board of Missions Caring Project designed for children's Sunday school classes. In Nepal babies sometimes die from malnutrition. Miriam Krantz, Mennonite nutritionist in Nepal, helps mothers learn about foods that are easy to obtain and prepare so they can give their children well-balanced diets and keep them healthy. Caring Project 3 will help raise money to keep Miriam at work in Nepal. Materials include a teachers' guide/poster and individual children's take-home leaflets. To order, write Caring Projects, Box 370, Elkhart, IN 46515.

Brownsville, Tex., Voluntary Service workers Randy Coblentz and Bruce Kuhns were recently featured in an article in the Brownsville *Mid-Week Shopper*. The two VSers have been assisting the Community Development Corporation of Brownsville, which is working to make indoor plumbing available to many low-income residents of the city. The new bathrooms and kitchens are given either on a grant or loan basis according to income. "I prayed," said one happy recipient of a new indoor bathroom, "and it was a gift from God . . . and these people." VS in Brownsville is a project of Iglesia del Cordero Menonita and Mennonite Board of Missions. Randy is from Hartville, Ohio; Bruce, from La Junta, Colo.

Bethel Mennonite Church, Gettysburg, Pa., will observe its 40th anniversary and homecoming celebration May 26 and 27. The congregation's first Sunday school was held on May 28, 1939, at Mummasburg, with ten members present. Current membership is 131.

The Avon Mennonite Church of Stratford, Ont., is the second congregation to contribute to the Mennonite Publishing House warehouse-loading dock building fund. The 48-member congregation gave more than $9.00 per member.

Special meetings: Roy D. Kiser, Stuarts Draft, Va., at Lititz, Pa., Feb. 18-25.

New members by baptism: Fifteen by baptism and four by confession of faith at Mountain View, Lyndhurst, Va.; three by baptism and one by confession of faith at Hartville, Ohio.

readers say

In response to Kathy Mow's comments on keeping Christmas (Readers Say, Jan. 9), I too realize it was a heathen day of honor to the sun. But Romans 14:5, 6a has answered my question on it. "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it to the Lord; and he that regardeth not the day, to the Lord he doth not regard it."

I feel it is not how heathen people in the past related to Dec. 25th that should influence us, but how we respond to it. If we had no day to celebrate Christ's birth we as a Christian church would lose a day of thanksgiving and joy for God's most precious gift. Just as communion and foot washing, it should be a daily experience, but a day set aside makes it more meaningful.

We Christians are in the world, but not of the world. The names and emphasis of the world should not influence us, but how our hearts respond to our Creator and Savior during each day gives it its true meaning even as meat offered to idols didn't destroy the quality of the meat itself.—**Gladys Fenner, Burton, Mich.**

° ° °

I appreciated especially two articles in the January 23 issue—Abe Schmitt's concerning "a good death." Yes, I too at the prime of life have taken a good long look at the end of it all, faced it squarely—then reordered my priority. I am living a meaningful though not "easy" life. I understand what he's saying on the potential value of suffering.

The other article I appreciated was Ralph Lebold's on leadership and education where he warns against absolutizing and "locking ourselves into dogmas, doctrines, and rigid prescribed practices." This so often gets us into playing the "right-wrong", "win-lose" games instead of really relating to persons. To me, Christianity is relational, and people *are* important. He says also, "Intergenerational experiences are a must." The church is one of the few organizations involving entire families and we need to utilize this fact in our programs. That would be a real ministry to families.

Thanks for a helpful and thought-provoking issue.—**Elsie Miller, Presbyterian School of Christian Education, Richmond, Va.**

° ° °

Thank you for the article in the Jan. 9 issue which explained the problems of Bir Zeit University on the occupied West Bank of the Jordan (p. 24). Since I became acquainted with some Palestinian Christians several years ago I have had a growing interest in following news stories about their welfare both inside and out of Israel.

I hope you will continue to run such news items because they help me to read the Palestinian news in the secular press with more than a passing interest. Incidentally, another reason for writing is that one Palestinian friend told me, in answer to a question, that the best thing I could do to help would be to write letters to the editors of our church papers! So, I write. **Stanley Liechty, Goshen, Ind.**

° ° °

Having read and reread the article "Miller Time for Mennonites?" by Willard Krabill in Jan. 9 issue, I would like to commend the author for his frankness and clearness. Only on Canada's side of the line, it would be "Molsons."

Looking back a few years, we always had temperance lessons about every quarter in our Sunday school lessons. Now we never see them. Is this a signal that we are slipping in this present generation?

In Galatians 5:21 we have drunkenness and carousing mentioned in works of the flesh. Self-control or temperance is mentioned as one of the fruits of the Spirit (verse 23). This tells me that to walk in the Spirit is to refrain from using alcohol.

One more thing that comes to mind is the lack of Christian stewardship in using alcohol. We pay huge sums to obtain alcohol. Isn't that a sobering thought when we hear of mission boards being in the red? Is it because we spend foolishly on alcohol and then rob God of His tithes and offerings? Also, we could do more through Mennonite Central Committee to help the millions of starving in the world.—**Stewart Witmer, Cambridge, Ont.**

° ° °

I applaud the Willard Krabill article "Miller Time for Mennonites?" in the January 9 issue! I note with a great deal of concern the increasing acceptance within our circles of the controlled and moderate use of alcohol for social purposes. I believe that a position of total abstinence is still a possibility in our time and that it is much more consistent with our views of the sanctity of life and of stewardship than is the compromise position of moderate use.

Thank you for the reinforcement which the Krabill article represents. I appeal to the church to give higher priority to helping our people grapple with the alcohol question.—**Ernest M. Hess, Lancaster, Pa.**

births

"Children are an heritage of the Lord" (Ps. 127:3)

Amstutz, Herb and Ruth (Clark), Dalton, Ohio, fourth child, second son, Brandon Louis, Jan. 1, 1979.

Bender, Robert and Gladys (Shantz), Waterloo, Ont., first child, Alissa Jane, Jan. 10, 1979.

Birky, Curt and Debbie (Yoder), Hopedale, Ill., first daughter, Emily Renee, Dec. 23, 1978.

Boshart, Richard and Glenna (Johnson), Shedd, Ore., second son, Todd J., Nov. 2, 1978.

Byler, Seth and Lois (Hoover), New Castle, Pa., second daughter, Leisa Marie, Dec. 28, 1978.

Christophel, Joe and Esther (Martin), Bristol, Ind., third child, second daughter, Tina Marie, Dec. 26, 1978. (First daughter deceased.)

Eichorn, Lewis and Linda (Rupp), Sturgis, Mich., first child, Elizabeth Marie, Jan. 14, 1979.

Falb, Dean and Janice (Nussbaum), Mt. Vernon, Ohio, first child, Matthew Dean, Nov. 10, 1978.

Gerber, Norman and Kathy (Moomaw), Wooster, Ohio, third child, first daughter, Mindy Kay,

Dec. 13, 1978.

Gerhart, Lester S. and Marlene (High), Lititz, Pa., second child, first son, Lester S., Jr., Dec. 11, 1978.

Grainger, Jim and Norma (Gingerich), Zurich, Ont., third child, second son, Brent Michael, Jan. 10, 1979.

Histand, David and Nancy (Moyer), Perkasie, Pa., first child, Brian David, Jan. 10, 1979.

Hofstetter, Wesley and Sandra (Hershberger), Dalton, Ohio, second son, Bryan Andrew, Oct. 16, 1978.

Keech, Larry and Kathy (Nyce), Sarasota, Fla., second son, Kim Michael, Jan. 3, 1979.

Lehman, Larry and Lora (Orr), Dalton, Ohio, first child, Leslie Jean, Oct. 14, 1978.

Oswald, Dan and La Rene (Lawson), Pilger, Neb., first child, Daniel Lee, Dec. 1, 1978.

Ozor, Vince Chibu and E. Chima (Nwobi), Ann Arbor, Mich., first child, Chidimma Norma, Sept. 22, 1978.

Shetler, George and Sally (Zook), Kalkaska, Mich., fourth child, second daughter, Annie Marie, Jan. 9, 1979.

Stalter, Jim and Chlo Ann (Slaubaugh), Goshen, Ind., first child, Brian James, Dec. 19, 1978.

Stauffer, Milo and Bonnie (Rodgers), Tofield, Alta., first child, Scott David, Jan. 7, 1979.

Steiner, Dick and Wanda (Gingerich), Orrville, Ohio, third child, second daughter, Lora Lee, Dec. 10, 1978.

Steinman, Irvin and Marilyn (Jantzi), Dashwood, Ont., third child, first daughter, Holly Susan, Dec. 21, 1978.

Telenko, Ron and Joyce (Godshall), Boswell, Pa., second daughter, Holly Renae, Jan. 5, 1979.

Toman, Fred and Elsie (Bushman), Guernsey, Sask., first child, Cheri Leanne, Jan. 8, 1978.

Wagler, Norm and Thersa (Walls), Hartville, Ohio, first child, Ryan Scott, Jan. 9, 1979.

Wenger, Nelson and Alma (Becker), Manheim, Pa., third son, Neil Todd, Oct. 4, 1978.

Yoder, Paul and Rhoda (Miller), Hartville, Ohio, second son, Jason P., Dec. 19, 1978.

Zuercher, David and Elsie (Hochstetler), Orrville, Ohio, third child, second daughter, Tiffany Dawn, Dec. 12, 1978.

marriages

"They shall be one flesh" (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Bedsole—Nofziger.—Steven Bedsole, Wauseon, Ohio, Catholic Church, and Ann L. Nofziger, Archbold, Ohio, Pine Grove cong., by Walter Stuckey, Nov. 25, 1978.

Gingerich—Eash.—Jim Gingerich, Middlebury, Ind., and Christina Eash, Bristol, Ind., both of Bonneyville Mennonite Chapel, by Ted Eash, Dec. 30, 1978.

Kolb—Detweiler.—David R. Kolb, Spring City, Pa., First Mennonite cong., and Leona K. Detweiler, Boyertown, Pa., Boyertown cong., by Alvin F. Derstine, Nov. 11, 1978.

Kolb—Cassel.—Paul A. Kolb, Spring City, Pa., Boyertown cong., and Elizabeth A. Cassel, Souderton, Pa., Line Lexington cong., by Alvin F. Detweiler, Nov. 25, 1978.

Kolb—Souder.—Philip A. Kolb, Spring City, Pa., and Elizabeth L. Souder, Skippack, both of Boyertown cong., by Alvin F. Detweiler, Jan. 1, 1979.

Mayberry — Moyer. — Richard B. Mayberry, Jr., and Susan L. Moyer, both of Telford, Pa., Towamencin cong., by Harold M. Fly, Jan. 7, 1979.

Thomas—Frey.—Jake Nelson Thomas, Willow Street, Pa., New Danville cong., and Sandra Joan Frey, Willow Street, Pa., Willow Street cong., by David N. Thomas, Dec. 31, 1978.

White—Lovins.—Terry White and Deborah Lovins, both of Fort Wayne, Ind., Central cong., by Wayne Goldsmith, Dec. 30, 1978.

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Alderfer, Jacob A., son of Rein A. and Susan (Alderfer), Alderfer, was born in Mainland, Pa., Dec. 3, 1905; died of cancer at his home in Harleysville, Pa., Jan. 8, 1979; aged 73 y. On Apr. 21, 1928, he was married to Edna Hunsberger, who survives. Also surviving are 5 sons (Stanley H., Earl H., Lester H., Alvin H., and J. Rein H.), 2 daughters (Gladys H.—Mrs. Harlan Moyer, and Darlene—Mrs. Jacob Clemmer), 21 grandchildren, 4 great-grandchildren, his mother, 5 brothers (Ralph A., Allen A., Abram A., Sanford A., and Harold A.), and 2 sisters (Caroline A., and Naomi—Mrs. George Moyer). He was a member of Salford Mennonite Church, where funeral services were held on Jan. 10, in charge of Willis Miller, John Ruth, and Loren Swartzendruber; interment in Salford Mennonite Cemetery.

Augsburger, Louise E., daughter of Henry and Katie (Good) Horsch, was born at Gilmore City, Iowa, Nov. 24, 1897; died at Eureka, Ill., Jan. 3, 1979; aged 81 y. On Nov. 18, 1918, she was married to Allen Augsburger, who died in 1927. Surviving are one brother (Ervin Horsch), and 4 sisters (Mrs. Lavina Schertz, Mrs. Clara Zehr, Katie—Mrs. Art Kennell, and Elsie—Mrs. Dorance Birky). She was a member of Cazenovia Mennonite Church, where funeral services were held on Jan. 5, in charge of Val Swartzendruber and Robert Harnish; interment at Hopedale Cemetery.

Clark, Jewel Lorraine, was born at Conway, Kan., Nov. 20, 1892; died at Mennonite Friendship Manor, South Hutchinson, Kan., Jan. 13, 1979; aged 86 y. On Mar. 26, 1916, she was married to Arthur L. Clark, who died on Oct. 15, 1974. Surviving are one son (Wayne), 2 daughters (Marguerite—Mrs. Robert Misner, and Maurine—Mrs. Dale Zwickl), 7 grandchildren, and 6 great-grandchildren. She was a member of Yoder Mennonite Church, where memorial services were held on Jan. 16, in charge of John Landis and Edward Yutzy; interment in Laurel Cemetery.

Coblentz, Marsha Jane, daughter of David and Ruth (Schwartz) Coblentz, Woodburn, Ind., was born on July 11, 1962; died at Lutheran Hospital, Fort Wayne, Ind., from injuries received in an automobile accident, Dec. 11, 1978; aged 16 y. Surviving are her parents, one brother (Dwight), 2 sisters (Debbie and Sherry), and grandparents (Mr. and Mrs. Mose Coblentz and Mr. and Mrs. Peter Schwartz). She was preceded in death by one brother and one sister. Funeral services were held at Central Mennonite Church, Dec. 14, in charge of Wayne Goldsmith and Don Delagrange; interment in Findley, Mich.

Cressman, Elizabeth, daughter of Abraham and Sussanah (Bergey) Swartz, was born at Mannheim, Ont.; died at Fairview Mennonite Home, Jan. 12, 1979; aged 82 y. She was married to Clifford D. Cressman. Surviving are one brother (Wellington Swartz) and one sister (Susie—Mrs. Milton Weber). She was preceded in death by 2 brothers in infancy and 3 sisters (Mrs. Jemima Witmer, Mrs. Priscilla Shantz, and Mrs. Minerva Koch). She was a member of First Mennonite Church, Kitchener, where funeral services were held on Jan. 15, in charge of Glenn Brubacher and James Reusser; interment in First Mennonite Cemetery.

Detwiler, Katie, daughter of Abraham L. and Katie (Bower) Alderfer, was born in Towamencin Twp., Pa., Jan. 27, 1899; died at Grand View Hospital, Sellersville, Pa.; aged 79 y. In Sept. 1920, she was married to Norman H. Detwiler, who survives. Surviving also are one brother and 2 sisters. She was preceded in death by one daughter (Doris) and one brother. She was a member of Towamencin Mennonite Church, where funeral services were held on Jan. 13, in charge of Harold Fly and Ellis Mack; interment in church cemetery.

Jerrell, Mabel F., daughter of Harry and Naomi (Wissler) Miller, was born in Bird in Hand, Pa., Aug. 31, 1892; died at Manheim, Pa., Jan. 13, 1979; aged 86 y. She was married to Franklin J. Brooks, who died in 1924. In 1932 she was married to John P. Jerrell, who died in 1970. Surviving are 2 sons (Harry Brooks and John Paul Jerrell), one daughter (Anna Mary—Mrs. Charles Showalter), 4 grandchildren, 2 great-grandchildren, and one sister (Mrs. Mary Brooks). She was preceded in death by one son (James F. Brooks). She was a member of East Chestnut Street Mennonite Church. Funeral services were held at Young Funeral Home, Lancaster, Pa., Jan 16, in charge of James R. Hess; interment in Mellinger Mennonite Cemetery.

Hailey, Joseph F., son of John and Laura (Bowers) Hailey, was born at Stuarts Draft, Va., Aug. 4, 1891; died at King's Daughters' Hospital, Staunton, Va., Dec. 16, 1978; aged 87 y. On Dec. 3, 1932, he was married to Bessie Brydge, who survives. Also surviving is one son (John E.) and 3 grandchildren. Funeral services were held at Lynside Mennonite Church, Dec. 19, in charge of Herman E. Ropp and Harold Eshelman; interment in Riverview Cemetery, Waynesboro, Va.

Huddle, Clara, daughter of Jacob E. and Jennie A. (Kitch) Strickler, was born near Hickorytown, South Middletown Twp., Oct. 20, 1900; died at Osteopathic Hospital, Lancaster, Pa., Dec. 28, 1978; aged 78 y. On Aug. 14, 1926, she was married to Paul T. Huddle, who died on Aug. 16, 1978. Surviving are one son (Wilmer S. Huddle), one daughter (Lois—Mrs. Lester J. Hostetler), 8 grandchildren, and twin great-granddaughters. She was a member of Lititz Mennonite Church. Funeral services were held at Landis Homes, Lititz, Dec. 30, in charge of Melvin Lauver and Edgar Denlinger; interment in Mt. Zion Cemetery, Cumberland Co., Pa.

Long, G. Maurice, son of J. M. and Jennie (Yoder) Long, was born at Nappanee, Ind., Sept. 1, 1903; died of cancer at Elkhart, Ind., Dec. 25, 1978; aged 75 y. On Dec. 21, 1924, he was married to Mabel Bechtel, who survives. Also surviving are 2 daughters (Mary Alice—Mrs. Paul Lehman, and Mrs. Sharon Baker), one son (Kenneth), 9 grandchildren, one brother (Raymond), and one sister (Helen—Mrs. Jess Delcamp). He was ordained to the ministry on Dec. 5, 1954, and served at Osceola and at Faith Mission in Elkhart. He was a member of Osceola Mennonite Church. Funeral services were held at Belmont Church, Dec. 29, in charge of Russell Krabill, Clarence Yutzy, and Harold Kreider; interment in Violett Cemetery, Goshen.

Moyer, Mamie M., daughter of Frank and Annie (Moyer) Heckler, was born in Lower Salford Twp., Pa., Oct. 10, 1894; died at Grand View Hospital, Sellersville, Pa., Dec. 19, 1978; aged 84 y. On Apr. 15, 1916, she was married to Abram Moyer, Sr., who preceded her in death. Surviving are 5 sons (Walter, Abram, Arthur, Paul, and Laverne), 4 daughters (Dorothy—Mrs. Paul Mininger, Ruth—Mrs. Frank Greaser, Mary—Mrs. Gerald Souder, and Elizabeth—Mrs. Dennis Goshow). She was a member of Towamencin Mennonite Church, where funeral services were held on Dec. 23, in charge of Harold M. Fly; interment in adjoining cemetery.

Cover by Vernon Sigl; p. 99 by David Hiebert; p. 111 by Erica Thiessen; p. 114, 115 by Jim Bishop; p. 116 by Jim King.

calendar

Interdenominational Youth Convention, Eastern Mennonite College, Apr. 20-22

EMC Homecoming weekend, Eastern Mennonite College, Harrisonburg, Va., Apr. 27-29

Mennonite General Assembly, Waterloo, Ont., Aug. 11-16.

items and comments

U.S. Surgeon General warns dangers of cigarette smoking

A new report on the dangers of cigarette smoking by the surgeon general of the United States expressed concern with the sharp increase in recent years of young smokers and women who smoke. "Among the age-group 13-19, there are now 6 million regular smokers. One hundred thousand children under 13 are regular smokers," according to the 1,200-page report of Dr. Julius B. Richmond. He described cigarette smoking as the "largest preventable cause of death in the United States." The report stated that "lung cancer has increased fivefold among women since 1955" and "the percentage of girls aged 12 to 24 who smoke has increased eightfold since 1968."

Dr. Richmond's report reiterates warnings against smoking first made in 1964 by the then Surgeon General Luther Terry, whose statement was based on 6,000 scientific papers. The new report presents additional information underscoring the earlier warnings, based on the findings of some 30,000 research papers. The new report warned that the death rate for smokers was two thirds higher than for nonsmokers among both men and women, and that new reserach ties smoking more closely to cancer and heart diseases.

Women smokers were also warned that if they smoke during pregnancy, they face the possibility of "creating long-term, irreversible effects on their babies." "Smoking accounts for an estimated $5 billion to $8 billion in health care expenses," the report stated. "No person, given these staggering costs, can reasonably conclude that smoking is simply a private concern; it is demonstrably a public health problem also."

Jewish agency supports Christian fired for not joining labor union

The American Jewish Congress has filed a "friend-of-the-court brief" on behalf of a California man who lost his job when he refused to join a union because of his religious convictions. The case, now before the U.S. Court of Appeals for the Ninth Circuit in San Francisco, involves Kenneth R. Yott, 20, a member of a sect called The Church Which Is Christ's Body.

He was dismissed by North American Rockwell, an aerospace firm in El Seguado, Calif., after he refused to join the United Automobile, Aerospace & Agricultural Implement Workers of America (Local Union 887). Under a collective bargaining agreement between Rockwell and the union, all employees in the bargaining unit were required to join or pay dues to the union.

Baptist on U.S.-China relations: no invitation for missionaries

A Southern Baptist Foreign Mission Board leader has noted that normalization of U.S. diplomatic relations with the People's Republic of China does not portend an invitation to missionary efforts by Western churches. However, Baker J. Cauthen said, "We would certainly welcome it if they did." China was, in 1846, the Southern Baptists' first foreign mission field. SBC missionaries left the country in 1951 after the communist takeover.

The Board now has 107 missionaries in Taiwan. LeRoy B. Hogue, chairman of the Southern Baptist missionary organization in Taiwan, telephoned the Board to report that, despite reports of hostility in Taiwan to Americans, his people had "absolutely no unpleasant experiences" following announcement of the new status between the U.S. and the Taiwanese.

Depression, not joy, often found in pastors' families at Christmas

The Christmas holidays often can be a difficult time of year for almost anyone, but for a pastor and his family the holidays can be the crisis point. The pastor takes the brunt of his congregation's cries for help, since Christmas is for many a sad or a depressing time of year, and for the family of the pastor, who is often missing or constantly on the phone, resentment runs high, according to David M. Moss, an Episcopal priest and trained psychologist.

He says the stress of the period from Thanksgiving to New Year's Day is a major contributor to divorce and rebellion by children in clergy families. Additionally, he noted, it is a contributor to many pastors' decisions to leave the ministry.

TV ads designed for children rated nutritionally unsound

More than half of all television commercials directed at children are for food products which are rated nutritionally unsound by a U.S. Senate panel. According to a study commissioned by Action for Children's Television, nearly 60 percent of the ads were for products which conflict with one or more of the "dietary goals for the United States" established by the Senate Select Committee on Nutrition and Human Needs.

The study, conducted by Boston University's Dr. Earle Barcus and Ms. Lucille McLaughlin, was submitted as part of the children's television advocacy group's comments on the Federal Trade Commission's controversial proposed restrictions of children's television advertising.

Among Dr. Barcus's findings from a survey of 33 hours of television:

—Sugared cereals, candy bars, packaged candies, cakes, and cookies accounted for more than half of all food product commercials aimed at children.

—Candies and other sweets are never shown being consumed at mealtime, but are usually eaten as a between-meal snack.

—Commercials rarely provide specific production information.

—Fruits, fruit juices, vegetables, meats, breads, and dairy products never comprised more than 3 percent of all food ads shown.

Ms. McLaughlin's analysis of the commercials found that while the dietary goals suggest that Americans should "decrease consumption of refined and other processed sugars and food high in such sugars," all but 10 percent of the foods ads directed at children "promote the use of sugary products."

Idi Amin says exiles welcome to come home

Uganda's President Idi Amin Dada has offered "amnesty" to Ugandan exiles, according to a Uganda radio report monitored in Nairobi, Kenya. The state-controlled radio said Field Marshall Amin had made his offer to exiles on Dec. 28 in a New Year's speech to top ministers and officials. "They are all welcome to come home," the Ugandan dictator was quoted as saying. The broadcast said he ordered his ministers to find jobs for the exiles in government departments, observing, "Many of them are highly qualified."

Since the unpredictable Gen. Amin came to power in a military coup in 1971, it has been estimated that at least 15,000 Ugandans have fled the country.

Methodist official sees new houses in Colombia

A two-bedroom cement house costing $400, which can be put up in one day, offers the key to a more human life for thousands of low-income families in Colombia, according to J. Harry Haines, director of the United Methodist Committee of Relief. But Dr. Haines emphasized that the development project, known as Servivienda (House Service), also offers a comprehensive program of social, economic, and spiritual training. "Its efforts at consciousness-raising may be as important as its houses," he explained.

"I've seen nothing comparable," said the Methodist official who has personally visited development projects in 60 countries in Asia, Africa, and Latin America. Dr. Haines recently was elected chairman of the Church World Services, the relief and development agency of the National Council of Services. Servivienda has seven factories in Colombia producing 22 prefabricated houses a day for slum dwellers. All parts are delivered on a flat-bed truck and can be assembled in one day.

90200 51C
MENNONITE BIBLICAL SE
3003 BENHAM AVE
ELKHART IN 46514

On accomplishing something different from what you set out to do

Three articles in this issue grow out of a symposium on the emerging shape of the eighties. As I wrote in a report of the symposium (*G.H.*, Sept. 12, 1978) none of the participants felt free to speak clearly on what the shape of the eighties is likely to be. Anticipating the future is a perilous undertaking, for prophecy is the gift of only a few.

We generally seek to predict the future by reading the past and the present and they may or may not be reliable indicators. In retrospect many things become clear that viewed from the other side are extremely fuzzy.

Perhaps we should beware of too great a concern for what the future holds as this may lead us to idle speculations. The warning of Acts 1:7 seems appropriate: "It is not for you to know times or seasons which the Father has fixed by his own authority." Rather we should seek the fullness of the Spirit and be witnesses for Jesus ". . . to the end of the earth" (1:8). Even this may lead to results not anticipated.

For example, the Shakers were an 18th-century religious group who emerged from the English Quakers, and in 1774 a handful of them led by Sister Ann migrated to North America. They had modest growth into the 19th century and at one time there were 6,000 in their colonies, although they forbade marriage and so their membership was necessarily all drawn from outside the group. From this peak of 6,000 they declined to 1,000 in 1905 and today there are few if any left. Yet they made a mark on the history and culture of the U.S. beyond what their small numbers would suggest. What was their mark?

According to *Colliers Encyclopedia*, vol. 20, p. 632, "The Shakers are noted for their neat, well-planned and peaceful villages; their pure architecture and fine craftsmanship; their distinctive songs, dances and rituals; their progressive practices in agriculture and the mechanical arts; and their concern for social betterment." All of these are commendable accomplishments, but I think not exactly what the Shakers originally set out to do. Their emphases were rather on "celibacy, confession of sin, community of goods, equality of the sexes, and separation from the world" (p. 631). Yet by 1874, according to *Britannica*, they owned 100,000 acres of land. Having set out to become holy, they ended up being prosperous. Is this the inevitable result of seeking after God?

Given the circumstances of the Shakers, it was certainly not surprising. They entered a developing country with abundant natural resources and a government which largely ignored them. People who joined the Shakers were well motivated and they as a group had a firm discipline. Though they prayed and sang and "shook" a lot, there was still time for careful work. In fact some of their work is so well done that I have heard a current price as high as $30,000 for one piece of rare Shaker furniture.

Perhaps what the Shakers needed was Jesse Jackson on their board to give them some new ideas on what to do with their money. It is not that they were stingy or closed to outsiders. Anyone was welcome to join by meeting the requirement of celibacy, community, and devotion to Christ. A Shaker member interviewed for a documentary film on them recalled that some novitiates seemed quite interested in the Shaker faith through the fall and winter, but by spring had other ideas. "We called them 'bread and butter Shakers.' "

On further reflection, we need not mourn the passing of the Shakers. Their 19th-century noninvolved style would scarcely do today when the problems of the world press in and cry for solution. Furthermore, they being dead, or nearly so, still speak to those who can hear. In a day when indulgence is running wild, their celibacy reminds us that sex and marriage, though gifts of God, are not the ultimate expressions of human creativity. Above these is devotion to God.

In a world that stresses individualism, their pattern of group discipline illustrates the principle that some things are accomplished through cooperation and submission that will not be done otherwise. In a time of shoddy workmanship, they have left behind goods that set a standard of excellence. Their solution to the war between the sexes was equality for all.

The spirit of the Shakers lives on in other groups which have arisen to stress radical obedience to Christ along with witness and service to the world. The Shakers' example and spirit can also instruct us who have a tradition older than theirs. We too are sometimes recognized for our clothing, our cooking, or our industry, when what we thought we were trying to do was serve the Lord.

When there is confusion about this, who is wrong? Is it the world for not understanding? Or have we through the years moved from the original intentions and need to make a correction in emphasis?—Daniel Hertzler

Gospel Herald

February 13, 1979



Stomach acid

Joseph C. Shenk

"When Ahithophel saw that his counsel was not followed, he saddled his ass, and went off home to his own city. And he set his house in order, and hanged himself; and he died, and was buried in the tomb of his father" (2 Samuel 17:23).

The Holy Spirit is always opening up new things in the Scriptures to us. For a number of years I was teaching Old Testament at the Bukiroba Bible School. One day my students and I were digging into the matter of Ahithophel's hanging himself and something entirely unexpected came to light. We discovered that Ahithophel had a son, Eliam, and that this son was one of King David's mighty men (2 Sam. 23:34). We read in another place (2 Sam. 11:3) that Eliam had a daughter and that this daughter, Bathsheba by name, was married to a certain Uriah. In yet another place (2 Sam. 23:39) we found that Uriah was also one of King David's mighty men. Suddenly we saw the sorry business of Ahithophel's hanging himself in the context of his family, a family at one time full of dignity, success, and acclaim, but

later scarred by tragedy.

If Ahithophel had a married granddaughter at the time he hanged himself, we may assume that he was a venerable old gentleman, somewhere near his eightieth year. He was a vigorous old man seeing that he was still quite capable of riding a donkey. I see him a sturdy man with good muscle tone, flowing white beard, abundant head of white hair, a man keen of eye and full of good sense, a man of dignity respected in the councils of those who decided on the affairs of his day. This delightful old gentleman was King David's principal adviser. He had such good sense that when he gave counsel it "was as if one consulted the oracle of God; so was all the counsel of Ahithophel esteemed" (2 Sam. 16:23).

Not only was Ahithophel a man of dignity and high standing in King David's realm but his son too was an honorable man. An aged man's glory is his wisdom, a young man's his strength and courage. Eliam proved himself on the battlefield and in time came to be numbered among the king's mighty men. There were only some thirty of these mighty men, an elitist, proven few. Among his fellow mighty men, Eliam had a special friend, a friend who was not a Hebrew; he was a Hittite. Such was Eliam's esteem for his friend that he offered him his daughter's hand in marriage. All marriages in those days were arranged. We know that Eliam's daughter was a woman of striking beauty, a woman as full of wisdom and good sense as her grandfather, seeing how outstanding a man her son, Solomon, turned out to be. We can be sure that Bathsheba had no lack of promising young men petitioning her father for her hand in marriage. Out of them all Eliam choose the best, a man so outstanding that his sterling quality superseded his foreign birth.

Uriah looked for a home for his intended bride and he found just the right place in the best section of town; in fact he got a place just next to the King's palace. Imagine the delight of the old gentleman, Ahithophel! Now when he came to give counsel to the king he could refresh himself in his granddaughter's home before bouncing on his donkey back to his own place of residence.

We all know the rest of the story: how the king in his lust defiled the new bride, and in his coverup murdered her husband. We can imagine the disillusionment, the hurt, the rage that permeated every fiber of Ahithophel's being. But what do you do when the king destroys your most precious, most cherished relationship? Had Ahithophel challenged his king, it would have been a simple matter to destroy him too, in the night. So he masked his rage and sleepless pain. He let on to the king that he knew nothing of the intrigue, that he was glad the king took pity on his widowed granddaughter and made her one of his wives. Isn't it better to be part of a king's harem than to be the one wife of a mere soldier?

But under all the surface smiling and bowing Ahithophel was looking for his chance to even the score. He didn't have many years to wait. Absalom, the king's oldest living son, planned a coup. I don't think Ahithophel had to be asked twice to join the rebels. The night Absalom marched triumphantly into Jerusalem, the king escaped by foot into the bush country behind the city.

Absalom called a meeting of his generals and Ahithophel was summoned to give counsel. He advised Absalom first to defile the wives of the king who had been left behind to care for the palace. "Defile them in the presence of the people." Ahithophel wanted any possibility of reconciliation between father and son to be shattered forever. Then it would be a battle to the death and Ahithophel felt sure that in the final confrontation he who would meet death would be the king. Ahithophel further advised Absalom to send assassins after his father that very night, to slaughter him in the thickets before he escaped beyond Jordan.

But David's friend, Hushai, an undercover agent, was also at the strategy meeting and he appealed to Absalom's vanity with talk of multitudes of soldiers settling on the king as dew settles on the meadows and of great ropes to pull into the sea any walled city in which the king might take refuge. Ahithophel's counsel was heeded in the matter of defiling the king's wives, but in the crucial matter of how to kill the king, the counsel of Hushai, David's friend, was taken.

At the moment of Absalom's decision, Ahithophel knew that the king would win the coming war. He saw that his plan for revenge would not work. He could either wait for the king to execute him when he returned to power, or he could go home and execute himself. He decided there was greater dignity in doing it himself. Even that, swinging from a rope, hasn't much dignity to commend it.

It seems hardly fair to read that David in his old age, full of dignity and acclaim, "slept with his fathers, and was buried in the city of David," while Ahithophel strangled alone. It seems to say that bitterness and rage destroy most completely the one who harbors them within his own breast. Revenge is an acid which ulcerates and kills.

Joseph C. Shenk is coordinator of the Eastern Area Office Committee in Nairobi, Kenya.

Gospel Herald

Stomach acid 121
Joseph C. Shenk

Adults and Waterloo 79 123
Newton L. Gingrich

New communities and fellowships 124
John W. Miller

The cult of paranoia 126
Conrad Baer

Daniel Hertzler, Editor **David E. Hostetler**, News Editor

Volume 72 Number 7

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan: $9.50 per year mailed to individual addresses. Eighty Percent Plan: $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States. Copyright © 1979 by Mennonite Publishing House

Adults and Waterloo 79

by Newton L. Gingrich

The Mennonite Church is planning for its biennual Assembly with a youth and adult convention to be held August 11-16, 1979, on the University of Waterloo campus, Waterloo, Ontario. Conrad Grebel College is cooperating with the Convention Planning committee in negotiation with the university, providing their own facilities for certain aspects of the 1979 event and permitting its address to be used for mailing, namely: Waterloo 79, Conrad Grebel College, University of Waterloo, Waterloo, Ontario N2L 3G6.

What is being planned for the adults at Waterloo 79? On the first evening, Saturday, August 11 at 7:30 p.m., the adults and the youth will share the opening service in the Physical Activities Complex (PAC), the central meeting place for Waterloo 79. Along with a period of worship, Howard Charles will present the introduction to the week's Bible study. Bill Breckbill, moderator of the Mennonite Church General Assembly, will give the keynote address.

For the Sunday morning service, adults with their children are encouraged to visit in the congregations of the Ontario and Western Ontario Mennonite conferences. However, some persons will prefer to remain on campus. A special adult and children's service will be conducted in the Humanities Theatre while the youth have theirs in the PAC where youth from the Ontario and Western Ontario churches will join them. Nancy and Keith Hostetler from Edmonton, Alberta, will be providing something of interest for the children. John Hess, from Toronto, Ontario, will bring the message to the adults on the conference theme, "Acts: A Story begun . . ." which will also be used in the congregations. The blacks and Latins will conduct their own service during this time.

Late Sunday afternoon an outdoor mass singsong and music period will be held for all ages. On Sunday evening, the adult service in the PAC will include a second Bible study presentation and feature General Secretary Ivan Kauffmann on the topic, "Where Are We in Urban Concerns?"

The Monday, Tuesday, Wednesday, and Thursday daytime schedules for adults will be similar. The Assembly business for the delegates and interested persons will be conducted in the Humanities Theatre from 8:00 to 11:00 a.m. and 2:00 to 5:00 p.m. On one or two afternoons the youth will join the adults for the discussion of a major issue in the PAC. Daily, from 10:30 to 12:00 a.m., adults and youth will unite in the PAC for a Bible study and related drama, music, testimony, and small-group discussion. On Monday after 3:00 p.m. there will be approximately 40 workshops, to be repeated on Wednesday at the same time. On Tuesday about 20 one-time workshops will be offered. On Thursday, around the same time, a variety of interest groups will meet. Details of these late afternoon events will be given later. There will also be some opportunities for tours.

Each evening at 7:30 there will be a mass meeting for adults.

Monday in the theaters: A worship period followed by discussion of "Models for Church Growth" as arranged by Lupe de Leon and Chester Wenger.

Tuesday in the PAC with the youth: After a variety worship experience, Myron Augsburger will speak on the theme, "Ministering Through Word and Deed."

Wednesday in the PAC: The worship period will be followed by an address based on the idea of "Rich Christians in a Needy World" with the speaker as yet not certain. A black and a Latin will be respondents.

Thursday in the PAC with the youth: There will be variety worship, sharing from the experience of the week, a message entitled "Witnessing and Discipling" by Emma Richards, and a mass choir led by the Menno singers.

There will also be some after nine events for adults.

Plan now to attend. Bring your family. As already indicated, the youth will have some of their own events and others conjointly with the adults. Come celebrate our peoplehood, consider some issues of the day, and receive a greater awareness of the Mennonite Church in mission as servants of Jesus Christ.

Newton L. Gingrich is chairman of the Convention Planning Committee, Waterloo 79.

New communities and fellowships

by John W. Miller

Mennonite life in North America today is proving to be a highly creative environment for the spawning of new communities and fellowships. In this essay I will try to identify what is actually happening in this respect, why it is happening, and what the future prospects of these new communities and fellowships might be.

What is happening? There are at least three distinct types of new congregations and fellowships beginning to dot the landscape of Mennonite life today. They are all, however, variations on a single structural theme. They all pay tribute to the importance of the small group of from eight to twenty adults as a context for worship, sharing, caring, and decision making, and this as a way of living a meaningful Christian life in our time.

Sociologists speak of such a small group as a primary community because of the more holistic, family-like manner in which its members typically relate to and support one another. This is in contrast to secondary communities or organizations where relationships are built around a discrete task or focus, and are therefore generally less personal.

What is happening then in Mennonite life today, so far as new communities and fellowships are concerned, may be compared to the advent of the Sunday school a century ago. In the Sunday school movement room was made at the heart of Mennonite congregational life for a new way of *studying* together. In the rise of the new communities and fellowships room is being made at the heart of congregational life for a new way of *being* together.

The various forms that these new communities and fellowships are taking may be described briefly as follows.

1. Communal households or small groups within a larger communal congregation or fellowship. This would characterize the Reba Place Fellowship, Evanston, Illinois, and the now growing network of Mennonite affiliated communal congregations associated with it: The Fellowship of Hope, Elkhart, Indiana; Plough Creek Fellowship, Tiskilwa, Illinois; New Creation Fellowship, North Newton, Kansas, and others.

2. House churches or sharing groups within a house church or small-group assembly. This would characterize the steadily evolving complex of house church or small-group assemblies in Goshen, Indiana; Kitchener-Waterloo, Ontario; Rochester, New York; Wichita, Kansas, and elsewhere, now loosely linked through an annual house church retreat at the Laurelville Mennonite Church Center.

3. Small groups affiliated with, or part of a traditional congregation. The degree to which the new community movement is penetrating and influencing Mennonite life generally is especially evident here. In virtually every area of the North American church, and now also abroad, older congregations are experimenting with the formation of smaller fellowship units as an ongoing and integral part of traditional congregational life.

Slight variations in emphasis and concept may exist from place to place as to how the smaller groups are thought of (whether as time-limited or ongoing subunits, or small churches). But a strong consensus exists that the small fellowship units, however conceived, do need the support of a larger congregation. In other words, the "solo" house church or group is not the model being put forward, but rather the small group or house church in the setting of a cluster assembly.

It is also noteworthy that while tensions have arisen here and there in the wake of the appearance of the new communities and fellowships, there have been no splits or divisions. Rather just the opposite! There currently exists a remarkable fraternity among the various types of new communities and fellowships, as well as between these and the more traditional congregations. In fact, a significant number of key Mennonite leaders are either themselves actively engaged in, or supportive of these developments. Thus polity disputes that earlier split the Hutterian and Mennonite wings of Anabaptism

---

John W. Miller teaches at Conrad Grebel College. This article is from a symposium on the emerging shape of the eighties held at Laurelville Mennonite Church Center. A complete set of papers from the symposium is available for $5.00 from Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666.

are being surmounted and Mennonite life today is characterized by an unprecedented unity in diversity so far as congregational forms are concerned.

Why is it happening? If we ask why all this is happening among Mennonites, the answer would seem to lie in a germinal idea whose time had come.

The germinal idea is one that arose out of historical research into Anabaptist-Mennonite origins. Put quite simply, it is the discovery that a chief distinguishing characteristic of the Anabaptist-Mennonite movement has been the degree to which it defines Christianity not simply as an individual experience, but as a group or community experience. More specifically, the early Anabaptists thought of the Christian walk as a way of life with others in a covenanted group small enough to practice mutual care, admonition, and corporate decision-making.

This germinal idea came to light in the middle decades of this century at a time when the Mennonite Church in North America was weathering an identity crisis because of a slow but steady adaptation of its beliefs and practices to the patterns of Protestant Church life generally. It was also a time when society at large was beginning to experience a growing "wholeness hunger," as one writer put it, due to the weakening of primary and extended family units. The continuity of the newly discovered Anabaptist vision of Christian community with earlier models of church life, especially those reflected in the pages of the New Testament, was at once apparent.

Thus by returning to the congregational ideals of their forefathers, advocates of the new communities and fellowships glimpsed the possibility of consolidating their identity as Mennonites and as Christians, and at the same time responding to deeply felt needs within themselves and society at large. In short, by forming new communities and fellowships of the type outlined above, a growing number of Mennonites, over the past two decades, felt they were able to be simultaneously and authentically, Mennonite, Christian, and relevant.

Future prospects. There are many signs that the "wholeness hunger" referred to above will not diminish, but become an even more pronounced characteristic of our world in the decades ahead. In the light of the North American divorce rate, the highest in the world, and the great numbers of children now growing up in severely fractured families, or no families at all, it is hardly surprising that both juvenile crime and juvenile suicide have more than tripled in the past fifteen years. Psychological problems will no doubt increase as well, both in extent and severity, putting still additional strains on the social fabric.

Jane Howard in her recent book, *Families*, documents the consequent transition from "blood" to "water" families now in full swing in North American society. It is no longer true, she writes, that blood is thicker than water. Nor, she adds, would it be accurate to say that the family is dying, or that we can get along without it. Rather with the diminishing role of the biological family, we are seeing an accelerated quest for spiritual families made up of "friends of the road ascribed by chance," or "friends of the heart achieved by choice."

It is doubtful, however, that either friends of the road or friends of the heart will, in the long run, be able to satisfy this hunger for a supportive community any more meaningfully than the now troubled biological families are doing unless they are able to identify and combat the disintegrative forces that are at work in these frightening developments. Many who are attracted to the new communities and fellowships are, to one degree or another, casualties of the epidemic family pathology now sweeping North America. This means that unusual gifts will be demanded of the leadership core of the new communities and fellowships, especially in the area of pastoral care and counseling. This will be needed if they are going to minister effectively and not just be swept along, or overwhelmed by the problems they will have to deal with.

In closing I would like to mention four strengths of the new communities and fellowships with which I am personally acquainted—strengths which give me hope that they will meet the challenges before them and will be making an increasingly wide-ranging contribution to Mennonite life and outreach in the years ahead.

1. As previously mentioned, the new communities and fellowships have already generated a clearly focused structural model (the small group in cluster assembly) as a guide for forming new congregations of this type. The viability and durability of this model has by now been tested and proven in a variety of settings across North America.

2. Furthermore, although seasoned leadership is still in short supply, the movement is fashioning an increasingly balanced attitude toward leadership roles generally. The anti-leadership cult of the 1960s is well behind it, as are the highly authoritarian leadership styles that were experimented with from place to place in the 1970s. A middle way is being found, one that is informed by "servant" leadership patterns reflected and described in the pages of the New Testament.

3. The movement has also positioned itself sensibly in continuity with its Anabaptist Mennonite past, firmly linking up with prevailing denominational institutions and structures, even while reaching out to people of differing persuasions.

4. The movement is appropriating for its difficult pastoral assignment the resources of modern psychology and sociology. It is beginning to achieve unique practical and theoretical syntheses between these modern disciplines and the therapeutic insights of the Bible.

If, while consolidating these achievements, the movement can also keep on growing intellectually as well, and match the relevance of its ecclesiology and pastoral care with an equally mature theological outlook, the new communities and fellowships may eventually do in twentieth-century North America what the Anabaptists did in sixteenth-century Europe. Through them Anabaptism might again become a life-sustaining option for large numbers of otherwise "lost" souls, and in this way make a contribution to modern society at a point where almost all other social institutions are virtually helpless and increasingly hopeless.

The cult of paranoia

by Conrad Baer

A few days after the Jonestown tragedy shocked the world, I listened to a radio documentary which examined the ill-fated People's Temple Cult. The chilling broadcast ended with the recorded rantings of renegade leader Jim Jones dubbed over sounds of screaming and gunfire.

The style and underlying theme of Jones' paranoic diatribe struck a resonant chord in my memory. I had heard similar messages before. Not from the loudspeaker in a jungle pavilion, but from the electronic pulpits and religious soapboxes of middle America.

One can easily recognize the hideous face of unreasonining fear amid the stench of rotting bodies. It is more difficult to sense paranoia when it is presented to the accompaniment of organ music, upbeat choral selections, and a preacher who quotes liberal doses of misquoted Scripture. Here its influence is most insidious because a twisted and demented theology seems to carry the blessing of God.

The cult of paranoia sees God at work in the spirit of nationalism and militarism. Many Christians feel right at home with the warmongering mentality. After each Middle Eastern skirmish they rush madly for their Bibles so they can color another inch onto their preconceived time lines.

Paranoia is destructive. There should be no allowance for paranoia in the worldwide community of believers. Suspicion breeds isolationist views and strengthens the illusion that God's kingdom is confined within certain national boundaries. Unfortunately, expositors of Scripture sometimes embrace these views and encourage mistrust among the inhabitants of our global village.

I cite two examples. Dr. Jack Van Impe is billed as "The Walking Bible" because he can quote most of the Bible by memory. Jack emits his messages in forceful machine-gun style, using perfect King James English. He stumps the nation's gullibility circuit with his singing wife, Rexella, and a trusty accordion. Van Impe possesses a hypnotic pulpit presence and a trembling fear of communists. One of his favorite topics is "The Coming War with Russia!" For the terrified listener, he paints a dismal picture of the future, complete with atomic bomb blasts and hordes of Chinese and Russians marching to their doom in Israel. It's enough to give anyone bad dreams.

This bizarre vision grows even more vivid when one listens to his long-playing records. Drop the needle and listen to a voice which rises to a feverish pitch, then drops to a suspenseful whisper. By record's end, one is apt to run for the nearest bomb shelter. Van Impe seems to have missed some of the most important concepts of the Bible he has memorized. He quotes the sayings of Jesus, the embodiment of love, and our model for cross-cultural interaction. Then he proceeds to distort the gospel's meaning by preaching the certainty of war.

There are other preachers who prophesy doom while continually building large institutions. Dr. Jerry Falwell is pastor of the 15,000-member Thomas Road Baptist Church in Lynchburg, Virginia. He presides over a religious conglomerate including a college, seminary, Bible institute, and a private academy offering kindergarten through twelfth grade.

Forty-six-year-old Falwell may not be as widely known as Billy Graham and Oral Roberts, but his star is rising rapidly. Some observers believe Falwell will emerge as the future spokesman for popular evangelical Christianity. His *Old Time Gospel Hour* is aired on more than 300 TV stations. His daily radio programs are carried on 275 radio stations. Falwell offers free "Jesus First" lapel pins and pleads for money to train his squads of "preacher boys," as he calls them.

Falwell stands apart from most other media evangelists with his unique brand of politicized religion. A sampling of his sermons will find him castigating President Carter for admitting his humanity and sexuality; suggesting that the Department of Health, Education, and Welfare lower its payments to the poor; or urging the defeat of the Equal Rights Amendment.

In 1977, Falwell stood beside Anita Bryant behind his pulpit and called for the resurrection of McCarthyism. Brother Jerry's idea would include ferreting out all communists, stamping a number on their foreheads, and sending them all scurrying back to Russia. (Mary Murphy, "The Next

Conrad Baer is from Harrisonburg, Va.

Billy Graham," *Esquire*, October 10, 1978, pp. 25-32).

On another Sunday morning, Falwell and visiting preacher Dr. Ed Hindson ascended to the pulpit with the gloomy tidings of America's collapse, preceded, of course, by the rapture of all good Americans. Brother Falwell then proceeded to attack the metric system, Ambassador Andrew Young, and anything else which would lead to world cooperation. (Edward M. Berckman, "The Old Time Gospel and Fundamentalist Paradox," *The Christian Century*, March 29, 1978, pp. 333-337).

It's not unusual to hear "peace church" members express admiration for the Van Impes and Falwells of mass evangelism.

"My, but that man knows the Word!" And they reach for their checkbooks.

Most of us would not think of joining a recoginzed cult, or abetting its goals. We want to live by God's complete truth. Yet some of us are unwittingly aiding this paranoiac subculture by contributing to ministries which stray far from the central theme of New Testament Scripture.

At a time when some of our church agencies are experiencing budget cuts, a great company of preachers compete aggressively for our tithes and offerings. It is time to take a closer look at some of the programs we support. If our primary goal is to spread the message and evidence of God's love, we must confine our financial support to the messengers of peace.

To do less is to deny the reality of our beliefs.

Hear, hear!

Teacher Strikes: Public school teacher strikes are not new. But they are becoming more common, almost routine. Ohio, where I have taught public school for twenty-seven years, is being plagued by strikes this year. Many other Mennonite Christians are also public school teachers. They may soon face a strike situation if not already. What can they expect? How will they react? What decisions will they make?

At this writing I find myself enmeshed in the eighth day of an ugly teacher strike. Perhaps the sharing of a few of my reactions would be helpful to others. At one time in Ohio and most other states, teachers and administrators belonged to the same professional organization. Aims and goals were similar. During the past ten years teachers and administrators have gone their separate ways with the teacher group becoming like a union.

"Teacher welfare" is predominant in these "unions." Little is said about educational problems, service, sacrifice, and love of teaching. Some of us "old-timers" have looked on rather helplessly as the more aggressive, self-centered types of educators have promoted the "we" (teachers) versus "they" (board and administrators) concept that has led to unfortunate polarization. Negotiations between the two groups often lead to a dispute and thence to a strike. This has occurred in my school, a 10,000-student urban district in the Cleveland area.

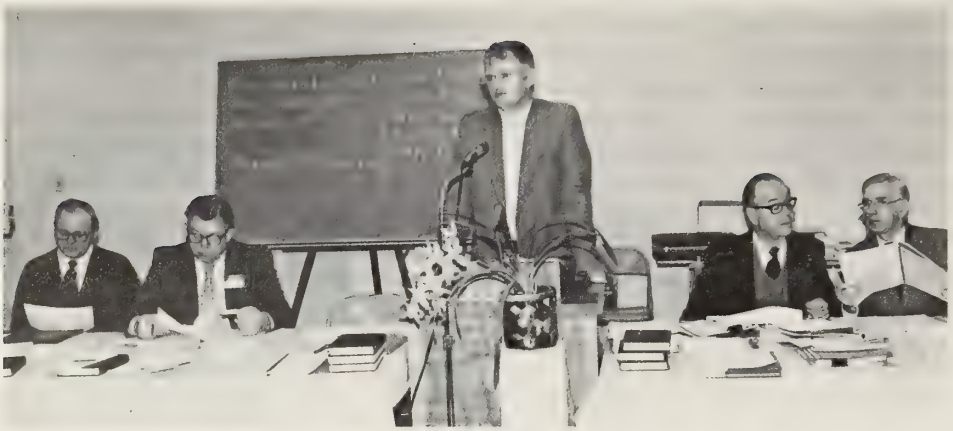
I along with about 8 percent of our faculty, have chosen to cross the picket lines. The experience of having one's colleagues attempt to stop you from going to and from your school building is emotionally shattering to say the least. Teachers on both sides have become physically ill, likely from the deep-seated tension caused by the unusual stress. The hatred and irrationality evidenced by some on both sides is tragic. The effect on students and community is yet to be seen.

Here are a few of the incredible things that have occurred in our strike. Pickets have faked injuries pretending to be run down by a crossing vehicle. All sorts of verbal and physical threats have been made. Grade record books have been stolen and vandalized. Laboratory mice were removed from experimental cages. Equipment was made unusable. Property has been damaged. It appears that a strike is really a little war in which, as in any real war, everybody is hurt and nobody wins.

What is the role of a Christian in this? Probably the same as in any other human crisis situation. Do all in your power to head off a threatened strike. Here are several questions to reflect on if you face a teacher strike.

1. What are the real issues of disagreement that have led to the strike situation? Familiarize yourself fully.
2. Are the issues really worth striking about? (Are they ever?)
3. Can you correlate your teaching philosophy and Christian testimony with the coercive tactics that are inherent in a strike?
4. Can you with a clear conscience picket, joining others in attempting to keep children and staff from going to and from school?
5. If you do strike, will you be able to face your students and administrators with integrity after it is over?
6. If you do not strike nor cross the picket line but stay at home, will your position be clear?
7. If you do not strike and choose to cross the picket line, are you prepared emotionally to be harassed and ridiculed?

Whatever you decide to do in a strike situation, make an attempt to be kind, calm, stable, and objective. Be ready to face the intense divisiveness caused by the strike. Attempt to be a reconciler. Recognize the need for time to heal the deep hurts produced. **Art Meyer, Brooklyn, Ohio**



J. M. Klassen, Newton Gingrich, Elmer Neufeld, William Snyder, Roy Sider.

Canada-U.S. relations, Vietnam, issues at Reedley meetings

Mennonite Central Committee's annual meeting, plagued by snowy weather for the past two years, received a warm reception in Reedley, Calif., January 25 to 27. Here, in the words of Secretary Roy Sider, "the fog cleared, the sun shone, and the halls were decked with orchids."

West Coast Mennonites expressed an active interest in the meetings, attending evening sessions in the hundreds and sharing the vigor of their youthful MCC organization. Meetings were held at the First Mennonite (General Conference) and Mennonite Brethren churches. The West Coast annual meeting site was made particularly significant by the formal annual meeting approval of bylaws for the West Coast MCC. West Coast has made application to the state of California to be incorporated as the first regional affiliate body of MCC, Akron.

Encouraged by MCC (Canada), U.S. members had met separately from the annual sessions, for the first time, to discuss MCC matters pertaining to their own nation. Canadian members had long pressed for an annual meeting at which binational members would not spend time dealing with agenda items that were purely national in nature.

While several Canadian members seemed pleased that the annual meeting was concentrating on only joint issues, a few American members were worried that the growing development of a separate U.S. organization would be divisive and could lead to creating two independent agencies.

Canadian member Hugo Jantz responded that "we in MCC (Canada) are committed to continuing to work together with the churches of the United States. We aren't considering any other way of working. . . . In a marriage things go better if there is a basic commitment to stay together. We've made that commitment. But we are not saying either partner must grow as the other partner has grown."

As a follow-up, U.S. members will be meeting again in midyear to further consider their own national agenda, such as U.S. Ministries, U.S. Peace Section, regionalization, and possible formation of an MCC (U.S.).

Members wrestled all three days with the issue of aid to Vietnam. "Our constituents do not understand why we aid Vietnam after the recent fighting in Cambodia and in light of its human rights violations," was a common observation. But others pointed out that the need was great and that MCC is not called to assist only in countries "where the government has been good" if there is reasonable assurance that needy people are helped and that assistance is not siphoned off for political purposes.

Staff reported that the food shortage is very severe in Vietnam where flooding destroyed an estimated 40 percent of the crops and left millions homeless. The food deficit for 1978-79 is estimated at four million tons of grain. MCC proposes to send 1,000 tons of wheat.

Controversy centered on whether further MCC aid to Vietnam should depend on Vietnam's allowing MCC personnel to accompany distribution of aid. MCC (Canada) member Siegfried Bartel asserted, "If we send food, we must be part of the gift. Those receiving must know the gift was made in the name of Christ."

The Committee acted to move the budgeted amount for Vietnam into the contingency fund with the understanding that additional expenditures for Vietnam assistance would be considered after further negotation with the Vietnamese authorities. A visit to Vietnam by a small MCC delegation is planned for early 1979 if it can be arranged.

On Saturday the Board accepted a recommendation that MCC continue to work to maintain relationships with people in Vietnam, particularly the evangelical church; that it attempt to meet with Vietnamese officials to work out an agreement to send 1,000 tons of wheat to assist flood victims; that it encourage and assist aid to refugees; and that it continue working for normalization of relations between the United States and Vietnam. The committee also approved speaking out against violence and oppression in Southeast Asia.

It was noted that it may be most feasible for MCC (Canada) to work with Vietnam on either the food aid or refugee problem because Canada has normal diplomatic ties with Vietnam.

A recurring theme that involved Christians on both sides of the 49th parallel was that of justice and human rights overseas. It was felt that North Americans, through trade policies and the like, contribute to poverty and injustice in developing countries.

"Our workers abroad keep asking, 'How serious are the churches back home about justice?' " said overseas secretary Edgar Stoesz.

"To what extent should we be creating greater awareness of human rights problems in the Third World?" asked Canadian member Peter H. Peters.

The justice question is crucial, asserted member-at-large Ron Sider. "Our work doesn't have integrity" unless we squarely face the possibility that our trade policies here do injustice abroad. Admitting that his comments sounded harsh, he said those who do not take interest in human rights violations abroad are "denying that we're committed to Jesus and His lordship." He believed the supporting constituency is willing to listen when justice problems are approached in a biblical way. "Let's have a lot of courage and pray hard and depend on the Spirit and we can do a lot," he said.

A number of informative papers were presented to the Board in the areas of Native American outreach, hunger concerns, and militarism. R. Pierce Beaver, a missiologist who specializes in Native American churches, told the group that there are 320,000 baptized or confessing Christians in more than 2,000 Native American churches in the U.S. But these are "terribly divided," with many independent churches and only 12 Native American denominations having more than 1,000 members.

A particular problem exists among In-

dians moving to the cities. "Indians are coming off the reservations in droves and moving into urban areas," said Beaver. "Very few are finding church homes in cities. They don't feel at home among our white churches." He said his research showed that only 66 Indian churches exist in cities of over 30,000 population. He encouraged MCC and its supporting churches to reach out to Native Americans and welcome them into churches.

"What has distressed me above all" said R. Pierce Beaver, "is the extent to which Native Americans are not only despised, but also hated by those in the white churches. How people can call themselves Christians and still hold this kind of attitude is beyond me." He said Mennonites with their "beautiful message of reconciliation" could have a strong influence in correcting this problem.

Paul Longacre, MCC's secretary of food and hunger concerns, examined the progress made since the 1974 Hillsboro resolution in which MCC pledged to give priority to the world food crisis. Although giving has increased, people have been challenged to consume less and MCC has accelerated its food development programs, "much remains undone or partially complete."

"We in MCC and the conference leadership have not done well enough in keeping the needs of the world's hungry before our people. . . . We have not done as much as we should have in encouraging our elected officials in either Washington or Ottawa to use the Canadian and U.S. food supplies for the benefit of the poor."

Activities in North America contribute to injustice overseas, he said. "The U.S. and Canadian governments' support of military dictatorships as the best climate for investments, our arms exports, our misuses of energy, and our excessive demands for minerals and certain food crops contribute strongly to injustice rather than alleviating it." Despite some good efforts on the part of Christians in North America, there are still 455 million hungry people in the world. "Economic, social, and political issues call for changes in the way we live and more attention in MCC programming. . . . Peace *is* related to hunger. The 400 billion dollars spent for arms are not available for irrigation, better seeds, or livestock improvement," said Longacre.

Some of his concerns were further addressed in a paper on militarism by Urbane Peachey, secretary of MCC Peace Section International. It was a follow-up to last summer's Mennonite World Conference's call to "restore our home congregations to kingdom obedience, to reconcile the broken and alienated, to seek justice for the oppressed, to witness against powers and principalities who trust in bombs and move toward nuclear holocaust."

Member John Eby of the Mennonite Church called for the paper to be the first step in a new MCC focus on peace and militarism, much as world hunger was adopted as a special emphasis at the 1974 annual meeting. He suggested that resources be restructured in a way to allow careful attention to that problem. "This will be a critical issue of the next decade," he declared.

For many local folk, highlights of the annual meeting were the banquet and rally at the Reedley Mennonite Brethren Church. Some 600 persons attending the Jan. 25 banquet donated $6,000 for MCC programs. More than 800 turned out for the rally the next night to hear messages by Ron Sider, author of *Rich Christians in an Age of Hunger*, and Peter Dyck, who heads MCC's work in Europe and North Africa.

Paul Leatherman, who heads the self-help program, reported that this segment of MCC's domestic activity is growing by 30 to 35 percent a year. More thrift shops are opening, and sales of self-help materials flourishing. Income from relief sales and thrift shops now represents 25 percent of MCC's constituency contributions.

Financially, MCC finished 1978 in the black. A $9,463,000 budget was approved for next year. This is only 5 percent higher than the 1978 budget, but 17 percent higher than what actually was spent last year. The agency is projecting an increase of 12.5 percent in constituency contributions in the next year.—Abstracted from releases by Kristina Mast Burnett, of MCC News Service and Wally Kroeker for Meetinghouse.

Spread too thin? MCC (Canada)

The question that Siegfried Bartel of Agassiz, B.C., asked at the Jan. 19-20 MCC (Canada) meeting in Calgary, Alta., must often haunt the inter-Mennonite relief and development agency. Near the end two days' review of the program of Mennonite Central Committee, Bartel asked, "Are we spread too thin?"

It was a question other observers might be tempted to ask. "MCC has some 735 persons—salaried and voluntary staff—at work in 39 countries around the world. Total Canadian contributions to MCC's programs (with constituency contributions, material aid-in-kind, various government grants, and income from programs that generate funds included) reached close to $6.2 million in 1978. Nearly 40 percent of MCC's service staff, 290 persons, are from Canada.

Yet the needs in the world are so overwhelming that an effort that calls for a "maximum stretch," as MCC's Overseas Director Edgar Stoesz put it, falls far short of meeting the needs Mennonite Central Committee is directly concerned about. For example, a major effort has been launched to supply grain to needy Ethiopia, the Calgary meeting was told. While it is likely that 2,000 tons of grain will be shipped there from the Food Bank reserves, that amount is only a drop in the bucket of the more than 250,000 tons Ethiopia needs just to meet its current emergency, Stoesz said.

"Natural disasters and human violence have made 1978 a year momentous beyond many others," said Canadian chairman Hugo Jantz at the beginning of the Calgary meetings. He cited "flooding in India, Laos, Vietnam, and the United States," "revolutions in Ethiopia . . . and bloody tensions in Nicaragua, Lebanon, Iran, Rhodesia," and the boat refugees of Vietnam.

"How will we best bring aid to the people . . . when they reach shore?" Jantz asked. "Is not that shore our shore? How do we renew our commitment so that the credibility of the Christian faith and life made skeptical by the churches is not further undermined by the horrible tragedy of Jonestown?"

Participants at the meeting were heartened by the news that contributions to the Food Bank are growing strongly after a slow start. During the first month and a half of the current Food Bank year, more grain was received than during the first year of its existence, said director Wilbert Loewen.

Participants were heartened too by the news that after a very slow year of contributions in 1977, giving through the Canadian Mennonite church constituency in 1978 "rebounded" with a 33 percent increase, though the actual increase over two years was only about 10 percent.

Waldo Neufeld, personnel director for MCC (Canada), reinforced Dyck's concern by noting that applications for all MCC assignments has decreased slightly from 1977. Though the number of non-Mennonite applicants is rising, Mennonite applications are decreasing. At present the ratio is about three to one in favor of constituency applicants. Of the 246 new MCC personnel placed in 1978, 39 percent were Canadians.

Current awareness of overwhelming need in many parts of the world comes at a time when MCC (Canada) and the international board of Mennonite Central Committee face a number of critical issues. William Snyder of the Akron office described the relationship of the two offices as a "prime concern." National differences mean that the two executives must work constantly at maintaining close liaison. Differences include such matters as different ways of relating to the constituency in the two countries, disparity in the value of the two currencies, channeling the relatively higher level of government funding from Canada to an office in the United States for distribution, and handling all overseas programs from the Akron office instead of from Canada. All these are areas that have potential for dis-



Hugo Jantz, chairman during discussions at the Calgary meetings.

harmony within the North American Mennonite brotherhood.

Said Jantz, "The growth and development of MCC (Canada) is altering the dynamics vis-à-vis MCC to such an extent that a thoroughgoing study and possible major revamping of structures have become necessary." Nevertheless, he said, MCC (Canada) is "committed to the closest possible working relationship . . . interdependence both in spirit and in structure. . . ." And, he added, "we will not dictate how MCC must change to meet the present challenge."

An illustration of how events seem to be pushing MCC toward a new relationship may be the present Vietnamese situation. Since Canada has normalized relationships with Vietnam while the United States has not, any aid program to Vietnam in the near future may need to be handled from Canada.

Despite much discussion at the meeting, no clear consensus emerged about how best to aid Vietnam. A much stronger opinion jelled about aid to the Vietnamese boat refugees.

At a Friday evening public meeting, Dominic Bau, a Vietnamese Catholic who has worked among the refugees, urged Mennonites to do anything they could to get the government to accept the refugees. A Chinese Mennonite pastor from Vancouver, Stephen Lee, went even further. He described how his church in Vancouver had committed itself to help a hundred families.

In an action taken by the MCC (Canada) board, it was decided that "working with the provincial MCC's, [MCC Canada should] make a substantial contribution to the reception and resettlement in Canada of Vietnamese refugees." Frank H. Epp of Waterloo pointed out that under Canadian government regulations, a minimum group of five persons can sponsor refugees. Ontario MCC has said it will sponsor 25 families. Sponsorship, he said, means finding housing, helping into jobs, providing initial clothing, and giving moral and social support.

"If you can't do that you can still pray," Bau said. "The Vietnamese belong to God also." His words were reinforced by the Chinese pastor, who gave an unsolicited and moving testimony at the conclusion of the Friday evening rally.

Also at the meeting, the board of MCC (Canada) supported the intention of the Peace and Social Concerns Committeee to issue a statement on militarism in Canada, continued the support for Project Ploughshares (which provides significant information about Canada's involvement in the arms race), but warned against having MCC volunteers abroad get involved in study of the effects of militarism on developing countries. Also supported was a motion to send a statement to the Federal Government opposing the purchase of $2.4 billion worth of fighter planes when it is cutting back its budget in areas aimed at helping people.

The budget accepted by the Calgary meeting was $7,014,442, though only about $2.6 million of that is expected to come in directly from constituency contributions. Another $2.95 million is expected in matching funds, mainly from various government agencies, and $580,000 is expected from self-help sales and voluntary service programs. MCC (Canada) has set as its goal to use no more than 20 percent of what it raises in Canada and to send 80 percent on to Akron for its international programs.—*Harold Jantz*

New community is goal of Millers in Japan

Forming an Anabaptist-style community in Japan is an important goal for MBM workers Marvin and Mary Alene Miller, who returned to that country on Jan. 20 for their 15th year of service after a brief furlough in the U.S.

In December and January the Millers visited various places in the U.S. seeking models for a new community. This follows a similar study tour last year of new forms of Christian community in Japan.

The MBM workers' concern for an authentic sharing community partly grows out of their work with university students. "Conventional churches have not done well in bringing in students." Marvin said. "They have tended to be more program-oriented than people-oriented."

The Millers have found that students respond more readily to service projects and weekend seminars than to Sunday morning worship. Last year the MBM couple involved Christian and non-Christian students in renovating an old farmhouse for use as a retreat center.

Student friends have also helped Marvin refurbish antique clocks for sale at Mennonite Central Committee benefit bazaars. That project has attracted local and national television coverage.

In Japan since 1963, the Millers pioneered a self-supporting "overseas mission associate" role for MBM. While assisting in the Japan Mennonite Church on the island of Hokkaido, they taught English in Kushiro (1963-66) and then in Obihiro (1970-78). In between, they did graduate studies in Tokyo.

Obihiro, to which the Millers returned after their furlough, is a city of 130,000 in the center of a rich farming valley. Obihiro Mennonite Church is one of the first two congregations established by MBM in Japan.

Marvin is an English professor and international student adviser at Obihiro Zootechnical University—a national institution specializing in the care and improvement of animals under domestication. As the only native English speaker on the faculty, he is often asked to do translation work for the university.

Marvin's "advocacy work" for international students came about because he saw little being done by the university to counsel them and orient them to life in a new country. Japan's foreign aid program brings many graduate-level Asian students to the university.

Mary Alene is busy with involvement in women's groups, community affairs, school-related activities, and raising Amy (12) and Jon (7) in a country which is their birthplace but not their parents'. She is also known by many North American Mennonites for her writing, much of which has appeared in *Christian Living*.

In their church involvement, the Millers are often frustrated by their Japanese Mennonite colleagues' expectation that they will function much like full-time general missionaries. "We simply cannot live up to those expectations," Marvin said.

The MBM workers served previously on the leadership team of the Obihiro congregation and are currently helping to give leadership to the small congregation in nearby Hombetsu. Perhaps Marvin's greatest interest lies in his teaching at Eastern Hokkaido Bible School, the Japan Mennonite Church's Obihiro-based educational effort, which takes him into various congregations for extension courses.

JELAM to emphasize ties with local conferences

The Spanish Mennonite broadcast board (JELAM) is attempting to tie its programs more closely to local conferences.

Armando Hernandez of Aibonito, P.R.,

executive director of JELAM, reported that delegates from the six conferences represented at the board's November meeting in Costa Rica decided to shift priorities from the production and distribution of international programs to helping local conferences do their own programming. In line with these new priorities, JELAM now plans to provide scholarships to train persons to work in media, fund media workshops, and make grants for local media projects.

Persons who respond to broadcasts or literature will be referred to local churches and follow-up offices. In areas where these do not exist, they will be assisted from the main office in Aibonito.

The new direction is intended to strengthen church-building efforts at the congregational level and respond more effectively to persons' needs, according to a spokesman for Mennonite Board of Missions, which provides partial funding for JELAM through Mennonite Broadcasts, Inc. JELAM members also hope the change will give the cooperating conferences more ownership in the ministries of JELAM. The November meeting of the board had the smallest conference representation since JELAM's formation in 1972.

One immediate result of the new emphasis has been the termination of the 15-minute weekly program for women, *Corazon a Corazon*. Although the five-minute daily *Heart to Heart* program produced in Mexico continues, Dan Nuesch of Argentina feels the program may not be acceptable in the southern part of Latin America because Mexican Spanish is slightly different from that spoken in the southern part of South America.

The JELAM board has decided to continue the radio series, *To Youth with Love*, which is produced in Costa Rica, and to make the 15-minute weekly radio program, *Luz y Verdad*, more evangelistic and add Mennonite Church identification on the program.

Hernandez was asked to continue as producer of *Comentando*, a five-minute daily program that brings biblical insights to bear on current issues and events. Each listener is offered a copy of the New Testament, which is delivered personally whenever possible.

The board reelected Caonabo Reyes of Washington, D.C., president, and Carlos Escobar of Mexico, secretary. José D. Montero of Costa Rica was elected vice-president. These executive officers plan to meet in Washington, D.C., in late May to plan for the board's 1979 annual meeting in November.

This midyear meeting will coincide with the Mennonite Broadcasts June 1-2 quarterly meeting. Mennonite Broadcasts, the public-media division of Mennonite Board of Missions, has budgeted a subsidy of $110,000 to JELAM for fiscal 1979.



Eastern Board volunteers commissioned

Twenty-nine persons spent the week of Jan. 7-12 in Voluntary Service orientation at EMBMC headquarters, Salunga, Pa.

The Eastern Board volunteers and their assignments are as follows:

First row (left to right): Carlton Shank, Chambersburg, Pa., assistant production manager—AC-TV, in Reading, Pa.; Brenda Simpson, Paradise, Pa., teacher aide in Homestead, Fla.; Dan Keener, Dry Run, Pa., maintenance in Homestead, Fla.; Donna Crider, Shippensburg, Pa., secretary in Anderson, S.C.; Dave Snacer, Ephrata, Pa., maintenance in Buffalo, N.Y.; and Marian Sauder, East Earl, Pa., housing counselor in Corning, N.Y.

Second row: Joyce and Bob Hooley-Gingrich, Goshen, Ind., unit leaders and community work in Americus, Ga.; Mary Jean, Brent, and Tim Sweigart, Detroit Lakes, Minn., unit hostess/community work and carpentry/community work in Corning, N.Y.; Rena Moreland, Arthur, Ill., child care worker in Anderson, S.C.; and Carol Leaman, Willow Street, Pa., youth and elderly ministries in Washington, D.C.

Third row: Doug Lapp, Kinzers, Pa., home repairman in Syracuse, N.Y.; Gina Witmer, Smoketown, Pa., unit hostess/community visitation in Elmira, N.Y.; Linda Baker, Syracuse, N.Y., social work in Harrisburg, Pa.; Sandy Weaver, Mohnton, Pa., secretarial/clerical work in Cottage City, Md.; Sharon Hess, Marietta, Pa., child care worker in Birmingham, Ala.; Julie Hollinger, Ephrata, Pa., secretarial work in New York City, N.Y.; Cindy Weber, Mohnton, Pa., assistant teacher and tutor in John's Island, S.C.; Linda Kreider, Hershey, Pa., secretarial/social work in Syracuse, N.Y.; and Louise Stoltzfus, New Holland, Pa., child care worker in Homestead, Fla.

Fourth row: Robert King, Harrisonburg, Va., house repairman in Syracuse, N.Y.; Ernest Stutzman, Sheridan, Ore., home repairman in Harrisburg, Pa.; Brian Thomas, Lancaster, Pa., program aid for youthful offenders in Anderson, S.C.; John Schlabach, Harrisonburg, Va., van driver/tutor, teacher aide in Philadelphia, Pa.; Gary Snader, East Earl, Pa., home repairman in John's Island, S.C.; John Johnston, Leonard, Mo., youth work in Buffalo, N.Y.; Charles Hunsecker, Marion, Pa., hospital work in Birmingham, Ala.; and Melvin Allgyer, Bernville, Pa., carpentry in Harrisburg, Pa.

Mesias dedicates meetinghouse

El Mesias Mennonite Church at Robstown, Tex., conducted a dedication service on Jan. 21. The service culminated a five-month remodeling project by the local congregation. The building originally was used in Premont, Tex., by the Chapel of the Lord congregation until it disbanded. The meetinghouse was moved to Robstown and given a new face lift to meet the needs of El Mesias Mennonite Church.

Armando Calderon, pastor at Calvary Mennonite Church at Mathis, was the main speaker. Calderon reminded the congregation that it must now channel its energies to reach the unsaved for Christ.

Millard Osborne attended the service and represented South Central Conference. Many friends and relatives from near and distant cities were also on hand for the occasion.

Special thanks and acknowledgments were given to the many persons who donated time, money, and materials for the building. El Mesias Mennonite Church is indebted to them for making this remodeling possible. South Texas is proud to have the Perez family serving the Lord faithfully at Robstown.

mennoscope

A Summer Bible School Superintendents' Workshop, sponsored by the Board of Congregational Ministries, Laurelville Mennonite Church Center, and the Mennonite Publishing House, will be held at Laurelville, Mar. 30-Apr. 1. The workshop will begin on Friday evening at 7:00 p.m. and end Sunday night. Information about the workshop is available from any of the three sponsoring institutions. Registration information is available from Laurelville Mennonite Church Center. R. 2, Mt. Pleasant, PA; (412) 423-2056.

Goshen College is looking for an instructor in physical education for a one-year appointment beginning September 1979. Master's degree is required. Duties will include coaching women's basketball and field hockey in addition to teaching. Interested persons may apply to Orville Yoder, Associate Dean, Goshen College, Goshen, IN 46526.

"The Mennonite Experience in America: Conference III" is the title of an event to be sponsored by the Eastern Mennonite Associated Libraries and Archives (EMALA) this coming October. The third in a series of conferences on American Mennonite history, the meetings will focus on Eastern Mennonite and Brethren in Christ history. The ultimate purpose of the series of conferences, according to EMALA, is to aid Mennonite historians in research which can serve as a basis for a proposed four-volume history of the Mennonite experience in America. The upcoming conference will begin on Oct. 25 at Messiah College in Grantham, Pa., and move to Lancaster, Pa., Oct. 26 and 27. Additional information is available from EMALA Chairman James O. Lehman at Eastern Mennonite College, Harrisonburg, VA 22801.

Hans Küng's *On Being a Christian* will be the focus of Colloquium in Contemporary Theology to be sponsored by the Associated Mennonite Seminaries, Elkhart, Ind., on July 9-11. The Colloquium, to be held on the AMBS campus, will be led by Professors Marlin E. Miller of Goshen Biblical Seminary and Robert Krieg of the Department of Theology of the University of Notre Dame. The study will be divided among a general introduction to Küng's theology, a Roman Catholic perspective on *On Being a Christian,* and a Mennonite perspective on the book. The Colloquium, which can be taken for seminary credit, is open to seminary and other graduate students, pastors and church leaders, and college and high school faculty members. Additional information and application forms are available from Office of the Registrar, AMBS, 3003 Benham Ave., Elkhart, IN 46514.

EMC's 1979 alumni homecoming will be held Apr. 27-29 on the EMC campus. The event will feature academic department reunions and reunions for college classes ending with a "4" or "9". Other activities will include a full-length comedy presented by EMC's Drama Guild, an alumni versus alumni basketball game, and a Saturday night presentation of Bach's "St. Matthew Passion" by the Kantorei, a student concert choir directed by Kenneth J. Nafziger, chairman of the music department. The presentation of the "alumnus-of-the-year" award and an address by EMC President Myron S. Augsburger will highlight a special Sunday morning worship service. In addition, a black-and-white photography contest open to alumni, faculty, and students; a golf outing; a varsity versus alumni soccer game; and an ice-cream social Saturday night will round out the weekend. Further information and an advance registration form will appear in the second edition of *Alumni Update,* a special publication going to all alumni in February.

G. Robert Crider has been licensed to serve as minister of evangelism in the Atlantic Coast Conference, under the direction of the Cedar Grove congregation (Greencastle, Pa) of which Crider is a member. The Jan. 28 licensing service was led by overseer Nelson Martin, assisted by Ross Goldfus, conference minister of the Atlantic Coast Conference.

"The Gospel We Preach" will be the topic of a Feb. 19 Discipleship Forum to be led by C. Norman Kraus, director of the Center for Discipleship at Goshen College, Goshen, Ind. The forum, to be held from 4:00-8:00 p.m. in the college Newcomer Center, is the third in a series of six forums on "Missions, Evangelism, and Church Growth." The upcoming forum will probe the meaning of the gospel, as well as its communication. Can the message be restated for various cultures? Is salvation a social as well as individual concern? Registration for this or other forums can be made by writing or calling the Center for Discipleship at Goshen College.

Senior art majors at Goshen College will display their work in two separate exhibitions in February and March. The Feb. 11-28 exhibit will feature the works of Merrill Krabill, Goshen, Ind.; Gail Phillips, Elkhart, Ind.; and Joyce E. Witmer, Columbiana, Ohio. Seniors displaying their work in the Mar. 4-21 exhibit will be Deborah Kauffman, Fredericksburg, Ohio; Karolynn Prough, Wolcottville, Ind. and Dona Walter, La Grange, Ind. Media will include ceramic sculpture, photography, paintings, textiles, and watercolors.

"Renewal '79," a churchwide renewal conference, will be held June 22-24 on the campus of Eastern Mennonite College in Harrisonburg, Va. Vinson Synan, assistant general superintendent of the Pentecostal Holiness Church, will be the featured speaker. A lecturer and author from Oklahoma City, Okla., Synan will address the conference on "The History of the Outpouring of the Holy Spirit in the Twentieth Century."

Rejoice '79 Holy Spirit Celebration will be held Mar. 22-25 at Aldersgate Park, Turner, Ore. Theme for the conference is "Ministering in the Power of the Spirit." The conference ministry team will include: Dan Yutzy, Upland, Ind.; Roy Hicks, Jr., Eugene, Ore.; Matilda Kipfer, Elma, N.Y.; John Garlington, Jr., Portland, Ore.; and Verle Stutzman, Pasco, Wash. Preregistration is required. Additional information is available from Rejoice '79, R. 1, Box 67, Logsden, Ore. 97357.

Robert and Wilda Otto, MBM workers in Brussels, Belgium, for 14 years, have moved with their family into a four-bedroom apartment closer to Wilda's office and the French-speaking Mennonite congregation Bob pastors. The Ottos' new address: 1143 Chaussee de Waterloo, 1180 Brussels, Belgium.

The Mennonite Board of Congregational Ministries, Elkhart, Ind., is looking for a bilingual secretary—Spanish and English—beginning in July or August. Interested persons may contact Mary E. Yoder, MBCM Office Manager, Box 1245, Elkhart, IN 46515; (219) 294-7536.

Eastern Board missionaries José and Agdelia Santiago report from Venezuela that after a month of searching they have been able to rent a dwelling for the family at $600 a month. Rent for an ordinary dwelling in the capital city, Caracas, ranges from $600 to $900 a month. The first EMBMC missionaries to Venezuela, the Santiagos spent September to late November in Puerto Rico awaiting their Venezuelan residence visas. The Santiagos are from New Holland, Pa., and members of Good Shepherd Mennonite Church of Lancaster, Pa. José served the past four years as General Secretary of the Spanish Mennonite Council. Their current address is: Apartado 21286, San Martin 102, Caracas, Venezuela.

Monroe Yoder, former pastor of Seventh Avenue Mennonite Church in New York City, has been ordained bishop of New York City District churches of Lancaster Conference. Some 300 persons representing the

four Lancaster Conference churches in the city attended the Jan. 7 ordination service held at Burnside Mennonite Church. Donald R. Jacobs was the main speaker for the occasion. Paul G. Landis gave the ordination charge. Yoder replaces Landis, who had served as bishop of the New York City District churches since 1962.

Short-term volunteers are needed in Israel to help with renovation of Emmanuel House, a Christian center in the old seaport of Jaffa, according to Mennonite Board of Missions, Elkhart, Ind. Roy and Florence Kreider and Paul and Bertha Swarr, longtime workers with MBM, are currently involved in the project. There are immediate openings for persons with masonry, carpentry, building, electrical, and plumbing skills. Terms of service are from three to six months. Interested persons may contact the personnel office at MBM, Box 370, Elkhart, IN 46515.

Viola Ramer, a short-term volunteer in Israel with Mennonite Board of Missions, returned to the U.S. in late January. While in Israel, she performed various domestic chores for MBM workers Roy and Florence Kreider and Paul and Bertha Swarr. Ramer lives in Versailles, Mo., and is a member of Mt. Zion Mennonite Church.

Extra copies of the 1979 *Agape* Voluntary Service Calendar are available at no cost from Mennonite Board of Missions. Quantities or individual copies are available by writing to MBM, Elkhart, IN 46515.

Harold and Christine Wenger and family returned to Swaziland on Jan. 19 for a second term of service working with independent churches. The Wengers spent part of their six-month furlough at the Associated Mennonite Biblical Seminaries in Elkhart, Indiana.

Simeon and Edna Hurst, 970 Queens Blvd., Kitchener, Ont. N2M 1B4, Canada, returned in December from Tanzania, where they had served as teachers for a 15-month term at the Bukiroba Bible School. The Hursts had previously served in Tanzania with EMBMC from 1940 to 1964.

Ed and Jean Rissler and children James and Grant returned to the U.S. in mid-December after completing a term of teaching at the Garba Tula secondary school in northeast Kenya. The Risslers previously served a term in Somalia. Their current address is R. 1, Box 61, Kinzers, PA 17535.

Lancaster Conference's annual ministerial meeting will be held Feb. 20, 21 at Hammer Creek Mennonite Church. Sanford G. Shetler, Hollsopple, Pa., will serve as guest speaker.

Paul M. Schrock, book editor at Herald Press, Scottdale, Pa., will lead workshops at the sixth annual Christian Writers' Conference in Portland, Ore., Mar. 18-21. Schrock will lead workshops on "Writing Fiction for Young People and Adults," and on "Your Camera and the Editor." Conference program and registration information are available from the event's sponsor, Warner Pacific College, 2219 S.E. 68th Ave., Portland, OR 97215.

Shalom Christian Academy near Chambersburg, Pa., is looking for a principal, preferably with administrative training or experience, to begin serving for the 1979-80 school term. Interested persons should write or call before Mar. 15, to Box 134, Maugansville, MD 21767; phone 301-733-7986.

Special meetings: Larry Howland, Elsie, Mich., at Holiday Inn, East, Saginaw, Mich., Feb. 16, 17; at Valparaiso, Ind., Feb. 25 to Mar. 1; and at Bethany, Albany, Ore., Mar. 5-11. **Milo Kauffman,** Hesston, Kan., at Medicine Hat, Alta., Feb. 18-22, and at Foothills, Calgary, Feb. 25-28.

New members by baptism: one at Lititz, Pa.

Change of telephone numbers: New number for **H. Eugene Herr** is (602) 841-8530. The new number for **Ray Keim** is (602) 841-8927.

readers say

We of necessity receive our copy of the *Gospel Herald* several weeks after publication, so though frequently thinking of responding to an article or issue, never have, since the current interest changes so rapidly, and our response would be irrelevant. It is extremely interesting to follow from our distance the changing concerns, and the dialogue. We would now like to respond to some recent interests that are of growing concern to the church at large.

When Christ came into the world to fulfill His mission the institution of the family was very low. The male was dominant. In the Greek world the boys were often sent off to live with other boys to learn to dominate. The girls were not much more than slaves at home with their mothers, to be used by men, even no doubt by their own fathers. Is it any wonder that history records that homosexuality was rampant? ("Study on Human Sexuality"—Dec. 5 issue).

Christ liberated women, and for centuries woman, in the Western world at least, has been a companion and mother, and up until the 20th century man has been a companion and father. Many men today are no longer filling this role, and the woman has had to become both father and mother and decision-maker in the home. So why shouldn't she want also to enter into a place of authority in the business world, and in the church? ("Women Call for Greater Involvement"—Akron, Nov. 4 issue). And again the world is having a great problem with homosexuality.

Is it possible that God created a balance when He created man and woman, and instituted the unity of marriage? Not the dominant male and chattel wife, but a man who like Christ is the head, and gives himself for the bride, and a woman who loves and honors her husband, and like the church wants to serve him, and let him rule? In violating this balance many problems are created, which result in sin, wrong relationships.

We are glad to see the concern in the Mennonite Church for social ills, but let's not err in using liver pills when we have available antibiotics. Let us treat the disease and not the symptoms. Let's treat sin as sin, and use God's Word to combat it. And let's start in our homes, allowing God to restore once again the institution of the family.—**Lee and Mary Alice Hertzler, Ribeirao Preto, S.P., Brazil.**

° ° °

The *Gospel Herald* of January 9 carried two significant articles: "Love Your Body" by Kenneth L. Gibble and "Miller Time for Mennonites?" by Willard Krabill. Thanks for considering health a theological issue (according to your editorial). I want to join in making Krabill's hope come true that "the dialogue, the church education programs, the thoughtful reconsiderations can begin now . . ." to consolidate a stance against this health hazard of alcohol.—**Miriam Beachy, Scottdale, Pa.**

° ° °

I would like to respond to Willard Krabill's article in the January 9 *Gospel Herald* concerning the use of alcohol. His eight factors regarding alcohol are well founded; however, some medical evidence may downplay the toxic effects of alcohol on human tissues.

In 1974 the federal government's "Second Report on Alcohol and Health" disclosed that moderate drinkers live longer than abstainers. Research by Dr. Arthur L. Klatsky of the Kaiser-Permanente Medical Center in Oakland, Calif., indicates "people who drink moderately have 30 percent fewer heart attacks than nondrinkers." Another study in Honolulu, Hawaii, found that "men who drink three bottles of beer a day have half as much coronary heart disease and one fifth as many heart attacks as abstainers."

Yet I would maintain these gains are grossly offset by the cost in pain, grief, sorrow, and lives to an estimated 10 million American alcoholics. I wonder how many milk drinkers would continue to use milk if statistics indicated one out of every

Sisters and Brothers

by Joel Kauffmann



ten users contracted a disease that caused physical disability leading to impaired emotional, occupational, and social adjustments? Further signs and symptoms of this disease might include malnutrition, vitamin deficiency, liver disease, inflammation of the stomach and pancreas, hallucinations, and seizures. I, for one, would have no use for such a substance with these implications.

Thank you, Dr. Krabill, for your timely article. "Miller time" for me will be a jog down the street, feet up in the air with a good book, relaxation with friends, or quiet time in meditation.—**Darrell G. Miller, Charlottesville, Va.**

marriages

"They shall be one flesh" (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Garcia — Bontrager. — Gene Garcia, Hutchinson, Kan., and Faydean Bontrager, Hutchinson, Kan., South Hutchinson cong., by James Whitehead, Dec. 27, 1978.

Gearig—Stamm.—Timothy Gearig, Fayette, Ohio, Church of Christ, and Barbara Stamm, Waldron, Mich., Lockport cong., by Michael Duff, Jan. 13, 1979.

Miller — Hutson. — Calvin Miller and Jan Huston, both of Columbus, Ohio, Lockport cong., by David Sutton and Walter Stuckey, Dec. 23, 1978.

Miller — Myers. — Noel Miller and Gloria Myers, both of Plain City, Ohio, by Freeman J. Miller, Dec. 30, 1978.

Roeschley—Harnish.—Jerold Thomas Roeschley and Mary Beth Harnish, both of Flanagan, Ill., Waldo cong., by Robert Harnish, Sr., father of the bride, and Robert Harnish, Jr., brother of the bride, Dec. 30, 1978.

Short—Caterino.—Kent Short, West Unity, Ohio, Lockport cong., and Patricia Caterino, Kalamazoo, Mich., Baptist Church, by Thomas Burke and Carl L. Smeltzer, Dec. 16, 1978.

births

"Children are an heritage of the Lord" (Ps. 127:3).

Burkholder, Glenn and Donna (Price), Tofield, Alta., second child, first son, Brian Glenn, Dec. 27, 1978.

Ebersole, Phil and Carol (Carey), Harrisonburg, Va., first child, Wade Garrett, Jan. 24, 1979.

Godshall, Philip M. and Donna J. (Rice), Harleysville, Pa., first child, Tara Nichole, Jan. 21, 1979.

Hersh, Frank V. and Rosanna Kay (Miller), Terre Hill, Pa., third child, second daughter, Sara Ann, Oct. 30, 1978.

Horne, Bradly and Dee Ann (Schrock), Hutchinson, Kan., first child, Tiffany Diane, Jan. 11, 1979.

Kamp, Michael and Vicki (Hill), Wooster, Ohio, first child, Melissa Jean, Jan. 9, 1979.

Kiser, Richard and Lois (Shank), Harrisonburg, Va., first child, Stacey La Marr, Jan. 24, 1979.

Lemons, Dan and Mary (Smucker), New York, N.Y., first child, Katherine Anya Smucker, Dec. 22, 1978.

Martin, Lloyd and Shirley (Lais), Estacada, Ore., second child, first daughter, Janine Marie, Jan. 17, 1979.

Mast, Nevin and Audrey (Petersheim), Oley, Pa., first child, Kerwin Nevin, Dec. 7, 1978.

Miller, Loren and Carol (Kropf), Aurora, Ore., second daughter, Lori Nicole, Jan. 22, 1979.

Packard, Chet and Ruth (Oswald), Hartstown, Pa., second child, first son, Joshua C., Jan. 14, 1979.

Slatter, Lowell and JoAnn (LeFever), Filer, Idaho, second child, first daughter, Emmeli Ruth, Nov. 20, 1978. (First child deceased.)

Vigneron, Russell and Susan (Garber), Manson, Iowa, first child, Melanie Dawn, Oct. 31, 1978.

Weaver, Nelson and Joyce (Keener), New Holland, Pa., second daughter, Janina Renee, Jan. 3, 1979.

Wenger, James and Mary (King), Albany, Ore., third child, second son, Brandon John, Oct. 6, 1978.

Zehr, Rick and Linda, Fort Dodge, Iowa, second son, Matthew Allen, Sept. 12, 1978.

Corrections: The name of the child was omitted in the birth announcement (Dec. 26, 1978 issue) of Ted and Susan Stuckey's first daughter. Her name is Rachel Kathryn.

Derrick Vernon Schultz (Jan. 30 issue) should be spelled **Derek.**

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Hochstedler, Ezra M., son of Manass and Savilla (Yoder) Hochstedler, was born in Johnson Co., Iowa, July 29, 1913; died of a heart attack at his home, Jan. 2, 1978; aged 65 y. On Mar. 21, 1937, he was married to Sue Mast, who survives. Also surviving are 5 sons (Robert, Donald, Wayne, James and Loren), 4 daughters (Carol—Mrs. Harley Glick, Marlene—Mrs. Dale Schrock, Laura, and Twila—Mrs. Don Swartzentruber), 17 grandchildren, one sister (Mrs. Chris H. Miller), and one brother (Sylvan). He was preceded in death by 4 sisters and one brother. He was a member of Fairview Cons. Mennonite Church.

Hoover, Lloyd W., son of J. William and Celesta M. (Kauffman) Hoover, was born in Elkhart Co., Ind., June 10, 1923; died in Elkhart, Ind., Dec. 8, 1978; aged 54 y. On Feb. 21, 1946, he was married to Esther Burkholder, who died in September 1948. On Nov. 14, 1952, he was married to Saranna M. Harter, who survives. Also surviving are 5 sons (Merlin, Wendell, Kermit, Evan, and Glen), one granddaughter, and one sister (Mary Weaver). A son, Carl, preceded him in death. He was a member of Locust Grove Mennonite Church. Funeral services were held at Lienhart's Funeral Home, Wakarusa, Dec. 11, in charge of Paul Hoover and Aden Horst; interment in Yellow Creek Cemetery.

Hostetler, Edward M., son of Milton and Ida (Zook) Hostetler, was born near Garden City, Mo., Sept. 27, 1897; died at Proctor Hospital, Peoria, Ill., Jan. 7, 1979; aged 81 y. On Jan. 4, 1923, he was married to Martha E. Zoss, who survivies. Also surviving are 5 daughters (Erma—Mrs. John Ulrich, Lola and Judy Hostetler, Edith—Mrs. Marvin Ketcham, and Luella—Mrs. Ivan Glick), 4 granddaughters, one great-grandson, and 2 brothers (Milo and Ira). He was preceded in death by 2 brothers and 4 infant sisters. He was a member of Linn Mennonite Church, where funeral services were held on Jan. 10, in charge of John Hostetler; interment in Roanoke Mennonite Cemetery.

Kreider, Mary H., daughter of Franklin and Elizabeth (Hoover) Kreider, was born in Lancaster Co., Pa., Dec. 26, 1884; died in Lancaster Co., Pa., Jan. 20, 1979; aged 94 y. Surviving are 2 sisters (Estelle—Mrs. Harold Reber, and Ada K. Fohl), and one brother (Willis H. Kreider). She was a member of East Chestnut Mennonite Church. Funeral services were held at Groff Funeral Home, Lancaster, Jan. 23, in charge of James R. Hess; interment in New Danville Mennonite Cemetery.

Roggie, Madeline, daughter of Joseph B. and Catherine (Steria) Yousey, was born at New Bremen, N.Y., Sept. 2, 1897; died at Lowville, N.Y., Jan. 10, 1979; aged 81 y. On Dec. 20, 1921, she was married to Benjamin Roggie, who died on Aug. 23, 1953. Surviving are 3 sons (Garmon, Paul, and Howard), 2 daughters (Doris—Mrs. Harold Steria, and Betty—Mrs. Gerald Widrick), 21 grandchildren, and 22 great-grandchildren. She was preceded in death by 3 grandchildren and 2 great-grandchildren. She was a member of Lowville Mennonite Church, where funeral services were held on Jan. 12, in charge of Milton Zehr, Richard Zehr, and Lester Bauman; interment in Croghan Mennonite Cemetery.

Roth, Seth R., son of Christian H. and Ella S. (Roth) Roth, was born in Wayland, Iowa, Mar. 14, 1895; died at Canon City, Colo., Jan. 15, 1979; aged 83 y. On May 15, 1916, he was married to Florence Krabill, who died on Sept. 30, 1971. Surviving are 6 sons (Gilbert, Everett, Marvin, Eldon, Robert, and Gene), 3 daughters (Grace—Mrs. Eli Yutzy, Katherine—Mrs. Ezra Gugel, and Darlene—Mrs. Willis Roth), 38 grandchildren, 33 great-grandchildren, and one brother (Jesse Roth). He was a member of Sugar Creek Mennonite Church, where funeral services were held Jan. 19, in charge of Carl Smeltzer; interment in Sugar Creek Cemetery.

Shetler, Florence, daughter of Fred and Janie (Hewitt) Young, was born at Dagmar, Mont., Dec. 27, 1908; died at Memorial Hospital, Johnstown, Pa., Jan. 20, 1979; aged 70 y. On June 5, 1932, she was married to Sanford G. Shetler, who survives. Also surviving are 2 sons (Stanwyn G. and Leonard K.), 3 daughters (Maretta—Mrs. Allen Hostetler, Anita—Mrs. Wayne Shoenthal, and Carol—Mrs. John Lazer); 10 grandchildren, 5 brothers (Clarence, John, Robert, Nathaniel, and Roy), 2 sisters (Ellen Dundore and Esther Chadwick), and her stepfather (John Harshbarger). She was a member of Stahl Mennonite Church, where funeral services were held on Jan. 24, in charge of Willard Mayer, Maurice Landis, Marvin Kaufman, and Curtis Godshall; interment in Stahl Cemetery.

Wismer, Herbert D., was born in Waterloo Co., Ont., Apr. 23, 1886; died at his home in Kitchener, Ont., Jan. 11, 1979; aged 92 y. He was married to Caroline Lehman, who died in 1962. Surviving are 2 sons (Reginald and Harry), one daughter (Mrs. Kathleen Sully), one granddaughter, and one great-grandson. He was preceded in death by one daughter (Dorothy). He was a member of Pioneer Park Christian Fellowship (Mennonite), where funeral services were held on Jan. 14, in charge of Darrell D. Jantzi; interment in adjoining cemetery.

Zimmerman, Raymond P., son of Peter and Jamima (Slabach) Zimmerman, was born in Inman, Kan., May 15, 1908, died at Hutchinson (Kan.) Hospital, Jan. 9, 1979; aged 70 y. On Nov. 10, 1935, he was married to Mildred Miller, who survives. Also surviving are one son (Leslie), one daughter (Raydine—Mrs. Henry Barge), 2 brothers (Earnest and Vernon), and 2 sisters (Mrs. Lottie Miller and Mrs. Florence Johnston). He was a member of West Liberty Mennonite Church. Funeral services were held at Monitor Church of the Brethren, Jan. 11, in charge of Waldo E. Miller and Menno M. Troyer; interment in West Liberty Cemetery.

Cover photo by Wallowitch; p. 128 by Mark Beach.

calendar

Interdenominational Youth Convention, Eastern Mennonite College, Apr. 20-22.

EMC Homecoming weekend, Eastern Mennonite College, Harrisonburg, Va., Apr. 27-29.

Waterloo 79 (Mennonite General Assembly and Youth Convention), University of Waterloo and Conrad Grebel College, Waterloo, Ont., Aug. 11-16.

Religious News Service staff votes "three popes" top story

Three popes within one year constituted the top religious news story of 1978. The tragedy of the People's Temple cult in Jonestown, Guyana, ranked second.

The ten top stories, chosen by the news and photo staffs of Religious News Service, were:

1. Pope John Paul II, the first Polish pope in history and first non-Italian pope in 455 years, was elected after the deaths of Pope Paul VI and Pope John Paul I.
2. The mass suicides and murders in Jonestown, Guyana, drew increased attention to the issue of government regulation of cults.
3. Three heads of state citied religion as a factor in their arriving at a preliminary accord on the Middle East at Camp David.
4. An $85,000 grant to the Patriotic Front of Zimbabwe by the World Council of Churches drew fire from several WCC member churches.
5. The revival of Islam as a political force was a major factor in the civil strife in Iran.
6. Abortion continued to be a political issue in the U.S., figuring in several elections in November.
7. The issue of women priests was a factor in the schism in the Episcopal Church and got a negative vote in the Church of England Synod.
8. Human-rights issues continued to challenge the churches around the world, particularly in Southern Africa and Latin America.
9. Birth of the world's first "test-tube-baby" in England raised questions of biomedical ethics.
10. Inflation delivered major blows to the budgets of churches and ecumenical organizations.

U.S. military to influence education, says *Fellowship*

The U.S. Department of Defense is making plans to integrate military training with higher education according to a report in *Fellowship* magazine, June 1978. Plans for this program were described by Thomas Carr, director of Defense Education, who predicted that by 1984 a partnership between defense and higher education " 'will result in the establishment of the largest degree-granting institution in the world.' "

"The most revolutionary, and frightening, component of the military's program," comments *Fellowship*, "is the creation of a degree-granting institution that will be called the 'Community College of the Armed Forces.' . . . The College 'will be open to enlisted and warrant officer personnel of all military services and will feature several major programs.' "

The result, says *Fellowship*, will make it possible for military personnel to receive college credit for military as well as civilian training and for the Department of Defense to "gain increasing control over a multitude of dependent subcontractors—hundreds of colleges and universities with empty classrooms and shrinking budgets."

Gun lobby's congressional drive: costs very high, victories few

The gun lobby in the U.S. poured a record $1.3 million worth of campaign contributions into congressional races last November, according to the *Christian Science Monitor*. The paper said it had examined records filed with the Federal Election Commission by the "political gift-giving arms" of the three major organizations lobbying against "stronger federal firearms controls."

"The National Rifle Association (NRA) alone nearly quintupled its campaign contributions from about $100,000 in 1976 to $477,795 in 1978," the *Monitor* said. "The even freer-spending Gun Owners of America kicked in $340,775, and the Right to Keep and Bear Arms Political Victory Fund added about $178,876."

Despite this outpouring of donations, the *Monitor* said, the gun lobby "lost more than it won of the House races in which it invested most heavily—18 of 30. "Three of the eight Senate candidates receiving the most gun lobby money also failed to win election, including the top-ranking recipient, conservative Republican Jeffrey Bell of New Jersey, who lost to Democrat Bill Bradley despite $20,650 in gun lobby aid."

Worship services in Eastern Europe reported most relaxed in many years

For millions of Christians in some parts of communist Eastern Europe, Christmas last year was one of the most relaxed since the area fell to communist rule after World War II. In Poland, the most Roman Catholic state in the Soviet bloc, Christmas was special even by Polish standards. Full churches on Sundays, overflowing on all special feast days of the Christian year, are commonplace in Poland. But with a former Polish cardinal now pope, church services on Christmas were marked by special fervor.

Elsewhere in Eastern Europe, Christmas was marked by special observances. For the first time, for example, the Christmas message figured on television in East Germany, whose regime until very recently was one of the most unbending toward all churches. It was the first tangible result of an accord between communist and Lutheran leaders early in 1978, in which the Communist Party assured believers of equal opportunities in East German society.

Potsmokers Anonymous formed by a N.Y. psychotherapist

A program called "Potsmokers Anonymous" has been formed by a psychotherapist to help marijuana addicts who want to break the habit or get it under control. "There are many, many 'potaholics,' " said Dr. David Izenzen, a psychotherapist and reformed marijuana smoker who founded the nine-week Potsmokers Anonymous program. The program costs $200—an amount said to be the price of about five ounces of marijuana in New York City.

Dr. Izenzen said he has applied for funding so he can discontinue the $200 fee. He said the program was designed to get potsmokers "to develop an ongoing, intimate relationship with their emotions instead of depending on marijuana." The characteristics of a "potaholic," according to Dr. Izenzen, are "loss of energy, not having any motivation, and confused thinking, which is characterized by a loss of memory."

Catholic bishops: tide turning against abortion in the U.S.

The tide is now turning against abortion, according to the U.S. Catholic Bishops' Committee for Pro-Life Activities headed by Cardinal Terence Cooke of New York. In an article entitled "Abortion: The Issue That Won't Go Away," published to mark the sixth anniversary (Jan. 22) of the U.S. Supreme Court's decision legalizing abortion, the bishops' committee maintained that Americans were taking a hard look at the impact of liberalized abortion on moral standards, family life, and the sanctity of life. "The longer they look, the less they like what they see," the article said.

Pope John Paul: child's rights begin at moment of conception

Pope John Paul II has again forcefully spoken out against abortion. In an address (Jan. 13) at the Vatican to a group of European Journalists for Children's Rights, the pontiff said the church wished to inform public opinion on the "essential rights" of children.

"The Holy See," said the pope, "believes that one can speak of the rights of the child right from the moment of conception onwards, especially of the right to life, because experience shows that the child has need of protection both in fact and in law, even prior to birth." The pontiff has come under attack in Italy for speaking out in praise of doctors who refuse to perform abortions. The Polish-born pope has denounced abortion in several recent public statements.

NEWSPAPER

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

To Henry G. Ciocca, The Nestle Co.

Dear Sir:

I have your paper, "The Infant Formula Controversy: a Nestle View." I understand that your company has been the object of a whispering (or even a shouting) campaign, in some respects even worse than what happened to a well-known hamburger company. The word got out that they were putting worms in their hamburgers. Almost anyone in his right mind would know this is not true, but for you the matter is more complex and a satisfactory answer harder to discern.

According to a report which we carried on January 30, there has been a "concern that Nestles' infant formula products, and those of other corporations, may be unnecessary and an inadequate substitute for mother's milk. Worse yet, the critics charge, the product is marketed in countries where it is virtually impossible to prepare in a sanitary manner" ("Items and Comments," p. 95).

The campaign against you has some bite in that there has been call for a boycott of your products—not only infant formula but other things you market as well. It is not always clear what these are, but I am most familiar with your products in the form of chocolate and coffee (neither of which is as important as infant formula), but evidently you also own hotels and restaurants and sell cheese.

I must confess that I got involved in the boycott in a small way. On at least one occasion I was studying the coffee in a grocery store and I deliberately chose from one of your competitors, although I really liked yours better. (Later, I began to wonder whether coffee was really worth buying and drinking anyhow.)

On reflection, a boycott seems like a mean thing for church people to do, particularly if, as you say, the charges are untrue. According to your cover letter, "Nestle does no consumer advertising of formula products in developing countries; does not employ women dressed in white; does not discourage mothers from breast-feeding; does not give samples to mothers; does respond to constructive criticism."

So the question comes: Is this boycott really just a vicious whispering campaign, like the worms in the hamburgers? From the evidence I have, I cannot be sure. I am impressed by some of the assertions in your 23-page answer to the critics. You point out, for example, that infant mortality in developing countries has dropped by about 50 percent in 20 years so that in Jamaica it is now below Hungary, and in Singapore it is below the U.S. (Is Singapore a *developing* country?) The implication evidently is that infant formula can't be all that bad if mortality is dropping. As a generalization, this seems reasonable.

You also emphasize that a variety of factors affect whether or not a mother breast-feeds her baby and you report that evidence points toward working mothers as the main reason for the decline of breast feeding, at least in urban areas. You also report research evidence to show that Third World mothers have less milk because they are less well fed. Until the time when mothers have adequate diets, "supplementing the baby will continue to be essential." To the point, sir, to the point!

The immediate question is whether Nestle is helping or hindering the cause of infant nutrition by offering infant formula for sale in developing countries. No one says your product is inferior. The charge is that with improper usage, it may be dangerous to the health and life of babies.

The ultimate question is how to improve nutrition for people in countries where they simply do not have enough to eat. This is a question that your company is not set up to answer.

The dilemma of your company is the dilemma of our whole society. We have highly developed ability in the areas of production and marketing of goods. We are less inclined toward determining whether the goods are really needed or are a help or hindrance to those who purchase them. Providing real help to those in need of the basics to sustain life is a problem from which we all instinctively turn away.

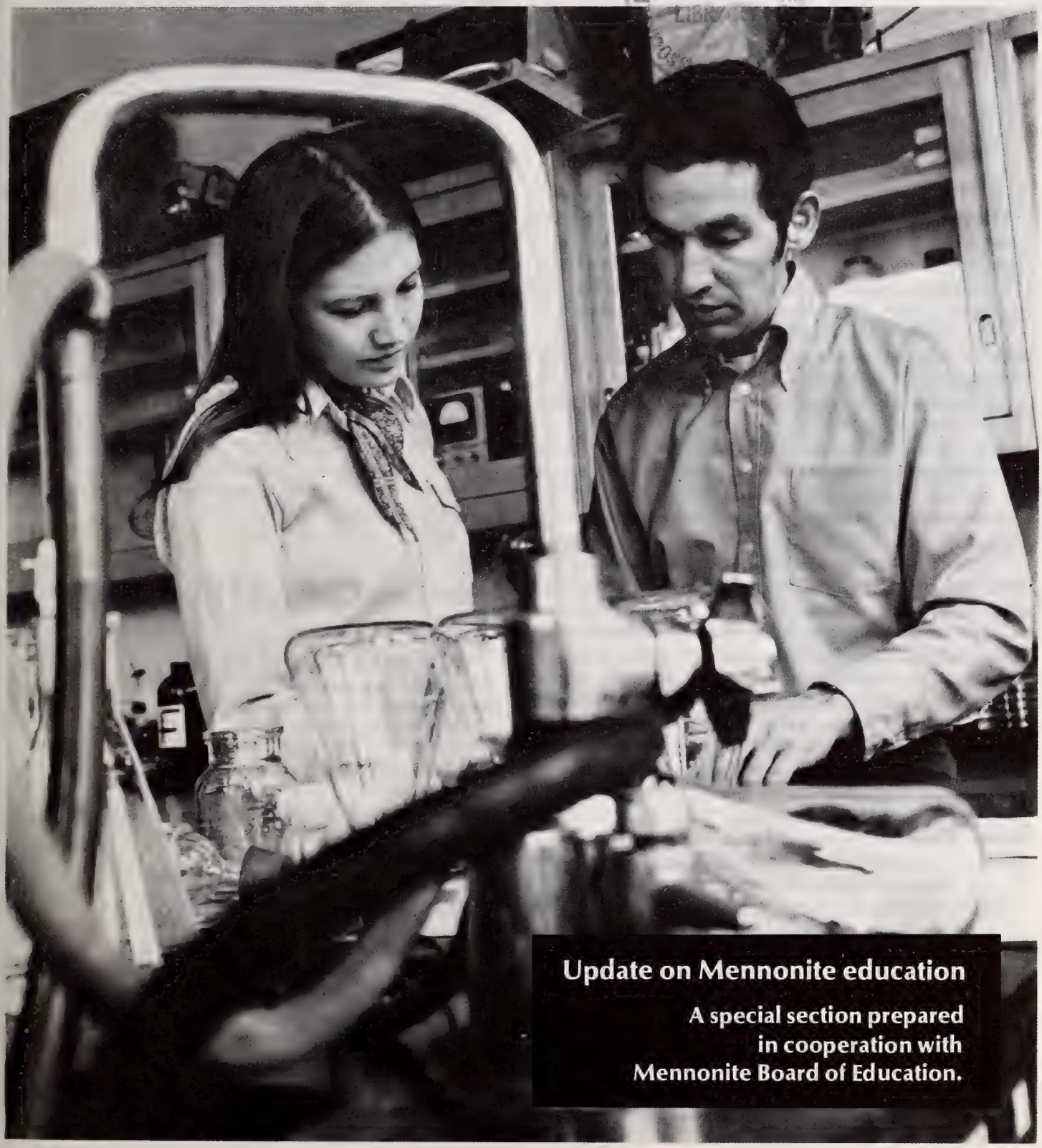
We are the technological wonder boys, who for example, think of the Red Chinese as 2 billion smelly armpits and thus a new market for underarm deodorant. It is accordingly unfair that you should be singled out for special notice when you are not really different from the rest. But I think we should not let you off too easily. You are a multinational company. The church too is multinational. Though many of us much of the time identify with our own hometowns, some of us some of the time can be summoned to support people in trouble in other parts of the world.

I understand that you have begun to gather some data and you report that the World Health Organization is scheduled to study the matter. Keep on assembling data and we will look into the issue further also. It may be that you have been unfairly charged, but until we get more information we cannot be sure. And what is really needed is to find some way for all those starving people to have something to eat. If you would be willing to help solve this problem, perhaps we could forgive some other failings.—Daniel Hertzler

Gospel Herald

February 20, 1979

ELKHART



Update on Mennonite education

A special section prepared in cooperation with Mennonite Board of Education.

Mennonite education is unique

by Myron S. Augsburger

Several months ago D. Richard Meeth, a researcher for a small college consortium, asked me to articulate what is unique about our approach to Christian education at Eastern Mennonite College. In my response I cited a number of ways in which our institution may differ from other Christian colleges.

Our Mennonite/Anabaptist perspective on theology provides a different hermeneutic in our biblicism. Rather than holding a "flat-book" view of the Bible, we recognize the progress of revelation and the ultimate level of God's will in Jesus Christ.

We have a theological stance which is neither fundamentalist nor modernist. As a result we have been quite open in scholarly pursuits, without needing to be as defensive as characterizes fundamentalism nor as unreceptive to conservative theology as has been modernism or liberalism.

Our strong commitment to peace and nonviolence, coupled with our evangelical stance, is unique in the Christian tradition.

We have combined evangelical faith and social concerns in a way which holds together missions, evangelism, social ethics, and concern for the whole man and his needs.

We have focused especially on the needs of the third world and the needs of the oppressed. We have continued to criticize the materialistic affluence and nationalism of our society.

We have rejected the myth that being conservative in theology means being conservative in political and social views. While theologically conservative, we have identified with more liberal political and social interests, especially at points of concern for minority groups and societal needs.

Our college was integrated nearly two decades prior to the civil rights movement, and we have continued to wrestle with the question of how to manifest equity and brotherhood in our relationships with persons of other races.

We have developed a core interdisciplinary curriculum which integrates faith with learning. This brings the added dimension of a strong emphasis on Christian discipleship, which makes the Christian lifestyle just as important a part of the learning experience as more philosophical or intellectual perspectives of faith.

Our educational goals place a strong emphasis on persons who will be in "service roles" in society, following the spirit of the Master who washed His disciples' feet.

Our involvement in professional fields—such as nursing, business, social work, education—has the added dimension of continual work at ethics and justice in specific relationships to human needs.

There is a continual openness on campus to criticism of our society, our church, and our government, not out of negativism but from a perspective of our prophetic responsibility to emphasize the presence of the kingdom and the present relevant and active elements of taking the lordship of Jesus Christ seriously.

Myron S. Augsburger is president of Eastern Mennonite College. This article is an excerpt from his annual report.

Gospel Herald

Mennonite education is unique 154
Myron S. Augsburger

Youth in the congregation 155

Minority leadership education 156

Creating the proper balance 158
Carol Kraybill

New Testament themes for Mennonite high schools 159
Glen A. Roth

Professional ministry or prepared ministry? 160
Calvin E. Shenk

Urgent theological issues 162
Richard C. Detweiler

A church that cares for cancer patients 165
Lamont A. Woelk

Editor: **Daniel Hertzler.** News editor: **David E. Hostetler**

Volume 72 Number 8

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan: $9.50 per year mailed to individual addresses. Eighty Percent Plan: $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States.

Copyright © 1979 by Mennonite Publishing House.



Chapel at Eastern Mennonite College: Mennonite education offers numerous occasions for students to develop—mind, body, and spirit—as servants of Christ.

Youth in the congregation

Recently B. Charles Hostetter related the following anecdote to a missions gathering:

"A high-school senior once said he was puzzled about what to do with his life. His friends thought he ought to go to college to prepare himself for Christian service. He was president of his class and an honor student; his family had money and was ready to encourage him to go to Bible school. But he felt he couldn't consider service because he didn't have a special call.

" 'Friend,' I said to him, 'what are you doing now?'

" 'Driving a feed truck,' he replied.

" 'Do you have a special call to drive a feed truck?' I asked. He was speechless.

"This young man had a ten times louder call to prepare to serve Christ and the church than to drive a feed truck. We're ready to do a hundred other things without a special call, but we don't want to serve God unless we have that special call."

How does a young man or woman recognize God's call? Can the congregation help in this process? Across North America, youth workers and other conference and congregational leaders are becoming increasingly aware of the need to be in touch with their younger members as these young people face the many decisions before them. We have had prebaptismal instruction classes and Sunday school classes for youth in our congregations for many years. But in most cases we have not been adequately prepared to help young people consider their gifts and the choices they need to make regarding education, service, and vocations.

The needs felt in the congregations are sensed also on the campuses. Steps have been taken at all of our college campuses to provide more adequately for life planning in the college programs. Plans are also underway to help congregations in their individual settings arrange for counseling and life planning with their young people. Gift discernment, membership and leadership preparation, and help with life planning generally will be receiving more and more attention in our congregations and schools during the months and years ahead.

Some suggestions. Congregations might want to consider some of the following ways to become involved with their young people in life planning.

1. Gift discernment can be included as part of the prebaptismal instruction process. Intergenerational groupings (including parents) can help with this.

2. Congregations may consider appointing their own guidance counselors. Young people should not have to rely on public school counselors for guidance in important life decisions. Congregational counselors can help youth, particularly at the high school junior or senior level, to consider career, service, educational, and congregational involvement. This process too can include parents.

3. Financial aid to students can be made part of the congregational budget. Some congregations are already providing financial support for young people involved in college or seminary preparation. For other congregations considering this step, a workbook outlining various plans will soon be available from the colleges, or from the Mennonite Board of Education, Box 1142, Elkhart, IN 46515.

4. Introductory letters "to whom it may concern" can be sent along with young people as they head for the various colleges or Voluntary Service units. Besides listing the gifts and experiences of the students, the letters might outline the expectations of the congregation. These expectations can then provide the basis for an accountability process. Prior to leaving for school or service, students and young people can be commissioned for growth in various areas; regular reporting would be expected. Students can also be encouraged to share new insights and suggestions on how to strengthen congregational life.



Minority leadership education

Minority Mennonites are among the fastest growing part of the Mennonite Church. While they want to be an integral part of an Anabaptist/Mennonite people, they face cultural and language barriers as well as influences from other kinds of American religion. Educational opportunities for minority young people as potential leaders are seen as a priority concern for the church. Last summer, both the Black Caucus and the Latin Concilio gave serious attention to their educational needs. Dialogue with Mennonite educators regarding proposals for specific programs will continue.

Minority enrollments at the Mennonite colleges increased this past year after a number of years of decline. There has been a special increase in the past two years in Mennonite minority students. At Goshen College, minority student enrollments are 44 percent higher than last year. The increase at Goshen College is due largely to a refocused ad-

Spanish leadership training

Last year, at the initiative of the Latin Concilio, Hesston College established a Spanish Leadership Training program in San Antonio, Texas, in cooperation with the Nazarene Spanish Bible College. Victor Alvarez served as instructor to 12 students, two of whom graduated with the class of 1978 at Hesston College; an additional person transferred to Goshen College as a junior this fall. Fourteen students were enrolled at San Antonio as the project entered its second year. Plans are underway to move the Spanish Leadership Training program to the Goshen College/Goshen Biblical Seminary area next fall.

missions strategy, with student help and a commitment from two Mennonite conferences for financial support.

Admissions policy was changed last year under the direction of June A. Yoder, director of admissions. "Recruitment before was mostly from the general population," she said. "Last year we focused mainly on Mennonite minority students." The admissions office has always depended heavily on word-of-mouth recommendations and other types of support from minority students at Goshen. The Black Student Union raises money for minority student scholarships. Last year, in addition, the students hosted a minority students' weekend for high-schoolers.

A number of conferences in the Mennonite Church are encouraging minority enrollments with financial support amounting to one dollar per congregational member. This action grew out of a priority concern at the 1977 General Assembly that the church develop new patterns of support and assistance for minority students in higher education. As the result of a Region IV consultation last March, the Ohio and the Indiana-Michigan conferences have committed such funds. This money has enabled Goshen College to double its financial assistance grants to almost $44,000.

Like other students, minority students at a Mennonite college often need help in their transition to campus life. The Cross-Cultural Relations Center at Goshen College, begun last year under the direction of Leamon Sowell, Jr., serves minority students in academic development, counseling, and cultural enrichment; it is also intended to help make majority persons more sensitive to minority concerns. According to current director Sylvia Dyson, the Center serves as a learning resource for students from all cultural backgrounds. "Cultural growth should be a part of everyday life for all people," she said. "Growing toward an attitude of cultural pluralism should be the responsibility of everyone, especially Christians."

Minority students give a number of reasons for their choice and support of Goshen College, ranging from the school's solid academic reputation to the good experiences of their siblings. To be sure, there are some facets of life at Goshen College that still tend to make minority students feel uncomfortable; some feel they are on display, or that programs are not really cross-cultural. But according to Dyson, the students as black Mennonites or Latin Mennonites are looking for a place to fit in as a part of Christ's body. "Change is slow," she said, "but there is sincerity here."

"Minority students add a dimension of richness to the cultural diversity of Goshen College," said President J. Lawrence Burkholder. "Minority histories, experience, humor, and language remind the student and faculty majorities that the world is far more interesting and complex than their own cultural identities would suggest."

Goshen Biblical Seminary

Goshen Biblical Seminary is cooperating with Region IV Latino Mennonite pastors in planning for two Spanish-language courses at the Seminary in the spring of 1980. Each course will be offered in three parts: Pastors will first come to the Seminary for one week of intensive course work. They will then return to their homes and areas of ministry for a period of four to five weeks, while they continue to read and study. An additional week of intensive work at the Seminary will complete the course. One of the courses is to be in the area of pastoral care and counseling; the other will be on Mennonite doctrine.

High-Aim

This year 76 minority students are enrolled in Mennonite high schools; of these, 68 were placed through the High-Aim program. The High-Aim staff has been providing for greater conference involvement in recruiting, funding, and relating to these young people. The goal for the next five years is to graduate ten to 20 High-Aimers each year. These students have good potential for developing leadership for black and Latin churches.

Update: Conrad Grebel College

Reactions to Conrad Grebel College's long-range planning report, released last January, appear to be largely positive as the constituency discussion proceeds. Last September the Ontario Inter-Mennonite Executive Council heard reports from the executives of all three supporting conferences. In April constituency representatives spent a day discussing the report, which had been commissioned by the college's board of directors. Based on these discussions, the Council agreed to communicate to Conrad Grebel College that:

(1) the general direction the college is taking is largely affirmed;

(2) the kind of people placed in college teaching and leadership positions is considered very important ("warmth" was mentioned as a major qualification);

(3) the Institute of Peace and Conflict Studies might build into its program greater theological emphasis as well as giving attention to interpersonal and congregational conflict resolution;

(4) it will be ready to recommend to conference treasurers contributions of $7.50 per member as a goal for 1979 giving to college operations;

(5) endowments should be handled through Mennonite Foundation of Canada;

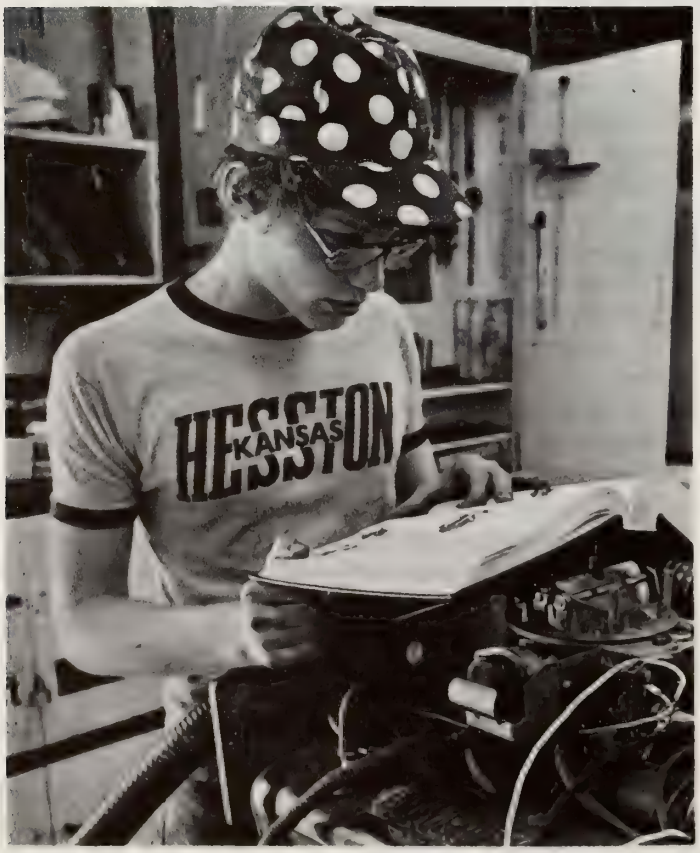
(6) consideration be given to four representatives (rather than the present three) from each conference to the college's board of directors, but no major restructuring should take place before an amalgamation study now underway is completed.—David Kroeker

Creating the proper balance

by Carol Kraybill

What is the purpose of a college education—to train for a career or to prepare for life? The debate between vocational training and liberal arts education is a crucial issue in higher education today. At Hesston College, administrators and faculty have struggled with this issue for years. Hesston was a traditional liberal arts college until it began several career programs in 1968.

Balancing liberal arts with vocational skills courses has not been easy, according to Hesston's dean Jim Mininger. Though liberal education and vocational training are not opposites, the two do tend to pull in different directions.



"A liberal education," explains Mininger, "is a course of study designed to free people. It is based on the idea that expanding an individual's world helps to free his mind. The danger is that higher education so often produces persons inclined to be more reflective than active. Too often the end result is a passive rather than a participant mentality." On the other hand, there is a danger that vocational training alone tends to produce people who act without thinking. Ideally, the two approaches might combine to produce people who both reflect on what they have learned and act upon those reflections.

"In its best moments, that is what our Foundation Studies Program seeks to accomplish," comments Mininger. "We are not trying simply to generate physical action or to stimulate mental reflection. Rather we hope to teach students to integrate reflection and action." The general education program is the point where career training and liberal arts education come together.

"One field which fits this model perfectly," explains Mininger, "is journalism. Here the liberal arts background of careful thought, composition, and reflection is combined with a technical knowledge of how to produce a paper."

Hesston decided several years ago not to concentrate solely on liberal arts. Yet vocational training is not Hesston's sole purpose either. "If all a person wants is vocational training, then Hesston is not the place to go," says Mininger. "Despite our agricultural tradition, the Mennonite Church is not in the business of technical training."

Studies have shown that the average person in today's society is likely to change careers several times during a lifetime. The shifts may be easier for a well-rounded liberal arts graduate than for someone trained for a single vocation. By combining vocational training with the liberal arts, students learn to look beyond their immediate jobs to see the world as a larger whole. "An individual's job is important to

Carol Kraybill is on the staff of the Hesston College student publication, *The Perspective* from which this article is adapted.

him," says Mininger, "but with a broader view he will have more to offer his church and community. Essentially, this is what our general education program is all about; we are trying to speak to vocations from a broader view of the world."

Another important aspect of church-sponsored education is building moral judgment, something neither liberal education nor vocational training speaks to directly. At Hesston the Foundation Studies Program is heavily value-oriented. "Teaching morals is not easy," notes Mininger. "The problem is learning how to separate the freeing aspect of moral judgement from rigid propagandistic attitudes. We want students to build their own value structures so that when faced with moral decisions they can reflect and act in accord with their own understandings of right and wrong."

Creating the proper balance is a problem that Hesston will continue to face. The scarcity of models handicaps the college. "No one has really worked through this problem yet," says Mininger. "We will be in transition for the next few years, trying to find a philosophical framework on which to build our program."

Mininger points to the words of philosopher John MacMurray: "All meaningful knowledge is for the sake of action and all meaningful action for the sake of friendship."

"That is the ultimate goal of education," Mininger concludes, "to think and act in order to bring people together."

One way . . . and another way

"Colleges are looking to the world of business to learn how to put across their message. Many institutions . . . have hired advertising agencies or marketing outfits."—*Newsweek*, April 1978.

"Goshen College's reluctance to respond to pressure by crass merchandising techniques and Madison Avenue approaches has increased the demand upon the faculty and the administration. The approach of the college has been to improve the quality of education, to adopt new programs, and to enter into relationships which are in line with the best educational policies and authentic church practices defined by the Mennonite tradition. Hence faculty members are encouraged to visit congregations, freshman orientation has been redesigned to include orientation of parents, chorus groups evoke an atmosphere of worship, faculty members conduct off-campus courses within various Mennonite communities, and the president spends most of his weekends among the churches and many weekday hours somewhere in the community."—J. Lawrence Burkholder, Goshen College president's annual report, October 1978.

New Testament themes for Mennonite high schools

by Glen A. Roth

Two years ago, after a series of consultations with their supporting churches, the principals of ten Mennonite high schools set their top priority: to develop educational goals based on Mennonite understandings of the Bible. As staff associate with the Mennonite Board of Education, I have been asked to help the schools come to a better understanding of Anabaptist/Mennonite theology and its implications for educational goals. My first step was to outline the following New Testament themes crucial to the Anabaptist vision that seem especially relevant for Mennonite high schools. During the coming year, the participating schools will be working with these themes in order to find the best practical expressions of their calling as Mennonite high schools.

Christ is Lord.

1. God has revealed Himself most fully in Christ, as witnessed to in the Holy Scriptures. Christ is the revelation of God's nature and will; He is the norm by which we test our understandings of human nature and obedient living.

2. God is present and active in the world today through the Person of the Holy Spirit, the Spirit of Christ. The church is the body through which God is active in the world in a special way.

3. Educational, cultural, financial, and political organizations and systems are among the principalities and powers over which Christ is Lord.

God's eternal purpose is the creation of a community of persons in fellowship with one another and with Himself.

1. The church is God's new creation, His people, made up of persons from every culture and found in every age.

2. Individual men and women can respond with indifference or rejection to God's loving call to join His people, or they can respond with a voluntary and joyful "yes" to His initiative, leading to incorporation into His community as Jesus' disciples.

3. Baptism is a testimony to personal repentance, to

Glen A. Roth is staff associate for secondary education, Mennonite Board of Education.

Christ's lordship, to the presence of the Holy Spirit, and to membership in the body of Christ. It marks the beginning of a ministry in which a believer's gifts are placed at the disposal of God and His people.

4. Through the person of the Holy Spirit, God is at work in the church today. As the church and its members allow the power of the Holy Spirit to operate freely in their lives, the Spirit bears His fruit, leading to the development of Christian disposition. The Spirit is the source of continuing spiritual re-creation of the church.

5. The church is a community of sharing. Believers hold their possessions in relation to kingdom interests and share them with the needy, both inside and outside the brotherhood. The Lord's Supper is properly the highest and most complete expression of that sharing which marks the church's total life as a community every day and in every setting.

6. The church is a worshiping community. In worship, the community celebrates the rule of God and the power and presence of the Spirit. Worship includes the testing and interpreting of Scripture as the community seeks to be led by the Spirit in discovering God's will. Through worship, as well as in sharing, the church demonstrates that it is not simply a collection of individuals, but a united body that serves as a check against individualism and subjectivism.

7. The church is a covenant community in which members are accountable to and responsible for one another. It is a community of forgiveness, discernment, and decision-making that exists by the "Rule of Christ" as outlined in Matthew 18.

The mission of God's people is grounded in God's mission in the world.

1. In keeping with God's eternal purpose to create a community of persons in fellowship with one another and with Himself, Jesus' commission is to "make disciples of all nations." Both the proclamation of the gospel and the demonstration of the discipling community are central to the church's mission.

2. In relating to society, the church and its members follow the example of Christ's love, compassion, and holiness. They exemplify a spirit of readiness to meet evil with the way of the cross—the way of suffering—rather than with retaliation.

3. Jesus came as a Servant. He calls the church and its members to the stance of servanthood in the church and in the world.

4. Individual Christians exercise their gifts within the framework of the life and mission of the church in the world. In choosing occupations, Christians find their callings within the incarnating, serving, proclaiming vocation of God's people.

5. Jesus came to proclaim and to usher in the kingdom of God—God's new social order. The church, in all of its activities and experiences, reflects the presence of the kingdom and looks to the future in hope for its final and full realization in God's time and through His power.

Professional ministry or prepared ministry?

by Calvin E. Shenk

Several years ago a Lutheran friend encouraged me to stay on in Ethiopia at the seminary where I was teaching. He hoped that I could share with his church some of our Mennonite insights concerning pastoral ministry. When someone outside our tradition wants to learn from us, it helps us look again at our practice.

We know the potential strength of a *local ministry*, selecting ministerial leadership from within the local congregation. Many of us prefer aspects of a *lay ministry* above too professional a ministry. *Tentmaking ministers*, who support themselves, sometimes understand more fully the life situations of their members. Our practice of *plural ministry*, whether the pattern of bishop-minister(s)-deacon or other experiments in team ministry, was intended to facilitate the tentmaking concept as well as to make available to the congregation a fuller expression of gifts and counsel. We can commend the values emerging from this kind of ministry, but we also need to look at areas that may need strengthening.

Our concern to avoid some aspects of a more professional ministry has often made us wary of certain kinds of training and preparation for ministry. This is understandable since in our history we have been suspicious of education in general and especially of pastoral training. We have preferred the self-educated leader called from the congregation above the "school preacher." It isn't helpful to be unduly critical of the past, nor is it fair to judge the past from the perspective of the present. And if we reflect on our own pilgrimages, many of us can testify that we have been nurtured by men of God who, dependent on the Spirit and yet with self-discipline and many hours of study, used their gifts to our profit. We thank God for such dedicated leadership.

Calvin E. Shenk is professor of church studies at Eastern Mennonite College and Seminary. This article is reprinted with permission from *Missionary Messenger*.



Chapel at Goshen College: Life at our colleges and seminaries is an experience in community, rejoicing in Christ and His people.

More recently some Mennonites are asking if we could not add to our concepts of local ministry, lay ministry, tentmaking ministry, and plural ministry the idea of a *prepared ministry*. Could we balance the traditional patterns with a time of preparatory training without necessarily becoming too "professional"? The argument runs that if a minister is to serve as a resource person and an enabler of the gifts of others, should he not systematically cultivate his gifts for this role? Does not our understanding of gifts and talents suggest that we develop them to the maximum? And if the Bible is the basis for ministry, should not the shepherd who feeds others know as much about it as possible?

In response to this concern numerous persons have enrolled in Paul-Timothy programs, Keystone Bible Institutes, Adult Studies programs, and Ministers' Weeks. Such in-service opportunities are excellent and should be expanded. Others have found it possible to spend periods of time at a Bible institute, a college, or a seminary for more extended and systematic study. This has the advantage of providing an opportunity for uninterrupted study without the distractions of other responsibilities.

It is particularly good for continuity in study and for acquiring skills which take longer periods of time to develop. Such a setting also enables a pastor to reflect more objectively on his role in the congregation and to see things from a new perspective. And the opportunity of sharing with others from many areas of church life provides new insights for effective ministry.

The church should be giving more encouragement to pastors who wish to spend time in school. Some ministers might be able to do this on their own if they were assured of the blessing of the congregation; they may, however, hesitate to suggest it because they are uncertain of the feelings of the congregation. This calls for greater openness between congregations and their leaders. Other ministers with families, vocations, or mortgages may never be able to consider a period of formal study without some financial assistance. Perhaps some financial support could be provided at the congregational, or even the district or conference, level. Congregations will not want to give the impression that they expect their leaders to get formal preparatory training, but they will want to affirm leaders who choose this option.

When a leader considers a leave of absence for study, some arrangement for the congregation's ongoing leadership will be needed. Where there is a plural ministry, one of the team can more easily be released. In cases where there is a single pastor, it may be necessary to plan several years ahead. This would allow time to plan for the selection and preparation of his replacement. Perhaps a member of the congregation could be granted a ministerial permit for the interim.

When a leader goes away for schooling the situation can be threatening, both for himself and for the congregation. Each wonders how the other will change. Will the experience strengthen the relationship or will distance develop? To minimize this it is imperative that the "in-service" idea be preserved. The congregation will want to make it possible for their pastor to return frequently to keep in touch. This can also help keep his study from becoming too theoretical. If a pastor is studying in order to minister, he will need to get out of his "ivory tower" occasionally; otherwise he dialogues only with the walls of the tower. The problem with study is not with the knowledge acquired but with the individual's application of that knowledge. If knowledge has no chance to bear fruit, its value can be questioned.

Preparation for ministry need not lead to professionalism. Whether we focus on the needs of the congregation or of its leadership, it is important that the pastor be a growing person, constantly engaged in learning and preparation for ministry. Each will need to develop in his own most natural way. Not all pastors can participate in formal preparation, but some can and should. And congregations owe it to their pastors and to themselves to help identify these persons.

Urgent theological issues

by Richard C. Detweiler

I question whether reflecting on our faith substantially shapes it. I think rather that theologizing is an exercise in explaining what we have come to believe and practice. Nevertheless, the way we deal with issues of faith depends on our understanding of where we are. That understanding is the purpose of this attempt to describe the following theological issues on the forefront for the Mennonite Church.

1. **Shall we develop our faith and life by the view that God is working out His purposes through the natural orders of creation and structures of society or by the creation of the church as a new community and expression of a new age?**

One of our theological mixes is that we espouse in theory a biblical faith that is open to transformation and change, while at the same time we operate our life by a primary concern for preservation of what is. Underneath is the question of whether we are oriented toward achieving harmony and security within the established orders of creation and structures of society, or whether we live by faith in the new kingdom that is coming to pass while the old passes away. That was a fundamental and an ultimate difference of views between sixteenth-century Protestant Reformers and the Anabaptist vision.

The issue has been sharpened currently by the debate on whether Anabaptist apocalyptic theology which proclaims hope only in radical separation from the structures of the world has dealt sufficiently with how to relate to God's working in the orders of the present world.

Edward Stoltzfus, as chairman of Mennonite Church General Board, wrote in a report to the Board in 1976: "It [Anabaptism] did not have time to develop a theology of creation and lacked a theology of God at work in the structures of society and culture except to reject it as a meaningful option. . . . We cannot preach an apocalyptic radicalism which is hardly relevant to the way we all live and work as Christians in society, and then in fact practice another prophetic theology and ethics."

Since we are indeed now functionally very much involved in the structures of the world, the crucial issue is whether to give our major attention and energy to work out a biblical rationale for that involvement, or whether to invest ourselves primarily in developing the church as a radical counterculture and separated society, prophetically embodying the life of a new creation.

Theologically, the point is whether to cast our lot with the view that God is working out His redemption of the world through reclamation and restoration of the old original creation or by the creation of a new humankind and a new heaven and earth.

More sharply put, the issue is whether Christians are to be *primarily* concerned with the church as a new society or with the church as it relates to the orders and structures of the world. As John Howard Yoder has shown in *The Politics of Jesus*, we are caught between affirming the radical inbreaking of a new age and kingdom through Jesus, and the ongoing validity of the orders of creation that God has not totally abandoned. Or can there be an accommodation that recognizes God's working both through the church and the created and societal world?

Commitment to the preservation of the orders of creation and society or primary commitment to faith pilgrimage in creating a new kingdom determines largely our interpretation of the Scriptures on a broad spectrum of issues such as loyalty to human government, participation in or support of international warfare, equality of men and women, racial privilege and social justice, capital punishment, poverty and affluence, vocational ideals and goals, the nature of authority in the church, and eschatology.

I propose the thesis that God is working out His redemption of the world centrally through the church as a new creation embodying the future in Christ who is calling it forth. Therefore, our primary calling is for "the church to be the church." Faithfulness to that calling, however, will confront most radically the fallenness of the orders of the world represented in the structures of society. The nature of that

Richard C. Detweiler is pastor of Souderton (Pa.) Mennonite Church. This article is from a paper read at a symposium on "The Emerging Shape of the Eighties." A complete set of 18 papers from the symposium is available for $5.00 from Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666.

confrontation will be neither building a fortress isolation nor militant attack aimed at societal reformation, but a self-giving of the church in and to the world. Yoder calls it "revolutionary subordination."

The church is to participate in God's redemptive purpose and work by incarnating Christ's resurrected life in its very expression as a new creation and the self-giving of that life in the world. That will include cooperation with what God is doing in the midst of the orders of creation and society.

That introduces a second theological issue.

2. Does the nature of the gospel call for a stance of power or of powerlessness?

In the last issue of *Christianity Today* before his editorship began, Kenneth Kantzer said in a printed interview: "I detest a hesitant but ugly spirit of triumphalism emerging in evangelicalism. Not only is this decidedly premature; it is deadly sinful. Evangelicals must be reminded that the only kind of messianism tolerated in the Bible is that which leads to crucifixion" (*Christianity Today*, April 7, 1978, p. 24).

With the Gallup poll recording forty million Americans professing a "born-again experience," a successful tide of militant morality rolling over such issues as homosexuality, the outspokenness of political leaders, star athletes, and entertainment celebrities on their faith in Christ, an increasing preoccupation with numerical church growth—a sense of power possibilities has exhilarated American Christianity. A new corpus Christianum, a Christianized public society, now seems attainable and the temptation for Christians to "take over" has reached crusade proportions.

This movement of evangelical triumphalism sharpens our realization that Christianity in America and globally is most likely to divide on the following of Christ as the lion or as the lamb. The theological issue is the position of the cross in the scheme of salvation. Evangelicalism until more recently has assumed without question that salvation is "looking to the cross," justification by faith pure and simple. The cross is the vehicle of God's forgiveness.

Jesus and the New Testament see the cross in the midst of life as well as the entrance into it. The call is not to look to the cross but to take it up as one's own way of life. Taking up his cross is the Christian disciple's participation in Christ's victory through powerlessness that has and continues to overcome the world. It is not only the means by which God forgives our sins but the way He works out our salvation. It is what the Apostle Paul terms "the weakness of God is stronger than men" (1 Cor. 1:25).

The parting of the ways in Christendom will come through the difference of theological understanding on the part of Christians as to the way to take part in Christ's victory over the powers. A candidate for attorney-general of the state of Oregon ran on the platform that if elected he would employ on his staff only born-again Christians. This is the longing that runs through the American evangelical theological psyche, the ideal of a Christianized society. But this will finally clash with the power of powerlessness as the way of the cross. We need to clarify the gospel as not only the word of forgiveness but the word of life. Another way of stating the issue is to ask in what way the power of the gospel is to be expressed without either passively abandoning needed confrontation or conceding to the use of worldly measures of power.

3. Is conversion by biblical definition a receiving of Jesus Christ into our hearts or following Him as Lord?

Over the past two or three generations we have convincingly shaped Christian conversion into the image of "receiving Jesus Christ into your heart." The motivation was concern for a twofold correction: (1) the recurring tendency toward outward humanistic reformation as substitute for inner regeneration, a problem earlier intensified by the so-called modernist-fundamentalist battle, and (2) the Mennonite historic tendency to pattern the following of Jesus and the apostles' teachings into a legalistic code of criteria for measuring obedient (and therefore saving) faith.

The issue has several ramifications. First is the need to distinguish between conversion as private and conversion as personal. Privatized conversion connotes a relation with God that is primarily if not solely individual, vertical and internally experienced. Personal conversion indicates a relation with God that experiences more than academic assent to faith, but also involves a believers' total field of relationships.

Second is the observation that the New Testament speaks of conversion more in volitional than in psychological terms. This is especially true in the gospels, but also the Pauline letters (such as Romans 6) and in the non-Pauline letters. Third is the biblical view that ethics is not an aspect of faith that follows optionally after conversion but is integral to it. And fourth is the concept that conversion is not only from a state of alienation and death but to participation in the life of a new "community of the Spirit."

We have tended to acculturate our understanding of conversion as a way to attain the goals of emotional and psychological relief from guilt to free us for pursuing personal desires that fulfill our self-purposes. We do well to renew the biblical emphasis that conversion means to turn from the enthroned self and independent life to the enthronement of Jesus as Lord and commitment to oneness with His body.

Lacking this emphasis, we will continue to accelerate the problems of how to deal with child "conversions" and viable church membership, feed a growing tendency to separate conversion from the context of the church, increase our difficulty to develop the church as a covenanted, disciplined body, and encourage a creeping culturalism that baptizes societal ethics while maintaining the illusory assurance of peace with God through Jesus in our hearts.

Further, the mixed theology of conversion in which we vacillate may account for ineffective evangelism that is not clear on what persons are being called to when they are invited to "receive Christ." In religious movements today, conversion is happening as a kind of corporate experience similar to culture breakthroughs on first-generation gospel soil, resulting in a form of tribal or community conversion. Instead of emphasizing the individual stepping out in isolation to follow Christ ("though it may cost me friends and home"), we may need to reconsider that from Pentecost on,

conversion described in the New Testament is usually a corporate phenomenon in which persons have a sense of direct and personal participation.

Conversion is dependent on the power of the Holy Spirit to create new life through union with Christ, spoken of as the new birth. But rebirth focuses on the life and relationships into which one is born so that it is not birth but life to which our commitment is called. Conversion is the following of Jesus Christ as Lord with the recognition that such following is not possible apart from spiritual regeneration (Jesus in our hearts), but that regeneration is the means while life is the substance of salvation.

4. **What is the real battle for the Bible?**

The theological issue now highlighted in evangelical circles is the question of Scripture inerrancy. While the trustworthiness and authority of the Scriptures are absolutely foundational and essential to Christian faith and life, an issue beyond the inerrancy debate is more immediately germane to the faithfulness of the church. That issue is the way in which we discern the will of Christ and bring His authority to bear on the faith and life of the church.

Practically all arguments for inerrancy retreat finally to the inerrancy of the original autographs. This shifts the crucial focus to translation and interpretation and the authoritative use made of the Bible, in other words, its "functional authority." John Warwick Montgomery, himself an inerrantist, illustrates the point in a *Christianity Today* statement: "Recognizing that positive creedal affirmations of biblical reliability are no longer sufficient to preserve churches or institutions from the hermeneutic destruction of their bibliology, the Melodyland School of Theology in December (1976) became the first theological seminary in the world to adopt a doctrinal statement with built-in hermeneutic commitments, designed to prevent the biblical paragraph of its credo from being evacuated of meaning by unscriptural interpretative methodology" (*Christianity Today*, July 29, 1977, p. 42).

The remarkable outcome of the above concern, however, is a statement of hermeneutic principles that has no word on the importance of a faithful hermeneutic community and the operation of the Spirit's gifts to that body in the interpretative process. The creed of biblical inerrancy is applied by a totally academic and individual authority, as much subject to potential error as papal decrees ex cathedra.

The theological issue is whether to commit ourselves to be a "people of the Book," creating a tendency toward shaping a rationalistic and individualistic faith and life, or a "community of the living Christ," exercising as a dynamic body the gifts of the Spirit in mutual discernment of scriptural revelation and obedience to the authority of Christ. The sharpest way of putting the question is to ask whether historical revelation is contemporarily discerned academically or existentially, rationally or spiritually, individually or corporately.

The key is to understand spiritual discernment and authority not primarily in terms of inner light or mysticism but as the operation of the gifts of the Spirit in the believing, obedient community. That is the way Christ as the living Word becomes the authority for binding and loosing in His body. The Scriptures as truth become functionally authoritative only in the context of spiritually discerned discipleship exercised in our historical situations.

In summary. Urgent theological issues call for theological leadership. Our calling is to exercise such leadership in relation to the four issues raised. Our task is to do theology.

1. We need to demonstrate the dynamic theology of God working out His new creation by incarnating the resurrected life of Christ in all dimensions and relationships of our existence as the church in the world. The church being the church is the cutting edge and the most visible shape of the reality of the kingdom of God, and therefore the most viable counterculture for a dying age to recognize the new age of redemption.

2. We need to pioneer in the Christian way of overcoming the powers by combining the prophetic voice of Christ's victory and judgment with the servant stance of self-giving ministry to the world.

3. We need to clarify and bear witness to a theology of holistic conversion that understands salvation and the call to it as a participation in Spirit-regenerated life in Christ and His body. The good news of the cross must be proclaimed as both God's word of justification and the word of life.

4. We need to bring the binding and loosing authority of Christ to bear on our contemporary situations by mutual discernment of His will through biblical revelation as perceived through exercise of the Spirit's gifts in the obedient community of faith.

Hear, hear!

Some questions on abortion. Do I sense a deathly silence on the subject in my circles? Would I feel free to ask my pastor to preach a sermon on abortion? Do I believe we have a responsibility to speak on behalf of those who will never have the opportunity to speak?

Since the United States Supreme Court has placed its stamp of legality on abortions that are accomplished within the law, does this make it a nonmoral issue?

We ask our government to exempt us from military service because of our regard for the sacredness of human life. Would affirming the decision of the court sit well with that stance? Do I agree with the one who said that the more helpless the victim, the more hideous the crime? Am I glad my parents did not accept the option of abortion? Does the language of Scripture, "she conceived" have anything to say about when the process of life begins?

Should the reality that the lives of millions of future citizens are being terminated be any concern of mine? Can a nation any more than a body survive a growing cancer? If we cannot accept abortion as a viable option, what kind of supportive, redemptive assistance am I prepared to offer those who may need help?—**Norman K. Sauder, Spring City, Pa.**

A church that cares for cancer patients

by Lamont A. Woelk

To help provide care for terminally ill cancer patients who want to die at home, the Southern Hills Mennonite Church, Topeka, Kansas, opened a hospice care program. The idea was born in the mind of Elfriede Regier, a member of our church, and Home Care Coordinator for the Kansas State Department of Health and Environment.

Mennonite Home Hospice Service states its purpose as, " . . . in our commitment to be faithful disciples of Jesus Christ, we shall endeavor to use the resources of our faith, the strength and caring compassion of our church community, and our professional skills to provide sufficient services to terminally ill persons and their families to make it possible for the patient to die at home; and to stand by and support the patient and his family during the illness, death, and grief process."

We have a core professional staff which consists of the coordinator who is also a nurse; another nurse; a physician who serves as medical consultant but does not take the place of the patient's physician; a social worker; and the pastor who serves as consultant, counselor, and the contact person with the patient's pastor. All are members of Southern Hills church.

Our basic service is nursing care that will enable the family to provide the rest of the care for the patient. The family must be willing to take the major responsibility for the patient's care. The nurse's visits range from once a day to once a week, depending on the patient's needs.

Initially we have agreed to accept only terminally ill cancer patients who know their diagnosis and have a life expectancy of up to approximately eight weeks. All of our patients are referred to us by Memorial Hospital where our medical consultant is a practicing physician. The physicians and staff at Memorial Hospital encouraged us to begin the program and support us enthusiastically.

It is also our purpose to assist the patient and family in preparation for death and to stand by and assist them through the death and grieving process. We do not take the place of their church or pastor, but we provide additional support if and as that is necessary. All of our patients have been well supported by their churches and pastors.

Thus far only the coordinator, nurse, and the pastor have been involved in the care program. The pastor has been a liaison with the patients' pastors and has helped to involve the patients' churches in providing help and support for the family. Our church is also prepared to provide other services—legal consultation, insurance consultation, aid care, babysitters, transportation—if such is needed.

We have set a base per-visit charge for each visit the nurse makes. It is set to cover the nurse's salary, travel, and other overhead costs. Normally the nurse's visit is from one to two hours long. If it becomes necessary for the nurse to spend longer periods of time with the patient as death approaches, we charge the going rate for special duty nurses for any time over two hours.

At the same time, on the first visit with the patient and his family, we discuss our fees and the family's financial situation. Our actual charge to the family is only what they can afford to pay. Those who cannot afford to pay anything are not charged for our service which is made possible by a grant from the Schowalter Foundation. Thus far only one patient has paid the full charge. The rest were accepted at reduced fees.

Since we are small and have agreed to accept only patients from one hospital, we have not publicized our service. Yet word has spread and we are getting an increasing number of inquiries and requests for service. We will expand the service only as we are able to procure more nurses. Ideally, they should be persons not now employed who want only part-time work but can still be available as needed.

We are struggling with whether to expand, particularly since we have no other nurses in our congregation available for this service. We have begun a therapy group for the immediate family members of our deceased patients. The home hospice service is proving to be an exciting venture for us with new facets continuing to open up.

The Lord has led us thus far. We await His leading for the future.

Lamont A. Woelk is pastor of Southern Hills Mennonite Church, Topeka, Kansas. This article is supplied by Mennonite Board of Missions Health and Welfare Division.

Mennonites in China? Boards hope to find out

Are there Mennonites in China? Will we be able to reestablish fellowship? Has the church survived years of suffering and persecution? The opening this year of diplomatic relations between the U.S. and China has renewed these questions in the minds of many people.

Mennonite involvement in China missions began with independent missionaries in the early 1900s. It developed rapidly and continued through the late 1940s when all foreign mission work was forced to cease due to communist influence.

Mission work in China by Mennonites prior to the final evacuation of missionaries in 1951 can be headed under five distinct groups: the China Mennonite Mission Society, The General Conference Foreign Mission Board, Mennonite Brethren Board of Missions, Krimmer Mennonite Brethren, and Mennonite Board of Missions.

H. C. Bartel was one of the first Mennonite missionaries to arrive in China. Settling at the South Chihli Mission in North China in 1901, Bartel later transferred to Tsao Hsien in the Shantung Province. In 1913 he organized the China Mennonite Mission Society representing four Mennonite groups in America.

This work was supported by the Krimmer Mennonite Brethren, Evangelical Mennonite Brethren, the Mennonite Brethren, and the Missionary Church Association. By 1916, 30 missionaries were established in this program in North China under the direction of this society.

Reports indicate that a total membership of up to 5,000 emerged in six city churches and scattered village churches. One historian notes that this was the largest Mennonite mission in China, covering an area embracing 1,200,000 inhabitants.

The General Conference Mennonite Mission began work independently in North China through Mr. and Mrs. H. J. Brown in 1909. The Browns began work in Shantung and later moved to Kai Chow in Hopei province in 1911. Here they requested that the General Conference take over the mission, which they did in 1914.

By 1936 a Chinese Church Conference was organized in Hopei Province. The mission organization was eventually replaced by a General Committee responsible to the church conference. After forty years of mission work, seven pastors had been ordained, 24 congregations organized, and 40 preaching points established. Membership reached 2,700 by 1947.

The South China Mission was the first project formally sponsored by the Mennonite Brethren. Started independently by Mr. and Mrs. F. J. Wiens in 1911, in Fukien Province, the Mennonite Brethren accepted official responsibility in 1919. This work was among the Hakkas and a Hakka Mennonite Brethren Conference was organized in 1920. However, even though progress was good, and 450 church members were reported in 1921, workers were forced to evacuate in 1927 because of political unrest.

In 1946 the China Mennonite Mission Society was dissolved, with various Mennonite organizations assuming responsibility for projects previously sponsored by the society. As a result of this dissolution, the Mennonite Brethren organized the West China Mission. But that project was short-lived because of political developments. By 1951 it was estimated that there were approximately 1,000 members in the two Mennonite Brethren areas.

The Krimmer Mennonite Brethren Church was never officially connected with the China Mennonite Mission Society, though individuals were regular supporters. In 1922, members of the KMB church were sent to the Suiyuan province, Mongolia. Missionaries encouraged the newfound churches to become indigenous and self-supporting in view of a day when white missionaries would no longer be needed or wanted and the church would be forced to stand on its own. After World War II, they organized a Chinese Christian Church Conference. Churches were organized at four centers.

The Mennonite Board of Missions reacted later than other organizations to the mission work being done in China. In 1947, five mission workers were sent to Hochwan, Szechwan. However, their actions were so restricted by government influence that they were withdrawn by 1950.

By 1951 communist influence had become so strong that all foreigners including the Mennonite missionaries were forced to leave China. Only one, Loyal Bartel, remained. He was never reunited with his family and died in China.

After the 1950s the church was marked as a foreign body, with the government questioning its loyalty. Increased government pressure made it difficult for Christians to continue meeting. During the cultural revolution of the 1960s, all church buildings were closed and public services banned.

Yet even though government restrictions created many difficulties for Chinese Christians, there is evidence that the church continued and is still alive in China. Reports indicate that small groups of Christians gather to worship in many villages and cities.

Conditions vary throughout China. In some areas there are few Christians and little chance for fellowship because of frequent interrogation and surveillance. Yet in other areas, small meeting places are more common and tolerated, and Christians do gather to study and worship together.

According to Howard Habegger, executive secretary of the General Conference Commission on Overseas Missions, reuniting with Mennonite Christians in China can be successful only if open contact with the Christians is permitted, and if this sort of open contact would not create problems for Chinese Christians. Habegger surmises that China will be open to various types of professional, educational, and technical visits, but that those of a religious nature will be discouraged.

Still it is not too much to hope that a new day is ahead for the church in China. Perhaps the day will also come when we can find and learn the story of our brothers and sisters there.—*Paul N. Kraybill*

Miller's Forum to probe "Evangelizing the City"



Vern Miller

Vern Miller, Cleveland, Ohio, will present the fourth program of Goshen College's Discipleship Forum series on Feb. 26. His topic will be "Evangelizing the City."

Miller, a 1950 graduate of Goshen College, is a longtime Mennonite pastor of urban congregations and the author of a book entitled *The City, What Is It Really Like?* His forum will address such questions as how the church can penetrate the alienation of the central city with the gospel and whether evangelism can mean the offer of a new reality in the midst of the old.

Miller's forum is the fourth of a six-part series on "Missions, Evangelism, and Church Growth." The series is sponsored by The Center for Discipleship at Goshen College a continuing education program of workshops, seminars, forums, and consultations for people of the church.

Meeting shows diversity of views on militarism

Debate was vigorous and heated as more than 500 delegates from the General Conference Mennonite Church and some 200 visitors met Feb. 9 and 10 to discuss how Christians should respond to the nuclear threat and to massive expenditures for defense. War tax resistance, or the refusal to pay for the military portion of the federal budget, was among possible responses discussed at the meeting, held in Minneapolis.

A few delegates present at the first day of the conference said the church should not act as tax collector for the state through withholding taxes from employees' paychecks. But most of the delegates present the first day said that while they were troubled by worldwide military expenditures of over one billion dollars daily, the church as a corporate body should not engage in illegal activity in its witness against war preparations. Instead, speakers urged alternatives such as pressuring congressional representatives to reduce defense expenditures, eliminate the arms trade, and to increase aid and trade to Third World countries. A few observed that Mennonites contribute to the disparity in living standards around the world through their affluent lifestyle.

A sentiment often expressed, however, was that the church, while avoiding illegal actions, should actively support its members who engage in civil disobedience on the basis of conscience.

Roy Vogt, economics professor from Winnipeg, Manitoba, berated the assembly for loading the responsibility for witness upon isolated individuals. "It is morally reprehensible," he said, "to give only moral support. We must provide financial and legal support for those prophets who have arisen from our middle-class ranks."

In contrast to the social activists at the conference are Mennonites like Dan Dalke, pastor from Bluffton, Ohio, who castigated the social activists for making pacifism a religion. "We will never create a utopia," he said. "Jesus didn't come to clean up social issues. Our job is to evangelize the world. A peace witness is secondary."

Some of the statements were personal. A businessman confessed that while he could easily withhold paying military taxes on the basis of conscience, he was frightened. "I am scared of being different, of being embarrassed, of being alienated from my community. Unless I get support from the Mennonite church, I will keep paying taxes."

Alvin Beachy of Newton, Kan., said the church seemed to be shifting from a quest to being faithful to the gospel to being legal before the government. Echoing this view, J. R. Burkholder of Goshen, Ind., said, "The question is not who is most faithful, but what does it mean to be faithful?"



Lawrence and Dorothy Brunk in their former home in Santa Rosa, Argentina (1974), with Betty, a congregational member who lived with them.

Brunks, elders to pastor Aurora congregation

Lawrence and Dorothy Brunk arrived at Aurora (Ohio) Mennonite Church in late December. On Jan. 21, Lawrence was installed as pastor, along with Vernon Miller, school principal, and Harold Yoder, plumber, as elders.

The Brunks came to Aurora after almost 30 years of missionary service in Argentina, South America. For the past 10 years they were pastoral leaders in the Santa Rosa Mennonite congregation in central Argentina. Santa Rosa is a farming community of about 50,000 people.

The Brunks were commissioned and supported during their missionary term by Mennonite Board of Missions, Elkhart, Ind., mission and service agency of the Mennonite Church in North America.

The Brunks sensed that it was time to make room for local leadership to emerge in the Santa Rosa congregation. Health reasons also prompted the family to return to live in the USA.

For the past number of years a group of six persons within the congregation have assisted in leadership, although none has yet emerged with a preaching gift. MBM missionary Floyd Sieber is maintaining part-time contact with the congregation as it orients itself to new leadership.

During the past three years Lawrence spent about half of his weekends ministering in a congregation in a neighboring town, as well as in two other centers.

In the past eight years the Santa Rosa congregation grew from 25 members to 100 members. Thirty-five members have been added in the last four years, 14 of whom came from a Baptist group. A new group spawned from the congregation in mid 1978 and is meeting in a house in Santa Rosa, pastored by the former pastor of the Baptist Church.

We count it a privilege to have been able to live, love, and share in another country," Lawrence and Dorothy told the Aurora congregation. They anticipate a similarly rewarding ministry in the USA.

Wilmer Hartman, Ohio Conference pastor, and Leo Miller, pastor of Friendship Mennonite Church, Bedford, Ohio, and area overseer, officiated at the installation service for Lawrence and two newly elected elders.

Christano to address suburban church meeting

Mennonite World Conference President, Charles Christano will present the keynote address at a Suburban Church Consultation in Indianapolis, May 4-6. The consultation, sponsored by Mennonite congregations in Chicago, Champaign-Urbana, and Indianapolis, will focus on Mennonite witness in the suburban setting.

Christano, who is from Indonesia, will stop at the consultation on his way to a Mennonite World Conference Executive Committee meeting to be held in Europe, May 15-17. His appearance at the consultation was negotiated by the planners to bring the voice and experience of a church leader from another culture and continent. Christano has been a leader for many years in the rapidly growing Muria Synod, the smaller of two Mennonite conferences in Indonesia.

The Synod, which has some 4,700 mem-

bers in 40 congregations and worship centers, was born indigenously, not out of the traditional pattern of missionary activity. An elderly Chinese man by the name of Mr. Tee sought the way to true faith. Eventually, his search led him to a Dutch Mennonite missionary who baptized him. He went back to his own people to begin what became a rapidly growing movement. In 1920, 24 persons were baptized in his home and from that beginning, the Muria Synod has emerged.

Christano has served as chairman of the conference for a number of years and now serves as co-chairman and chairman of the conference's evangelism commission. At present he is pastor at the Muria congregation in Kudus.

Seminary council to hold session on, in inner city

"Church Mission in the Inner City" is the theme for the 1979 summer session of the Council of Mennonite Seminaries (CMS) to be held July 8-20 in Philadelphia. The purpose of the two-week course is to observe the dynamics of urban life and to reflect on the mission of the church to the city.

Biblical studies will be led by George Brunk III, acting dean and associate professor of New Testament at Eastern Mennonite Seminary, Harrisonburg, Va. William Leslie, pastor of the LaSalle Street Church in Chicago, will lecture on urban issues and church mission. David Augsburger, associate professor of pastoral care and counseling at Associated Mennonite Biblical Seminaries (AMBS) in Elkhart, Ind., will lecture on human relations in urban setting.

Philadelphia pastors and other resource persons will also contribute to the program through lectures and seminars. Richard Detweiler, pastor of the Souderton (Pa.) Mennonite Church, is director of the summer session.

College and noncollege graduates may apply. College graduates are eligible for two semester hours of credit toward a graduate degree. Further information is available from CMS Summer School, Eastern Mennonite Seminary.

CMS is also sponsoring a Middle East study seminar from June 11 to July 2. The seminar will primarily focus on Israel. Other countries to be visited are Greece, Egypt, and Jordan. Seminar leaders are Howard Charles, professor of New Testament at AMBS, and Ron Guengerich, graduate student in Old Testament at the University of Michigan, Ann Arbor. More information is available from Eastern Mennonite Seminary or Associated Mennonite Biblical Seminaries. The Mennonite Brethren Biblical Seminary in Fresno, Calif., is also conducting a summer school program on its campus.



John Friesen presenting his paper. Foreground: Henry Gerbrandt, P. R. Toews, J. M. Klassen, and members of the conference.

Church and state is topic of Calgary MCC meeting

"The Church and the State" was the theme as moderators and secretaries of Canadian Mennonite and Brethren in Christ conferences met with MCC (Canada) representatives on Jan. 18 at First Mennonite Church in Calgary. Thirty-nine participants, representing ten conferences, were present to consider the theme, which was presented in four papers.

MCC (Manitoba) Director Vern Ratzlaff suggested in his presentation on biblical perspectives that there are four areas in which we ought to be searching for and implementing God's will. These are: God's will in relation to power usage—not violence; minority rights—concern for the powerless, widows, orphans, and strangers; how we deal with one another in the realm of economics—business, justice, righteousness; and God's will to do with the life and death issues: abortion, euthanasia, sexuality, the family.

The second paper, "Anabaptist-Mennonite Church State Relations a Historical Perspective," was presented by John Friesen, associate professor of history and theology at Canadian Mennonite Bible College. Friesen provided a historical résumé centered basically on those Anabaptists who are the progenitors of the present MCC participants. An additional influence which is shaping the Mennonites in Canada, he said, is the democratic system under which they live.

Dan Zehr, MCC (Canada) Peace and Social Concerns director, discussed "Contemporary Issues Regarding Church-State Relations" in his paper. Among questions raised in response were: Is continuation of assistance to Vietnam desirable? How does MCC know on which issues to speak? Who gives to MCC the right at all to speak to issues? Would it be possible if out of the annual MCC meetings the executives would ask the conferences to deal with one issue per year?

Attempts to answer these questions varied: "When issues come to which the conference should speak, let us know, and let us know early enough." "In regards to people: help them; in regards to program: caution is advised." "Have representatives on the board who exercise wisdom in leadership and who are knowledgeable, discerning, committed persons."

At the evening session Newton Gingrich, member of the MCC (Canada) executive committee, presented the fourth paper, "Where Do We Go from Here?" Several questions he raised were: should more be done in the way of Inter-Mennonite Publication efforts? What is the structure that will provide for a more unified understanding and commitment? Does the group want to meet again next year, or shall we skip a year? What shall be the topic? Who shall organize the program?

Participants at the meeting decided to let the MCC (Canada) executive committee plan the program, with the suggestion that the topics for discussion be few in number. It was also agreed that a meeting of this nature serves as an excellent vehicle for dialogue between conference moderators and secretaries and MCC (Canada). A meeting is being planned for next year.

Indians still misunderstood by Americans, board says

American Indians today are facing serious problems and issues. Many Americans, however, continue to show a lack of understanding of the unique culture and problems of American Indians.

These are the contentions of MCC's U.S. Ministries Board, which is concerned that such misunderstandings have been widened by militance on the part of small numbers of Indians in recent years and by recent lawsuits to force the federal and state governments to comply with Indian treaties.

For example, many people are not aware that Indian treaties made decades ago are still binding laws, U.S. Ministries reports, and that rights granted in those treaties pertain to the present generation of American Indians. It is also not widely understood that Indian tribes are sovereign—have the right to govern themselves and to continue their traditions and customs without interference from the United States government.

Those who are concerned about the poor and the oppressed are sometimes unaware that American Indians are the poorest of America's poor. Once self-reliant and prosperous people, the Indian experience since the arrival of European settlers has included broken families, substandard health and medical services, underemployment, and inadequate housing.

To give direction to its Indian programs, U.S. Ministries has drafted a new Native American Statement. It is also hoped that the paper will be used as the basis for a study for Mennonite and Brethren in Christ groups.

The statement recognizes U.S. Ministries "as part of a church tradition that has not always understood and appreciated the cultural and spiritual heritage of Indian people." Specifically, the statement recognizes the "spiritual" value system that has guided American Indian society. This way of life includes the understanding that all the world's resources are for the common good and that "one only takes from the earth what one truly needs." For this reason American Indians have traditionally not had an aggressive attitude toward private property, a concept held in Western society.

In addition to encouraging changed attitudes toward Indians, the statement calls for action on their behalf. "The new kingdom includes insuring people basic human rights and the resources to meet needs within our own country," the statement says. American Indians have been victims of the United States, which has often been "remiss in living up to the commitments made in over 400 treaties with sovereign Indian nations. The rights reserved by the Indian nations in these treaties have often been violated."

At present, U.S. Ministries has placed volunteers within church and Indian organizations in Washington, D.C., and among the Houma Indians of Louisiana. In Washington, volunteers support Indian groups who are seeking to determine and realize their rights. In Louisiana workers have helped the Houma tribe to establish a written history, establishing that the group is American Indian and rightfully deserves recognition under the law.

But much remains to be done to address severe human needs among American Indians. For example, although unemployment figures for Indians have been difficult to measure, it is believed that unemployment on many reservations is as high as 50 to 60 percent. Of Indians who are employed, 55 percent of men and 80 percent of women make $4,000 or less annually.

Indians suffer from inadequate health care and education. Only 35 percent have completed high school and about 3 percent have completed college. Indians also live in inadequate housing. Approximately 67 percent of Indians live in dwellings without water (compared to 8.7 percent of United States rural population) and 48 percent without toilet facilities (compared to 13.6 percent of United States rural population). Half of all Indian reservation housing is believed to be substandard. (Statistics from Final Report of Congress's American Indian Policy Review Commission, printed May 1977.)

U.S. Ministries' stated goal is to be prepared to "respond to invitations from Indian reservations, communities, and agencies as resources are available. Services that Indian people may request include programs relating to agriculture, health, education, and family services as well as advocacy and research.

Exchange enables grain aid to Ethiopia

One thousand tons of wheat from Canadian Food Bank designated for Ethiopia in exchange for corn bought in the country have been sold, reports Mennonite Central Committee worker Eric Rempel. This exchange makes it possible to distribute grain to hungry Ethiopians even before the wheat shipment arrives. It also saves inland transportation costs.

Rempel, of St. Anne, Man., serves as planner and program adviser for the Meserete Kristos Church's Development and Rehabilitation Board in Nazareth, Ethiopia. On a recent trip to Bale Province, where MCC has decided to work, he made final arrangements for delivery of the corn.

The Bale Province has had problems with local transportation for material aid. They had food in town but the people in the temporary shelters built in the countryside were hungry. When MCC provided funds for two trucks, Rempel bought one and rented another.

MCC is assisting in the distribution of the corn in cooperation with the Relief and Rehabilitation Commission, the Ethiopian government agency responsible for relief within the country.

During 1978 MCC had also provided 90 metric tons of Vitamin A-fortified dried skim milk powder, vegetable oil, almost 50 tons of clothing, 10,000 blankets, and almost 26 tons of soap.

Realizing health and nutrition needs, MCC asked Peg Groff and Arlene Kreider, two Eastern Board missionaries who had previously served in Ethiopia, in the program. They began by working in a mobile health clinic and now have a possibility of training local health workers. The Ethiopian church provided two male nurse aides and the government one, making the health team of five.

Groff writes, "People are not dying of hunger or disease but they are very miserable according to our standards. We are seeing much more need for development than for relief."

A team of three will be going to Ethiopia during the period from Feb. 9 to 21 to evaluate the first phase of relief and see what MCC can do in the future. It includes Ray Brubacher, MCC Africa secretary; Lyle Schantz, Canada Food Bank board member, and John Hubert, MCC material aid coordinator.

Students get health kits in Botswana schools

"My washing rag is blue."

"I have a yellow toothbrush."

"The color of my nail clipper is silver."

These are sample sentences that Botswana primary school students completed to describe the health kits they received in October. Norma Johnson distributed some of the kits, solicited from Mennonite Central Committee constituency, as part of her In-Service Teacher Training project in Botswana.

The health kits each contained a toothbrush, toothpaste, bar of soap, nail clipper with file, comb, washcloth, and Band-Aids. All this was placed in an 8 x 10 inch drawstring bag. Johnson conducted a demonstration lesson introducing the kits to one class while other teachers in that school observed.

A variety of class activities centered on the kits. When Johnson passed out the kits she asked the children to feel inside and describe what they thought was in the bag. As they took out the contents she asked them to tell what they saw. A vocabulary lesson resulted from the toothbrush, nail clipper, toothpaste, and soap used to introduce such words as "bristles, silver, stripe, and brand." The children discussed

how they would use the things in the kit.

Johnson took particular care to teach them how to brush their teeth. Pupils put water in their tin bowls (brought to school for the lunch program) and with their toothpaste and toothbrush went outdoors for a practical session. She showed them the correct way of brushing up and down.

Back in the classroom the children did some written activities. They completed sentences such as those at the beginning of this article and wrote paragraphs on "How I Will Use My Health Kit" or "Brushing My Teeth."

In addition to this class demonstration, Johnson introduced the kits to teachers at a meeting held for four schools in the vicinity. The teachers were then responsible for introducing the kits to their own classes. A total of 2,500 kits were distributed to schoolchildren in Botswana in 1977 and 1978. •

London Mennonites attend European community meeting

The London Mennonite Fellowship was one of thirteen European Christian communities to send representatives to a get-acquainted conference held on Jan. 22-25 at a conference center in northern England. The majority of representatives were from Great Britain.

The gathering was convened by members of the Post Green Community, Dorset, England, with three basic aims in mind: 1. to develop methods for keeping communication open; 2. to determine the feasibility of an interchange of visits; 3. to learn more about each other. The conferees spent nearly all of the time in simply introducing and sharing information about the vision, structure, and problems of the communities they represented.

Most of the participating communities have in some way experienced recent renewal in the Spirit. Representatives repeatedly reported a new freedom of expression in worship, an increased desire to share in each others' lives more deeply, inner healing, and dynamic forms of witness to the broader established church and to immediate neighborhoods.

Mennonite representatives Bob and Marianne Zuercher were grateful for a teaching session brought by Paul Felton, formerly of Houston, Tex., now a member of Post Green, as he seemed to confirm some of the emphases of the Anabaptist tradition. "The witness of our life together is a countersign in the world," he said. Part of being this countersign involves nonviolent confrontation with injustices in society. "Systems are not changed by violence—violence only changes the officeholders. . . . We are to love our enemies."

In addition to Felton's address, the summary of common objectives compiled at the end of the conference reflected concerns that Anabaptists-Mennonites have held for centuries: seeking God in worship, renewing the church, serving others, being a prophetic people. Participants also listed reasons why they felt living in community is necessary: hearing the Lord in each other, encouraging each other, disciplining and correcting each other, discovering and utilizing our gifts, being the family of God, and being the body of Christ.

The communities that participated found God's Spirit leading in very similar ways in spite of the great diversity of traditions represented—from Benedictine monks to Baptists. The fact that the conference was held during the Week of Prayer for Christian Unity was purely coincidental.—*Bob Zuercher*

Sharing garden's bounty: co-op serves dual purpose

A food cooperative in the Souderton area is serving the dual purpose of feeding the local hungry and generating funds for feeding the hungry overseas.

Known as the "Vegetable Basket," the program was developed when the Mennonite Central Committee Food and Hunger Concerns Committee of the Souderton area searched to find ways of meeting the needs of hungry people. Efforts had been made to raise the conscience level of local church members to the needs of the hungry in other countries but committee members sensed a need to focus on local food and nutrition.

Since many persons grow their own vegetables and often find they have excess produce at harvesttime, the idea emerged to share this abundance in a nearby urban location. Nearby Allentown seemed a logical place to begin.

Goals outlined at the beginning were: (1) to supply fresh vegetables at an affordable price to low-income families in cities, (2) to eliminate waste of produce in local gardens, and (3) to use the money from this project to support nutrition programs sponsored by MCC in other areas.

The project was also an encouragement to individuals buying when they discovered that they were contributing to a program designed to help the hungry in other countries. These buyers had always been too much in need themselves to help others.

After necessary permits were obtained, committee members looked for suitable locations for the market. Community centers helped with publicity and distributed fliers in both Spanish and English promoting the project.

Vegetables were collected at the parking lot at the Care and Share Thrift Shop in Souderton, then packaged in bags as it arrived. All prices were determined for that day and were listed on a chart for display before selling began. A truck transported the produce to the various selling locations.

Product prices varied with the supply. During the ten weeks of selling, beans, zucchini and cucumbers were in fairly constant supply. There never seemed to be enough corn, cabbage, or melons.

"Deciding to sell the produce at minimal prices rather than giving it away was intended to let the buyers maintain their sense of worth and self-respect," says Donella Clemens, chairperson of the Eastern Pennsylvania Food and Hunger Committee. "Accepting something when nothing can be given in return is too often a demeaning experience."

Because some vegetables were new to city buyers, recipes for these were printed in Spanish and English and distributed during the second summer. Women from several churches prepared dishes using vegetables in season and gave samples and recipes to the buyers.

The $713 raised during the first summer was used for a cattle raising project in Brazil and garden plot projects in Bolivia. Women's seminars on health and nutrition in Zaire will be partially financed by the $1,039 raised last summer.

"Similar gardening projects have potential in many Mennonite and Brethren in Christ communities in the United States and Canada, particularly in the East, where climate favors home gardening and Mennonite communities are in close proximity," says Paul Longacre, MCC Hunger Concerns secretary.

mennoscope

Robert Otto, worker with Mennonite Board of Missions, Elkhart, Ind., has resigned as director of the Foyer International Protestant David Livingstone, a residential center for international students in Brussels, Belgium. He will continue to be involved in the program as a pastor and counselor. The resignation, effective in early summer, was due to personal family considerations and the increasing demands of other positions. Bob is also pastor of the French-speaking Mennonite congregation in Brussels.

Lanesville Mennonite Church, Dry Fork, W.Va., will celebrate its 25th anniversary on May 26 and 27. The event is open to anyone, especially persons who have attended or served there in any capacity.

A public information writer-editor is



Hesston College will dedicate its new Applied Science Building on Feb. 23. The day's events, open to anyone, include a 1:00 to 3:30 p.m. open house, the 4:00 p.m. dedication, and an 8:00 p.m. choral program. Agriculture, automotive technology, and residential building classes moved into the new building on Feb. 5 along with the college maintenance crew. The prefab metal building, begun last July, occupies 15,000 square feet and can be fitted with solar collectors to meet 40 percent of its heating needs. During the past year 250 donors gave $500,000 in cash and pledges to build, equip, and cover operating expenses for the building.

---

needed by Goshen College for its Student Development and Admissions Offices. Bachelor's degree is required, media experience is preferred. Applicants for the position, which opens on July 1, may send a résumé, transcripts, and two recommendations to Stuart Showalter, Goshen College, Goshen, IN 46526, by Apr. 15.

The Eastern Mennonite Board of Missions, Salunga, Pa., is looking for a secretary, a typist, and an administrator to direct its Voluntary Service program. A full-time typist is needed beginning on Mar. 12, with a full-time secretary needed as soon as possible. The VS director position, also full-time, is open beginning on June 1. Applicants for any of these positions may contact the Personnel Office, Eastern Mennonite Board of Missions and Charities, Salunga, PA 17538.

The People's Place, Intercourse, Pa., will host its Second Annual Visual Arts Conference on Mar. 23 and 24. The event will be led by Marvin Bartel, potter and art professor from Goshen, Ind.; Esther Augsburger, painter and sculptor from Harrisonburg, Va.; and Burton Buller, photographer and filmmaker from Henderson, Neb. Each will deliver a lecture and lead two workshop sessions. Workshops will be offered in ceramics, sculpture, and photography. The conference is designed for anyone from "those with only a mild interest in art to professional practitioners," according to convenors Merle and Phyllis Good. Registration and additional information about the event is available from The People's Place, Main St., Intercourse, PA 17534, phone 717/768-7171.

Lena Graber, a longtime missionary nurse with Mennonite Board of Missions, Elkhart, Ind., interrupted a special six-month assignment in India recently to leave the country in order to renew her visa. She traveled to Kathmandu, Nepal, before her first visa expired on Jan. 28. Lena is working in Indore with a "question bank" for the Mid-India Board of Medical Examiners. Her questions will be incorporated in the 1980 nursing examinations. Lena will return to the USA in late April.

Volunteer electricians are needed to rewire the new Mennonite center in Dublin, Ireland. Two or three persons are requested for about two weeks of work sometime between Feb. 15 and Mar. 30. Housing and meals will be provided, but volunteers are asked to contribute transportation costs. The Dublin center is a project of the London Mennonite Fellowship directed by Mike Garde in association with Mennonite Board of Missions and Mennonite Central Committee. Interested persons are asked to contact the personnel office at MBM, Box 370, Elkhart, IN 46515. Telephone 219-294-7523.

Membership at the Choele Choel congregation in Argentina—the world's southernmost Mennonite church—jumped from 26 to 206 in three years, reported John Koppenhaver, a worker with Mennonite Board of Missions, Elkhart, Ind., who returned recently from a short-term assignment in Latin America. "Choele Choel is an impressive example of the kind of renewal that is going on in the Argentine Mennonite Church today," he said. "The new vitality of these congregations with their freedom in worship, teaching on discipleship, and general warmth and love are attracting people of all types and classes." The Choele Choel congregation was founded in 1969 by longtime MBM missionaries Floyd and Alice Sieber.

Hiroo Mennonite Church in Hokkaido, Japan, has purchased property for a new meeting place. "It is in a very good location—a three-minute walk from the Hiroo train station and a one-minute walk from the bus stop," reported Eugene Blosser, missionary pastor with Mennonite Board of Missions, Elkhart, Ind. "It is also near the center of town, yet in a residential area." The purchase was made possible at this time by generous contributions from two members of the congregation. Hiroo, the newest congregation in the Japan Mennonite Church, has been using rented facilities since its establishment in 1973.

Representatives from Mennonite Church conferences, the Black Council, the Latino Concilio, Mennonite General Board, and Mennonite Board of Missions home ministries staff and Home Missions Committee plan to meet from Apr. 19 to 21 at the Lawndale Mennonite Church in Chicago, Ill., for the third Home Ministries Consultation. The resource team for the 50 to 60 delegates includes Donald E. Yoder, Richard Schowalter, David Kniss, Eldon King, and persons yet to be named. The event provides an opportunity for home missions leaders in the conferences and MBM to identify, coordinate, and carry out a common task, currently focused on urban mission. David Whitermore and Ron Collins will serve as local hosts. Participants will be hosted overnight by Mennonite families.

Lake Center elementary school, Hartville, Ohio, needs an administrator. Contact Clarence R. Troyer, 3147 Pontius St., N.E., Hartville, OH 44632

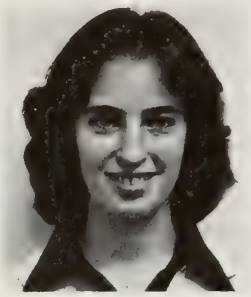


Mary Oyer

Music Professor Mary K. Oyer, of Goshen College has been awarded, a $16,970 stipend as winner of the 1979-80 Faculty Open Fellowships competition. The award was made by Lilly Endowment, Inc., of Indianapolis. Oyer and ten other winners were selected from 46 nominees submitted by 23 Indiana colleges and universities. The competition was open to scholar-teachers in mid-career who want to take a break from academic routine to pursue individually designed programs in the United States or overseas. Oyer, who has taught at Goshen College since 1945, expects to join a team of researchers during her fellowship year at the Kenya National Archives in Nairobi. There she will work in the Oral Tradition Section of the Archives to help preserve, support, and prepetuate Kenyan music. African music has long been a subject of interest to Oyer, who has received HEW and Fulbright grants for study of African arts

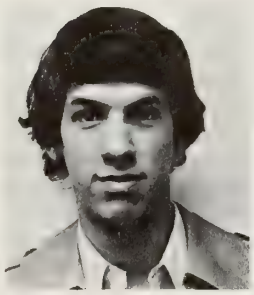
Friendship evangelism will be the topic of a Biblical Studies Weekend to be led by Art McPhee Mar. 2-4 at Hesston College. The author of the book *Friendship Evange-*

We attract transfers.



I chose Goshen because of its academic reputation and its financial aid package. I was also attracted to Goshen because of its Christian and more specifically Mennonite status. Another good influence was an enthusiastic counselor who was very helpful and got a lot of specific information to me quickly.

Marcella Eberly, Amarillo, TX
Transfer from West Texas State University



Certainly the primary reason why I chose Goshen when considering a return to college was because of its Mennonite affiliation. I also assumed that a servant posture and social consciousness would be present in the hearts of both students and faculty.

Paul Hershberger, Hesston, KS
Transfer from Hesston College



During my sophomore year at a state university I became dissatisfied with its overall atmosphere. I felt as if I were being molded into a person who wasn't exactly me. Instead of a large state university, I wanted to be part of a small private college which would encourage spiritual as well as academic growth. Therefore, when a friend told me about Goshen College, I decided to look into it. Goshen stood out in my mind as a small, Christian, service-oriented college made up of many caring people with goals similar to mine. The decision to transfer was one of the hardest I've ever had to make, but I know now that I can come closer to my academic and spiritual goals here at Goshen than at my previous university.

Naomi Kucik, Marietta, OH
Transfer from Miami University

Over 140 transfer students enrolled at Goshen College this past fall — a near-record number. Why do they come? Because they've been encouraged by family; because their friends have come to Goshen and liked it; because they expect, and find, a close campus community on a small campus. But the two most important reasons, found in a recent survey of transfer students, are that Goshen is a Christian college, and that it holds a high academic reputation. Growth, according to the college philosophy, results from new experiences in both faith and intellect. Our transfer students seem to agree.

Goshen College is your college.

lism released last August by Zondervan Press, McPhee is pastor of the Lindale Mennonite Church near Harrisonburg, Va., and speaker for Mennonite Broadcast's new *In Touch* radio program. Anyone is welcome to attend his four study sessions which meet on Saturday at 8:30 a.m., 2:00 p.m. and 7:00 p.m.; and on Sunday at 8:30 a.m. The weekend with McPhee is one of four such events sponsored by Hesston College each year. Palmer Becker of Newton, Kan., will lead an Apr. 13-14 weekend on ways an inner commitment to Christ is expressed outwardly.

Church Music Seminar III, sponsored jointly by Mennonite Brethren Bible College and Canadian Mennonite Bible College, was held on the weekend of Jan. 26-28. Over 200 participants from Ontario to British Columbia took part in the weekend activities. The resource persons for the Seminar were Mary Oyer from Goshen College and Lloyd Pfautsch from Southern Methodist University.

The Goshen College Chorale will be on tour to churches and communities in central Illinois and northwestern Indiana during a Feb. 23-27 midterm break. Programs will feature music of praise, prayer, and reflection from various musical periods and styles, including hymns, spirituals, and a short cantata by Handel. Accompanists will be Marcella Eberly, Amarillo, Tex., and Jane Glick, Minot, N.D. The Chorale, directed by Doyle Preheim, is the larger of two choral groups at Goshen College. Its repertoire includes both sacred and secular literature. The Chorale will perform on Friday, Feb. 23, at East Bend Mennonite Church, Fisher, Ill., and on Saturday, Feb. 24, at the Mennonite Church of Normal, Bloomington. Performances on Sunday will be at Roanoke Mennonite Church, Eureka; Metamora Mennonite Church, Metamora; and Science Ridge Mennonite Church, Sterling. The Chorale will travel on Monday to Dakota, Ill., for a concert at Freeport Mennonite Church and on Tuesday to Valparaiso, Ind., for a concert at Valparaiso Mennonite Church.

Paul Longacre, MCC Hunger Concerns secretary, will be the guest leader at a hunger leadership workshop to be held on Feb. 25 from 2:00 p.m. to 7:00 p.m. at the Pleasant View Mennonite Church, Goshen, Ind. The workshop, sponsored by the MCC MILLINDO (Michigan, Illinois, Indiana, and Ohio) Food and Hunger Concerns Committee is open to all persons in the MILLINDO region who are interested in hunger issues and want to work in their local churches and communities in hunger concerns. The workshop will cover current world food issues, relief and development emphases and updates, and MILLINDO education and action programs. Printed materials and audiovisuals on hunger for use in churches will be shared. Additional informa-

tion is available from: Duane and Ramona Smith Moore, MCC MILLINDO Office, Rt. 2, Box 79, North Manchester, IN 46962; phone (219) 982-8413.

Student and Young Adult Services is the name. Known formerly as simply Student Services, the Mennonite Board of Missions (Elkhart, Ind.) division has changed its name to reflect its increased involvement with urban young adults. "We felt that our former name was too limited," said Rick Mojonnier, interim director of the office. "We aren't ministering to only students, but also to a growing number of urban young adults." The gradually increasing involvement with urban young adults happened, Mojonnier said, because the Mennonite young adult population in the city began to change. "Where once students studied in the city and returned to their rural homes after graduation, they are now staying to make their homes in the city. Others are moving into the city where professional opportunities are greater. And, there are many Mennonite young adults who were born in the city and remain there." All this results in young adults who are fairly settled, who are urbanized in terms of values and lifestyles, and who are seeking ways to fellowship with other Christians. But models for this kind of young adult fellowship or congregation are few. "We see one of our priorities in working with urban young adults as assisting them to develop the kind of fellowships or congregations that meet their needs," Mojonnier said.

Special meetings: Bill Detweiler, Kidron, Ohio, at Maple Grove, Belleville, Pa., Mar. 25-28. **James Metzler,** Mt. Pleasant, Pa., at Martinsburg, Pa., Mar. 11. **B. Charles Hostetter,** Harrisonburg, Va., at Roanoke, Ill., Mar. 25—Apr. 1. **John M. Drescher,** Scottdale, Pa., at Martinsburg, Pa., Apr. 1-8. **David N. Thomas,** Lancaster, Pa., at Paradise, Pa., Mar. 4-11. **Glen Sell,** Manheim, Pa., at Sandy Hill, Coatesville, Pa., Apr. 1-8.

New members by baptism: one at Hopedale, Ill.; two by confession of faith at Beemer, Neb.

Change of address: Lawrence and Dorothy Brunk to 2118 Frost Rd., Aurora, OH 44202.

readers say

I wish to express appreciation for "Donkeys, Horses, and Mules" by Marcus Lind (Jan. 23). You hit the nail on the head and I say let's get off the mule and ride the donkey. More power to you. We need more of this kind of conviction in 1979.—**Nelson Glick, Belleville, Pa.**

° ° °

In the Jan. 23 issue of the *Gospel Herald* the parents of Lila Hershberger are wrongly identified in the obituary section. She was not the daughter of Sol and Katie Swartzentruber. (She was their foster daughter.—Ed.) Lila's name is really Delila and her parents were William and Delila (Swartzendruber) Kreider. This is verified by the Frederick and Sara Yoder Swartzendruber genealogy book which my father started and was finished after his death by Amos Gingerich (p. 102, No. 126). The name is also found in the *Descendants of Jacob Hostetler*, p. 434, No. 3821. She was born on May 18, 1898. Her name is given as Delila. Her mother was given as Delila Swartzendruber and was married to William Kreider.—**A. Lloyd Swartzendruber, Harrisonburg, Va.**

° ° °

Oftentimes, I wonder why you print certain clippings in your "Items and Comments" sections. It almost seems to me that you do no research on the articles, or offer no biblical light or Christian view on them. For example, in the Jan. 30, 1979, issue there is one titled "U.S. crime rise attributed to 'baby boom' of the '50s." Really, now, do *you* think this is the reason? If not, what is your explanation? I offer two possibilities. One, is that Christianity has become so lukewarm in America that we have ceased to become salt to this ever increasing rotten world, that crime has boomed and will continue to boom until we all start preaching and living the Word as we were meant to. Or else second, as it is written in Mt. 24:12: "Most men's love will grow cold." Another is "Editor sees superman film as Messiah in blue tights." It reads "actors who portray Jesus ought to learn something from the screen portrayal of Superman." What about the Bible? The gospels portray Jesus as warm and approachable and much more than this nonsense Superman! Actors should look at the Bible not Superman. In Hebrews it reads, "We have not a high priest who is unable to sympathize with our weaknesses."

Thank you, Editor Hertzler, and all the other writers for the fine articles in the *Gospel Herald*. We never miss reading an issue.

We were quite fascinated by the article "Of Donkeys, Horses, and Mules" in the Jan. 23 issue. We want to say "Amen" especially to the last two paragraphs.—**Elsie and Robert Pennington, Lancaster, Pa.**

° ° °

The purpose of this letter is to correct some information in the Dec. 26 issue of your good newspaper in a report on the MCC (Alta) annual meeting "Meeting Backs Ethiopia Aid, Split on Native Concerns" (p. 1012).

It was stated there that Ethiopian farmers expect to lose 90 percent of this year's crop. This is not true. The article states that John Hubert of MCC (Akron) made this statement, which I doubt. Official statistics are not available and crop estimates are the result of one person's estimation. So it may be that in a few emergency areas of the country such as Western Wollo or Bale, farmers expect to lose 90 percent of this year's crop, but certainly not for the country overall.

Second, the article implies that MCC is responding to drought victims in Ethiopia. "MCC . . . will attempt to help farmers restore parched land to production." Although there are drought victims in Ethiopia, Bale province where MCC is working has not been subject to drought. Food shortage in that area has been caused purely by war.

But the situation is serious. Just recently one acquaintance of mine went to visit an outpost where he had been working prior to the war. This outpost is a seven-hour walk from the town where he is now living. On this seven-hour journey he saw exactly four houses, whereas formerly he would have seen hundreds. All the others had been destroyed by the armies.

Thank you for your excellent paper.—**Eric Rempel, MCC representative, Ethiopia.**

° ° °

In your editorial "If Jesus Was Truly Human" (Jan. 30), you spend three paragraphs coming from the "Gospel [?] of Thomas." Jesus sounds like a storefront magician. You treat these as truths, no questions asked. Couldn't you have used verses from the Bible such as Phil. 2:6, or Heb. 4:15?

Maybe since you print such unbiblical materials, you could call your publication "The Apocryphal Herald," since in this issue, at least, you directly quote apocryphal writings as much or more than scriptural.—**Steve Pavis, Toledo, Ohio.**

° ° °

Ralph Lebold's series on leadership has been outstanding and points in the right direction in my view. The article on "Leadership and the Educational Experience" (Jan. 23) contained a gem of a suggestion regarding the necessity and opportunity for learning church leadership through supervision. However, the reference was so brief that its power may easily be lost. The experience of the Teacher-Disciple Leadership Training Program of the Indiana-Michigan Conference and now of the Greater Los Angeles Area Mennonite Churches are examples of the potency of supervision in the church. Perhaps Ralph might elaborate in a future article on the significance and process of supervision as a model for education in the church. Also, the Board of Congregational Ministries or other appropriate church agency might take the lead in systematically assisting churches in learning about supervision in the congregational setting.

I was pleased about Ralph's reference to the church as an extended family "for the nuclear family . . . for the never-married, and the widow or widower" (Jan. 23, 1979, p. 55). Significantly absent was reference to the church as a family for the growing group of divorced persons and single parent families. Those persons especially need affirmation and inclusion as an integral part of the family of God. I know Ralph would agree.—**John E. Adams, Claremont, Calif.**

° ° °

I really appreciated the article "I Want to Die a Good Death," by Abraham Schmitt (G.H. Jan. 23). I'm sure when we talk about death, many will say that applies to senior citizens. But what about that 18-year-old girl or that 21-year-old boy both killed in auto accidents last week, or what about the family who died in a house fire, or those who went down in a plane?

It reminds me that someone asked Daniel Webster, "Why do you read your Bible so much?" His answer, "If you are going into a new country you take time to study all about it and prepare." So it's necessary to prepare, to be ready, regardless of age.

Repent, believe on the Lord Jesus Christ, come to the cross, and accept by faith, believe that Jesus suffered there, took all our sins upon Him and died there for everyone who believes "the Blood of Jesus Christ cleanseth us from all sin." Jesus rose, He lives, He's coming again.

When He went to heaven He didn't leave us comfortless but sent the Comforter, the Holy Spirit, and I don't need a college education to understand this precious Book, the Bible. Praise the Lord.—**Lillian L. Grasse, Chalfont, Pa.**

births

"Children are an heritage of the Lord" (Ps. 127:3)

Bergey, Donald and Bonnie (Stover), Souderton, Pa., third child, second son, Brian Donald, Jan. 29, 1979.

Byler, James and Debbie (Smith), Martinsburg, Pa., first child, Benjamin James, Jan. 8, 1979.

English, Alan and Sandy (Mast), Phoenix,

Ariz., first child, Brian Alan, Jan. 20, 1979.

Fry, Steve and Jane (Kaufman), Elk Falls, Kan., first child, Charity Aron, Jan. 22, 1979.

Hartman, Larry and Connie (Sharp), Archbold, Ohio, third child, first son, Michael David, Jan. 28, 1979.

Janzen, David and Gwen (Reubke), Hesston, Kan., first child, Michelle Rose, Jan. 23, 1979.

Irwin, Bill and Norma (Kenagy), Lowpoint, Ill., fourth child, third son, Kevin Daniel, Dec. 26, 1978.

Kauffman, John and Barb (Miller), Wellman, Iowa, second son, Brent Jeffrey, Dec. 24, 1978.

Miller, John and Sharon (Britton), Portland, Ore., second daughter, Laura Elizabeth, Jan. 24, 1979.

Mohler, Allen and Marilyn (Selzer), Nottingham, Pa., third child, second son, Joel Brian, Jan. 9, 1979.

Monschein, Dan and Janice (Snyder), Goshen, Ind., second daughter, Angie Renee, Jan. 1, 1979.

Packard, Chet and Ruth (Oswald), Hartstown, Pa., second child, first son, Joshua C., Jan. 14, 1979.

Ramer, Mark and Carmen (Reyes), Goshen, Ind., first child, Natasha Yvonne, Jan. 25, 1979.

Sensenig, Dan and Brenda (Nofziger), Archbold, Ohio, second son, Jesse Daniel, Jan. 20, 1979.

Snyder, Paul and Florence (Roth), Baden, Ont., second child, first daughter, Christine Elizabeth, Jan. 21, 1979.

Troyer, David and Carol (Lehman), Bridgewater, N.J., first child, Christie Noel, Jan. 8, 1979.

Troyer, Gordon and Debbie, North English, Iowa, first child, Perry Michael, Jan. 12, 1979.

Umble, Richard and Ruth (Schwartzentruber), Atglen, Pa., second son, Ryan Elmer, Jan. 25, 1979.

Yoder, Richard J., Jr., and Connie (Miller), Normal Ill., first child, Dianna May, Jan. 25, 1979.

Yoder, Steve and Twila (King), Columbiana, Ohio, first child, Aaron Lee, Nov. 2, 1978.

Yoder, Steve and Cindy (Graber), Phoenix, Ariz., first child, Jared Christopher, Jan. 19, 1979.

Zehr, John and JoAnn (Bontrager), Bird-in-Hand, Pa., first child, Eric Matthew, Dec. 17, 1978.

marriages

"They shall be one flesh" (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Geiser—Gerber.—Steve A. Geiser, Wadsworth, Ohio, Bethel cong., and Rhoda J. Gerber, Kidron, Ohio, Kidron cong., by Steve J. Yoder, Dec. 30, 1978.

King—Bragg.—James King, West Liberty, Ohio, Bethel cong., and Cynthia Bragg, West Liberty, Ohio, Church of God, by Lloyd Hall, Jan. 20, 1979.

Ruby—Fretz.—Ervin Ruby and Irene Fretz, both from Kitchener, Ont., First Mennonite cong., by Glenn Brubacher, Dec. 12, 1978.

Schauer—Yutzy.—Robert Schauer, Columbus, Ohio, and Anita Yutzy, Plain City, Ohio, both of Maranatha cong., by Elton Yutzy, Nov. 11, 1978.

Stutzman — Huffman. — James Stutzman, Wellman cong., Wellman, Iowa, and Maryls Huffman, Christian Church, Neoga, Ill., by John Boberg, Oct. 28, 1978.

Troyer — Gusler. — David Troyer and Fern Gusler, both of Fairview, Mich., Fairview cong., by Howard Keim, Jan. 25, 1979.

Weaver—Weaver.—Lester E. Weaver, Ephrata, Pa., Metzler cong., and Deborah Weaver, Jonestown, Pa., Meckville cong., by James R. Hess, Jan. 20, 1979.

Weaver—Wenger.—Robert Weaver, Lititz, Pa., and Janet Wenger, Manheim, Pa., both from Lititz cong., by Jacob W. Frederick, Sept. 9, 1978.

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Alderfer, Lizzie Etta, daughter of Elias and Elizabeth (Hagey) Landes, was born in Lower Salford Twp., Pa., Nov. 13, 1896; died of cancer at Sarasota, Fla., Jan. 9, 1979; aged 82 y. In 1914 she was married to Melvin M. Alderfer, who survives. Also surviving are 2 sons (Earle and Melvin, Jr.), one daughter (Mrs. Mildred Weldy), 7 grandchildren, 10 great-grandchildren, 3 brothers (Howard, Jacob, and Cyrus), and 2 sisters (Mattie—Mrs. Dayton Landis and Mrs. Alice Heavener). She was a member of the Bay Shore Mennonite Church, where funeral services were held on Jan. 11, in charge of Paul R. Yoder and Sherman Kauffman; and at Salford Mennonite Church, Harleysville, Pa., Jan. 13, in charge of Willis Miller and John L. Ruth; interment in Salford Mennonite Cemetery.

Augsburger, Louise E., daughter of Henry and Katie (Good) Horsch, was born at Gilmore City, Iowa, Nov. 24, 1897; died at Maple Lawn Nursing Home, Eureka, Ill., Jan. 3, 1979; aged 81 y. On Nov. 18, 1978, she was married to Allen Augsburger, who died in 1927. Surviving are one brother (Ervin Horsch) and 4 sisters (Mrs. Lavina Schertz, Katie—Mrs. Arthur Kennell, Mrs. Clara Zehr, and Mrs. Elsie Birkey). She was preceded in death by 3 brothers and one sister. She was a member of Cazenovia Mennonite Church, where funeral services were held on Jan. 5, in charge of Val Swartzendruber; interment was in the Hopedale Mennonite Cemetery.

Bechler, Edmond J., son of John and Barbara Bechler, was born at Ontario, Canada, Apr. 27, 1905; died at Sarasota, Fla., Jan. 4, 1979; aged 73 y. On Mar. 7, 1927, he was married to Mary Thomas, who survives. Also surviving are 2 daughters (Marilyn Anderson and Barbara Nardel), 2 sons (Larry and John), 13 grandchildren, 2 great-grandchildren, and one sister (Emma Birky). He was a member of Hopewell Mennonite Church, where funeral services were held on Jan. 8, in charge of John F. Murray and Samuel S. Miller; interment in Hopewell Cemetery.

Harris, Edna, daughter of Lewis and Mary Frances Walker, was born in Baltimore, Md., Mar. 14, 1891; died at Philadelphia, Pa., Dec. 15, 1978; aged 87 y. In 1919 she was married to William Henry Harris. Surviving is one daughter (Claire Brister). After her retirement she raised 11 foster children. She was a member of Diamond Street Mennonite Church. Funeral services were held at Arthur Wilson Funeral Home, in charge of Freeman J. Miller; interment in Eden Cemetery.

Kehr, Carolyn E., daughter of Jesse and Winnie (Singer) Kehr, was born in Elkhart, Co., Jan. 6, 1925; died of cancer at Greencroft Nursing Center, Goshen, Ind., Jan. 10, 1979; aged 54 y. Surviving are 5 sisters (Helen—Mrs. Robert Liechty, Miriam—Mrs. Walter Hooley, Ruth Kehr, Marrianne—Mrs. Paul Brubaker, and Margaret—Mrs. Don Porzelius), and 2 brothers (Jesse and Stanley). She was a member of Yellow Creek Mennonite Church, where funeral services were held on Jan. 13, in charge of Bob Detweiler; interment in Yellow Creek Mennonite Cemetery.

King, Ida M., daughter of Andrew and Emma (Schmucker) Weber, was born in Elmira, Ohio, Oct. 28, 1891; died at her home at Archbold, Ohio, Jan. 24, 1979; aged 87 y. On Mar. 21, 1911, she was married to Henry J. King, who died in 1964. Surviving are 5 daughters (Dorothy—Mrs. Ray Lantz, Inez King, Delila King, Martha King, and Florence—Mrs. Alvin Nofziger), 5 sons (Freeman, Orville, Olen, Dale, and Andrew), 22 grandchildren, and 33 great-grandchildren. She was a member of Central Mennonite Church, where funeral services were held on Jan. 27, in charge of Charles H. Gautsche; interment in Pettisville Cemetery.

Long, G. Maurice, son of J. Monroe and Jenney (Yoder) Long, was born at Nappanee, Ind., Sept. 1, 1903; died at his home in Greencroft Center, Elkhart, Ind., Dec. 25, 1978; aged 75 y. On Dec. 21, 1924, he was married to Mabel A. Bechtel, who survives. Also surviving are 2 daughters (Mary Alice—Mrs. Paul Lehman and Mrs. Sharon Baker), one son (Kenneth M.), 9 grandchildren, one brother (Raymond), and one sister (Helen—Mrs. Jess Delcamp). He was preceded in death by one brother (C. Warren Long). He was ordained to the ministry in 1954 and served as pastor of the Osceola, Ind., church. Funeral services were held at Belmont Mennonite Church, Elkhart, Ind., Dec. 29, in charge of Russell Krabill, Harold Kreider, and Clarence Yutzy; interment in the Violett Cemetery.

Shellenberger, Joyce, daughter of Samuel M. and Olive (Auker) Shelley, was born at Mifflintown, Pa., Apr. 22, 1900; died of a heart attack at Lancaster, Pa., Jan. 9, 1979; aged 78 y. On Dec. 9, 1920, she was married to William H. Shellenberger, who survives. Also surviving are 3 sons (Shelley R., Marlin C., and W. Robert), 16 grandchildren, 17 great-grandchildren, 5 sisters (Vera—Mrs. Everett Graybill, Hazel—Mrs. William Graybill, Orpha Graybill, Esther—Mrs. Donald Lauver, and Etta—Mrs. Thomas Bittinger), and 2 brothers (Carl G. and Orville Shelley). She was a member of Erisman Mennonite Church, where funeral services were held on Jan. 12, in charge of Howard Witmer and Andrew G. Miller; interment in Erisman Cemetery.

Sommer, Joel, son of Peter and Anna (Gerber) Sommer, was born in Wayne County, Ohio, July 6, 1889; died of heart failure at Sarasota, Fla., Jan. 15, 1979; aged 89 y. He was married to Helen Lehman, who survives. Also surviving are 2 daughters (Sylvia Yoder and Elta Fetter), 8 grandchildren, and 18 great-grandchildren. He was a member of Kidron Mennonite Church. Funeral services were held at Toale Brothers Chapel on Jan. 17, in charge of Sherman Kauffman; interment in Manasota Memorial Park.

Wyse, Lydia, daughter of Elias L. and Anna (Short) Frey, was born near Wauseon, Ohio, Dec. 11, 1890; died at Fairlawn Haven Nursing Home on Jan. 25, 1979; aged 88 y. On Apr. 15, 1915, she was married to Henry Wyse, who survives. Also surviving are 3 sons (Ora E., Ervin O., and Mahlon C. Wyse), 5 daughers (Mary M. Wyse, Alta M. Short, Carol M.—Mrs. Lloyd Neuenschwander, Doris A.—Mrs. Cecil Albrecht, and Valetta A.—Mrs. Duane Miller), 28 grandchildren, 12 great-grandchildren, one brother (P. L. Frey), and one sister (Mrs. Mary Martin). She was a member of Central Mennonite Church, where funeral services were held on Jan. 28, in charge of Charles E. Gautsche and Donald Jantzi; interment in Pettisville Cemetery.

Yoder, Perry, J., son of Jonas V. and Dena (Swartzentruber) Yoder, was born in Lagrange, Ind., Sept. 7, 1888; died at Lagrange Co., Hospital on Jan. 25, 1979; aged 90 y. On Dec. 26, 1909, he was married to Genetti Oesch, who died on Dec. 8, 1964. Surviving are one daughter (Bernis—Mrs. Harley Wingard), one son (Willard O. Yoder), 4 grandchildren, 2 great-grandchildren, one sister (Kathryn Greenawalt), and 2 brothers (Jonas D. and Clyde). He was a member of Emma Mennonite Church, where funeral services were held on Jan. 28, in charge of Ken Bontrager, Ivan Miller, and Amos Hostetler; interment in Shore Cemetery.

Picture credits: p. 155 by Jim Bishop.

calendar

Interdenominational Youth Convention, Eastern Mennonite College, Apr. 20-22

EMC Homecoming weekend, Eastern Mennonite College, Harrisonburg, Va., Apr. 27-29

Waterloo 79 (Mennonite General Assembly and Youth Convention), University of Waterloo and Conrad Grebel College, Waterloo, Ont., Aug. 11-16.

Preservation of family farms urged by church agencies to White House

A coalition of Protestant and Roman Catholic agencies has given to the White House its views on how the Carter Administration should develop policies affecting farmers and rural life. Preservation of the family farm and the interdependency between urban and rural life underlie a statement of issues that the religious coalition presented in a meeting with Lynn Daft, a presidential aide for rural affairs.

The statement makes 12 points about the rights of people in rural communities, including, "The federal government has a . . . responsibility to guarantee . . . the right to decent housing, adequate health care, opportunity for dignified employment, adequate nutrition, adequate income, and the right not to be discriminated against on the basis of geography, race, sex, age, family composition, or economic condition."

Armstrong Church plans to leave California

Stanley Rader, top aide to Herbert W. Armstrong, has announced that Mr. Armstrong's Worldwide Church of God will move its headquarters from California "to seek a safe haven" from court proceedings against the church. He predicted that the move, to an undisclosed location, would cause contributions from members in the state to dry up and that the court-appointed receiver who is now handling its finances will "have to find the money" to run the church. At the same time, Mr. Rader indicated that the church "will keep the lawyers here to battle the courts."

The California Attorney General's office has filed a civil suit against Mr. Armstrong, Mr. Rader, and other leaders of the church in Los Angeles Superior Court, charging them with "an illegal diversion of funds from public use to the personal use and enjoyment of the individuals involved."

ABC cuts number of commercials in children's weekend programs

The ABC television network has announced it will reduce television advertising aimed at children by 20 percent during the next two years—from the present 8.5 minutes per hour on Saturday and Sunday mornings to 6.5 minutes per hour by January 1981. Local advertising during those time slots will remain at one minute per hour. None of the other major networks have announced any plans, to date, to reduce television advertising for children.

In response to increasing public criticism of TV ads aimed at children, the Federal Trade Commission (FTC) has proposed regulations limiting such ads. Public hearings on the FTC proposals are underway.

Churches in South Africa operating integrated schools

Under pressure from the Roman Catholic, Anglican, and Methodist churches, the South African government has continued to allow previously all-white private church schools to admit more and more black pupils. The system appears to be working particularly well in the Cape and Natal provinces.

Desegregation began quietly, almost stealthily, in some of the South Africa's white Roman Catholic schools in March 1976. "In all honesty," said the Roman Catholic bishops at the time, "such a move had to be started. If the church takes a stand against apartheid (racial separation)—as it has done—it must try to live out that stand in all aspects of its concern, including its institutions."

Paraguay leader orders drive against Jehovah's Witnesses

The government of Paraguayan President Gen. Alfredo Stroessner has decided to crack down on the country's 1,555 Jehovah's Witnesses. By a decree issued on Jan. 3 the sect was placed under a ban, and in consequence, an international assembly of Jehovah's Witnesses scheduled to be held in Asuncion Jan. 6-10 was canceled. According to Manfred Ramirez Russo, director of cults, the government was banning the Witnesses (after 17 years) because of their "refusal to salute the national flag, to join in singing the national anthem, to participate in public parades in homage to public figures, and to serve in the military."

According to a spokesman for the Jehovah's Witnesses at the group's Brooklyn (N.Y.), headquarters, Witnesses today are either banned, or their work is curtailed by governments, in 49 countries around the world.

Church policy not in line with thinking of members

Few members of the United Church of Christ are strongly influenced by their church's positions on political and social issues, according to a recent survey. While the church advocated abolition of the death penalty, only 19 percent of the church's members agree, according to a poll of 2,000 members taken by the United Church *Observer*, official magazine of the denomination.

Eight percent of the respondents said that church policy statements would strongly influence their voting, and 34 percent said such statements would have some influence. On the death penalty, 40 percent said they favored the death penalty for all murders, and 41 percent said capital punishment should be reserved for some murders. The church favors a guaranteed annual income, but only 28 percent of the membership agreed. More than half said current welfare programs should be reduced.

Sociologist, theologian comment on cult leaders' techniques

Two scholars who took part in a conference on religious cults in New York suggested that the techniques used by leaders of such groups are not very different from those efforts at persuasion used throughout American society. Charles Y. Glock, professor of sociology at the University of California, Berkeley, said that the technique used by cult leaders "is a form of socialization, and in every society where we grow up we are socialized to a variety of values." The difference, he indicated, is that "what some of the persons who run these movements have learned is the *process* of socialization," while in most cases it is done unconsciously, such as parents giving their children a set of values without deliberately setting out to indoctrinate them.

Harvey Cox, professor of theology at Harvard Divinity School, commented that "the effort to control other people's minds is rampant in our society all day long." He cited advertising as one example, and suggested that the process is usually called "mind control" when it results in people who are different from the mainstream of society.

NFD view of TV's fall season: lots of sex, profanity, booze

A report on programming on the three major U.S. commercial television networks for the fall of 1978 prepared by the National Federation for Decency (NFD) indicates that 88 percent of all sex shown was depicted outside marriage. The report also shows that in beverage consumption, alcohol was used more than ten times higher than the next favored beverage—coffee. ABC was the top programmer of sex, while CBS was the top network for profanity.

The results of the monitoring study were based on 762.5 hours of prime-time network programming viewed between Sept. 10 and Dec. 2. According to the Federation, those participating represented a wide range of age and education backgrounds.

ABC aired 4.76 sex incidents per hour, according to the report, not including "jiggly" scenes, which were defined as scenes having "unnecessary and undue emphasis on the female anatomy." CBS rated 3.86 and NBC 2.01. With "jiggly" scenes added, the figures were 7.65 per hour for ABC, 6:30 for CBS, and 3.93 for NBC.

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

What questions shall we ask about Mennonite education?

A major section of this issue features the work of Mennonite schools. Education is serious business and we do well to consider occasionally what is happening in our church educational programs. Not that we can always be sure. Andrew M. Greeley wrote some years ago, "The general failure to educate is not the result of the lack of goodwill, but rather the result of the immense complexities and difficulties involved in the educational experience."

Greeley was no doubt seeking to be humorous, but his words come as a warning lest we consider it a simple thing to run an educational program. Perhaps in part as a result of this mystery about education, there is a tendency to hold educators in too high regard on the one hand or in contempt on the other. The typical American reference to scholars as "eggheads" is an example. Even in the church, people are sometimes fearful of professors who say things they can't understand, and intimidated by students who criticize the home folks. And who has the nerve to buddy up to the average college president?

Some of this mystique may be deserved, even useful. If we are willing to listen and to look up a few words in the dictionary, we may learn from professors. If students are critical, some of their criticisms may be valid and we should look at them to see how we may improve. If I am not mistaken, an important function of scholars in Plato's thinking was to be perpetual critics of society in an attempt to avoid oversatisfaction. We ought to listen to our critics, but it's hard. (I should know, for right now I have a critical letter on my desk and I am not sure what I can learn from it.)

Nevertheless, it is appropriate that we should ask questions about our educational programs. They are not above evaluation. But the questions asked are often not the most important. For example, a common question is, "Are they cheaper?"

This is an appropriate concern, for money is not unlimited, but it should not come at the top of the list. And the answer is that they are cheaper than some and more expensive than others. With the existence of various aid programs, it would appear that hardly anyone need be kept from school, particularly college, for lack of funds. This does not mean that it will necessarily be easy, but rather possible.

A second question considered important by many is, "Do the graduates get good jobs?" This question particularly concerns us parents, for we all instinctively want our children to do well. Settled down with a decent job seems a safe place to find them and we expect a college to help with this.

Questions such as these will always come up. We and the schools must live with them, but they are not the most important ones. A more important issue is the attitude of the faculty. Are they aware of the tension between being a child of God and the child of a discipline?

A little observation of academic affairs generally suggests that although the potential exists for scholars to provide positive criticism of their culture, they are subject to self-delusion like the rest of us. Christian discipleship provides a powerful antidote to academic self-importance. It is proper to ask whether this leaven is at work in a Mennonite school.

Given a satisfactory answer to this question, it is worthwhile to ask whether there is opportunity for good interaction between the faculty and the students. Does every student have a chance to develop a close relation with one or more faculty—to have a mentor who serves as role model and counselor? Is the school an open, friendly place which encourages the development of good faculty-student relationships?

Beyond this is a question about the student group. Are there student leaders who support the concern of the school and faculty to see the Christian dimension of knowledge? Is there a student atmosphere which encourages spiritual growth and maturation? A certain amount of protest and cynicism is to be expected, even encouraged, among students. This is the time in life for them to be asking questions. But if a majority of the students is against what the faculty stands for, there is question whether the school is able to pass on its values.

Indeed it is legitimate to ask what the graduates of the school are like and what they do. Do they show concern for more than comfortable living? Do they join with others who seek the meaning of Christian pilgrimage today? If so we can conclude that the school is being successful.

The intent of this editorial is not to suggest that we make it a hobby to criticize or question our schools. Yet some questioning is useful, even necessary, if we are to feel the proper "ownership" in our schools. And these are the kinds of questions that may properly be raised, for they are at the heart of the educational experience.—Daniel Hertzler

Gospel Herald

MENNONITE
BIBLE
LIBRARY

February 27, 1979



"Jesus in the Synagogue" (Lk. 4:16)

The preacher who caused a riot

(Lk. 4:14-30)

by Sheldon W. Burkhalter

We're not used to preachers causing riots. Preachers should guard their words so as not to anger people. They're supposed to comfort and soothe, encourage and inspire. Better to lull to sleep than to stir up wrath! Preachers aren't supposed to instigate riots.

But Jesus did it . . . repeatedly. It was the story of His life . . . it resulted in His death. Was it a deliberate strategy? Was He naive in failing to anticipate beforehand the response of His congregation? Or was He just faithful to His calling?

Explanations are varied why Jesus' sermon in His hometown of Nazareth resulted in a mob effort to kill Him. He opened it with solid scriptural foundation—a text from Isaiah 61:1, 2:

> "The Spirit of the Lord is on me;
> therefore he has anointed me to preach
> good news to the poor.
> He has sent me to proclaim freedom
> for the prisoners
> and recovery of sight for the blind,
> to release the oppressed,
> to proclaim the year of the Lord's favor"
>
> (Lk. 4:18, 19, *NIV*).*

Certainly the hometown folks craved freedom from Roman oppressors. So Jesus' announcement should have been welcomed. It was good news. But an attempt to kill Him grew out of it. Why? What was it that the congregation really heard that was of such offense?

Norval Geldenhuys, a New Testament commentator from the Dutch Reformed Church of South Africa, explained Jesus' quotation this way: "God had sent Him to heal those who were brokenhearted and found themselves in spiritual distress; to proclaim deliverance to those who were captives in the power of sin and spiritual wretchedness; to give back to the spiritually blind the power of sight; to cause those who were downcast and inwardly bruised to go forward in triumph. . . ." I find it hard imagining how such a spiritualized interpretation could ever have led to an attempt to take Jesus' life.

André Trocmé, another interpreter of Jesus' life and ministry who takes more seriously the Old Testament background of the Isaiah quotation, argues that the riot grew out of Jesus' call for putting into effect the Jubilee law of Leviticus 25 and Deuteronomy 15. Moses' teaching on the Jubilee required that land in Israel be redistributed, slaves released, and debts forgiven every fiftieth year. Trocmé portrays the motive behind the riot as follows: "In his speech, Jesus suddenly demanded that the law be put into effect immediately. This implied among other things expropriating the lands of the wealthy and liquidating the usurious system from which the ruling classes lived. It is easy enough to understand the enthusiasm of the poor, as well as the fear of the rich, and the

Sheldon W. Burkhalter identifies himself as a "member of the pastoral team" at the Blooming Glen (Pa.) Mennonite Church.

Gospel Herald

The preacher who caused a riot 178
Sheldon W. Burkhalter

Firing and retiring in the Mennonite Church 180
Robert J. Baker

How to get rid of the theys 182
Katie Funk Wiebe

Daniel Hertzler, Editor **David E. Hostetler, News Editor**

Volume 72 Number 9

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan $9.50 per year mailed to individual addresses. Eighty Percent Plan $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States.

Copyright © 1979 by Mennonite Publishing House

reasons that prompted them to try to stop a social revolution by means of a crime."

The social dimension of the gospel. For those of us who are quite used to understanding Jesus' life and ministry primarily in spiritual terms (i.e., forgiveness of sins, atonement with God, new life in the Spirit), the suggestion of Trocmé sounds too radical and revolutionary. However, Trocmé has stated his case strongly so that our eyes might be opened to the social message of the whole biblical story. Besides the revolutionary principles of the Jubilee in Leviticus and Deuteronomy, a simple concordance study of words like "poor," "oppressed," "widow," "orphan," "sojourner" in the Bible reveals that God had a special concern, even a bias, for these persons.

In the New Testament, the social dimensions of the gospel cannot be overlooked. Jesus' healing ministry illustrates His social concern. The story of Zacchaeus tells of one who as a rich man demonstrated his repentance by pledging, " 'Look, Lord! Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount!' " (Lk. 19:8). Jesus' invitation to the rich young ruler is clear, "Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me." (Mk. 10:21).

The example of the church in Acts indicates that Jubilee sharing was not merely an individual action: "All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need" (2:44, 45). The Apostle Paul wrote, "Our desire is not that others might be relieved while you are hard pressed, but that there might be equality" (2 Cor. 8:13). These are only a few examples of Jubilee redistribution in the New Testament. For thorough biblical studies on this subject see *Rich Christians in an Age of Hunger* by Ronald J. Sider, *The Upside-Down Kingdom* by Donald B. Kraybill, *The Politics of Jesus* by John Howard Yoder).

Thus when Jesus in His hometown synagogue read Isaiah 61:1, 2 and then announced, "Today this scripture is fulfilled in your hearing," there was obvious potential for heated confrontation between Him and some of His listeners. However, to overlook the "spiritual" dimension of the exchange which followed would be to miss a vital element of Jesus' Nazareth experience. It is not a matter of either "spiritual" or "social," but both. We are often quick to divide into separate boxes the spiritual and social while the Bible keeps the two inseparably intertwined.

A forecast of His life. Jesus' hometown experience as told in Luke 4:14-30 provides a preview of Jesus' message, ministry, death, and the church He established. This is probably why Luke makes a special effort to tell the story early in His gospel. Let's notice some of the elements of this preview.

First, the social dimension of His ministry is obvious in His quotation of Isaiah which mentions God's concern for the poor, the imprisoned, the blind, and the oppressed. There is also a deeper meaning to these words from Isaiah. Isaiah spoke originally to the experience of Judah during the injustices of the Babylonian captivity. By His quotation of Isaiah, Jesus was speaking of His Messianic kingdom which addresses the *sin* that led to the Babylonian captivity and again to the oppressive rule of Rome.

Jesus by His announcement had come to deal with outward poverty, captivity, blindness, and oppression and their deeper source: sin wrought by Satan. The Nazareth story is sandwiched between the account of Jesus' temptation in the wilderness (Lk. 4:1-13) and His exorcism of a demonic evil spirit from a man in Capernaum (Lk. 4:31-36). An elaborate account of Jesus' battle with sin inspired by the forces of Satan is told in Luke 11:14-26.

Second, the Nazareth incident foreshadows Jesus' mixed popularity and eventual rejection among the Jews. The awe inspired by His announcement was mixed with skepticism about His origin: "All spoke well of him and were amazed at the gracious words that came from his lips. 'Isn't this Joseph's son?' they asked" (Lk. 4:22). Enthusiasm was quickly replaced by doubt. The people were "amazed" but did not admire and respect Him. The announcement of God's reign was great but for Jesus to claim for Himself a central role in that kingdom was more than they could take. As Jesus ministered from Galilee to Jerusalem the response was the same everywhere He went—first amazement, then skepticism, and finally rejection (see Jn. 6:66).

Third, Nazareth provides a preview that rejection among the Jews would lead to open hostility and violence against Him. When the crowd "took him to the brow of the hill . . . in order to throw him down the cliff" (Lk. 4:29) they signaled that Jesus would eventually be killed by His own people.

Finally, Jesus' mention of the ministry of Elijah and Elisha among Gentiles (Lk. 4:25-27) suggests that His kingdom would be established among the Gentiles also. The rejection and hostility toward Him among His hometown folks would result in God's call among those of other races. His preaching left no room for preferential treatment even in His hometown. God's work of love extends to wherever there is human need and humility to receive it. The gospel leaves no room for special privilege.

So herein we have contained a preview of Jesus' ministry and the motives behind the riot. The social implications of His teaching would threaten the materialistic security of some. His dealing with sin would offer change to all. His refusal to grant preferential treatment to those closest to Him would broaden the scope of His mission beyond His home community to every race.

Those of us who profess to be His disciples have the same messages and mission.

*Scripture quotations in this article are taken from *The New International Version*, New Testament. Copyright © 1973 by New York Bible Society International. Used by permission.

Firing and retiring in the Mennonite Church

by Robert J. Baker

I suppose it happened twenty-five years ago. I would have been in my early thirties, still young and full of vinegar.

I had served as Sunday school superintendent of my home church for five consecutive years. And done a reasonably good job. Each year I was one of two nominees for the position and each year I was elected. Surely that was some proof of my acceptance and success in the office.

But the sixth year I was not a nominee. And the elimination of my name, the way it came about, was a bit painful to me. Undoubtedly I should have seen the handwriting on the wall earlier, but I did not.

I began to catch on at a church council meeting. We are selecting a nominating committee for church and Sunday school offices. My name was slyly suggested. And I thought, "Strange that I as a 'perpetual, continuing Sunday school superintendent' should be suggested for such a committee. How could I nominate myself?" Later at that church council meeting, the message of truth came booming in: I was no longer wanted as Sunday school superintendent. And I felt sad. My upper lip was stiff, but I wallowed in self-pity.

Later as I served as a chairman of the nominating committee, one of the members made it even clearer as she said, "Although I have been satisfied with the Sunday school administration of the past, I think some new blood would be helpful."

As I look back now, I can smile. I can even laugh. But not then.

I had tried hard to be a good Sunday school superintendent. And I knew I had succeeded. But my brothers and sisters said they wanted someone else. And I felt the pain of rejection.

Age was on my side, aiding my recovery. Then I was 32, perhaps 33. I had other irons in the fire, there were new worlds to conquer. And after a brief period of mourning, I became heavily involved in new areas of service. Strangely enough the Sunday school continued without me.

Yes, now in the late fifties I can laugh at my being dropped so abruptly. But what if it had happened when I was sixty, or seventy, when there were no new worlds to conquer, when the dismissal would have been at the hands of men alone, not the hand of God? There is a difference. Then how would I have felt?

Something to learn. I raise the question because I think the sons of Menno have something to learn in regard to dismissing their "employees." Even the supposedly gentle method of easing out the 65'er when he hits that magic number leaves something to be desired. And it comes about in other ways. One learns of how those in positions of trust and responsibility receive their walking papers with ice cube coldness. By church or board action, at times abruptly, they were told, "You're through, this is the end, termination, good-bye." True the words were different, but the results no less cruel. Some of the victims were not as young as I.

David duPlessis, Mr. Pentecostal, says that the Christian church is the only army that kills its wounded. Harsh, but true?

Has the church—once that gracious, loving bastion of compassionate brothers and sisters—now accepted the world's philosophy: "Produce or be replaced, publish or perish, when wrinkled withdraw?" At times, I think we have. When having difficulty in finding a way to end a relationship, can we ruthlessly wield the severing sword, sometimes cutting too quickly?

It bothers me, some cases I have seen, where dismissal from church office seemingly took place with worldly sharpness, utilizing almost calloused expertise by board, examining committee, or executive executers. Through the relentless, persevering of a small group within the body, sometimes a pastor finds himself outside looking in. The bishop autocracy of which some complained simply arises under a new umbrella.

And the victims? Like lambs before their shearer, they are dumb. Church workers have no union, they file no grievance. But they can grieve. Perhaps the church should take another hard look at 1 Corinthians 12:12-26. It's nicely followed by the love chapter.

Another personal illustration may help.

I have had a lot of teachers, and he was among the top three. He was sharp, helpful, a born instructor, respected. He taught me and later I came back to teach with him. But at

Robert J. Baker is a schoolteacher and church worker from Elkhart, Indiana.

sixty-five, his mind still razor keen, his health good, the rules said, "This is the end of the road for you. No longer are you competent." And Otto von Bismarck won another battle.

I knew this forced retiree well. And I knew that he was doing a far superior job than teachers much younger. And I sensed his hurt, even though he knew it was coming. Fortunately, even at sixty-five he was made of stern stuff. Eliminated by our regulations, he left the public school and went to another educational system that said, "The number sixty-five is irrelevant, no adequate measuring stick of competency, instruct for us." And he did, successfully, significantly. We lost in the deal, but we followed the rule.

Which committee for this one? I realize that to raise questions without answers is not the best. But perhaps tucked away in our Gargantuan organization is a lost and lonely committee that might want to tackle the problem. Of course, it could just be me, too full of empathy for others, sweating out my own advancing years. A fellow schoolteacher once accused me of "seeing too much," a fellow church member of "being too pure." Perhaps, maybe right on both accounts, but I still think we need some help in knowing how to say "Good-bye" to a church employee in a caring, loving, Christian manner.

A few questions that might further stir up muddied waters.

If I know of several who have been bloodied by their being relieved from church position, is that just the tip of the iceberg in the Mennonite Arctic Ocean? (My, but that water can be cold!)

Do more retirement cases need to be decided on the merits of the individual involved, the needs of those to whom he or she administers, instead of Personnel Act 1059, Sect. B, on page 256 of the Administrative Handbook? (Or do we all suffer irreversible brain damage and general deterioration of the neurological system precisely at age 65?)

Would it be possible with every retirement to commission the retiree to a position less strenuous, but still significant? (After all, even slag from the steel mill wastes can be used as an ingredient in fill.)

Should every firing committee, every terminating board, every "Let's dump the preacher" church faction be required to spend at least five hours in prayer before they say in effect, "We are happy to inform you that you have been around long enough"? (Somehow, I think that job terminations, like marriages, ought to be made in heaven.)

The issue is two sided.

Do we who grow older need therapy to help us pass through the valleys of depression we enter when the voice becomes squeaky and they no longer notify us of the first choir rehearsal? (It seems to me that the golden years are not always 14 carat like they are advertised, and we should be prepared in advance for a little brass.)

Should Good's book, *Paul and Alta,* become required reading for every Mennonite who hits fifty? (A little homework might help us to pass the test of leaving a position both gracefully and successfully.)

Can we older people learn to accept a bit earlier (as before we are on our death bed) Paul's contented words, "I have fought a good fight, I have finished my course," thus getting off the bandwagon voluntarily before we are tossed off? (It may be better to leave a church office five years too early, rather than one year too late.)

Not much in the Bible. The Bible says little directly about firing or retiring. It does urge that we respect the aged, but it gives no formula for axing the graybeard.

Elijah gave up the prophet mantle and God whipped him off into retirement in a chariot of fire before he could even collect his social security. Likewise Enoch had no problem, God simply took him. Beautiful.

Samuel may have had a problem in being relieved of his office (1 Sam. 8:7). As suggested, Paul of Tarsus seemed to surrender his missionary role with grace. Moses I feel would have preferred that retirement be postponed a bit, but he accepted it. See Deuteronomy 31:2.

Joshua 23 and 24 would indicate that Joshua did fine, and Caleb at 85 retired happily to Hebron, there I guess to whip off the Anakims (Joshua 14).

God did not keep everyone on until they were sixty-five. Some ended their employment rather abruptly. Among them Saul and Judas; neither able to stand the accompanying depression, so they committed suicide. When Ahithophel did not get his own way, he terminated his own employment likewise (2 Sam. 17:23).

John the Revelator spent his retirement years in writing. Simeon and Anna continued to go to "church" in their declining years, worshiping and praising God, perfectly satisfied to call it quits when they saw that baby Jesus.

Jonah handed in his resignation and God wouldn't accept it. Mark got fired, later to be rehired.

So the Bible is full of hirings and firings, resignations and retirements, from all sorts of "church" related jobs. Leaving such a church position or duty can be a happy experience. And I think it should be. It worked out well for many of those oldies in the Bible because God usually chaired the retirement committee. Today He may not even be there as a member ex officio or in an advisory capacity. Undoubtedly we have people today leaving a church position early, leaving it late, and with good feelings on both sides. But not always.

A lot of mileage. To accept the world's method, to say with the Medes and Persians, "Thou shalt not succeed thyself in office beyond the second term, nor hang around after sixty-five, for verily gray hair and sagging jowls hurt our public image," seems to me . . . seems to me, well, frankly, a bit worldly.

I still feel that there is a lot of mileage left in the De Soto and Studebaker officials, workers, and servants still gliding around in the Mennonite Church. I am concerned that they not be sent to the junkyard because the first spots of rust appear, or simply because more refined models have rolled off the Menno assembly lines.

It's not good stewardship.

Even stronger, I wonder if it's Christian.

How to get rid of the theys

by Katie Funk Wiebe

"And then they decided that we couldn't do it anyway. . . ." I was explaining my long tale of woe and frustration regarding a new project some of us had planned.

"Who is they?" asked my daughter.

They? Why, everyone knows who *they* is. *They* is *they*—the heavy brass, the VIPS, the fat cats who decide what the little people are supposed to do. I had fallen into the same trap I had often accused others of. I had divided people into *they* and *we* and had alienated myself by my use of language.

Okay, who is *they*?

They is anyone with power, anyone who makes a decision which involves our welfare but in which we had no part. *They* is authority in any and all forms. Children soon learn to speak about *they:* "They won't let us play with them anymore."

They is a term which belongs to the language of alienation. The speaker disowns any relationship with the group in question. It usually expresses a feeling of powerlessness—of being unable to do anything about the social, political, economic, and interpersonal circumstances of life.

In the church *they* is the councils and boards and committees and professionals who decide affairs. *They* is never the person in the pew. *They* is someone who decides, not someone who must carry out the decision.

For students, *they* is the administration, constituency, and faculty, and even the student governing body at times, if its decisions don't agree with theirs.

For the sick, *they* is the doctors and nurses and administrators who control hospital procedures and payments.

For the poor, *they* is the wealthy. For the wealthy, *they* is the persons who change plane schedules and don't keep the golf greens in shape.

For working persons, *they* is anyone who doesn't check in at 7:30 in the morning with them, who sits in a large office somewhere in the same building, and who doesn't drink coffee and trade jokes with them.

Is it possible to change the *theys* to *wes*? Here are seven rules for getting the *theys* out of your hair and your language (or, Rules for the Restoration of Community).

1. Study the issues involved. If you are concerned about a decision *they* have made with regard to divorce or homosexuality, ERA, hermeneutics, or social justice, study the Bible and all literature related to both sides of the question thoroughly. Don't make a top-of-the head judgment based only on previous impressions. Know what you think about the issue. Know what you think *they* think. Talk to persons personally involved in such matters.

2. Complain. Confrontation is the Christian's privilege. Once you have studied the issue, speak up. If you find you can't trust your voice in a public gathering because it gets all quivery, and yet you don't want to rubber stamp what is presented, write a letter beforehand to the board or council with copies to each member. Or find yourself a Moses.

Another approach is to write a letter to the editor of this paper. Letter writing can be an important aspect of achieving consensus in the Christian community. Research shows that the letters-to-the-editor section is a popular feature of most periodicals.

Think through what you want to say so that it doesn't sound as if your words are coming from someone who has several daggers to grind (as well as an ax) because of personal injustices. Write because you want to strengthen the work of the kingdom of God.

3. Join organizations which support issues you are concerned about. Pay their dues. Get their literature. Give them your money. Speak up in behalf of their concerns in daily contacts.

4. Support the *theys* in other ways. Learn to know them personally. Ask them to drink coffee or tea with you. Don't make them the enemy through estrangement. Stick with them. That keeps you lovable.

5. Pray for them by name. That keeps them lovable.

6. Don't give up if your concerns aren't translated into action immediately. People's attitudes change very slowly. Times change, but they don't. It's as hard to change attitudes toward concepts one has held nearly a lifetime and felt comfortable with as to start squeezing toothpaste from the bottom after being an entrenched middle-grabber.

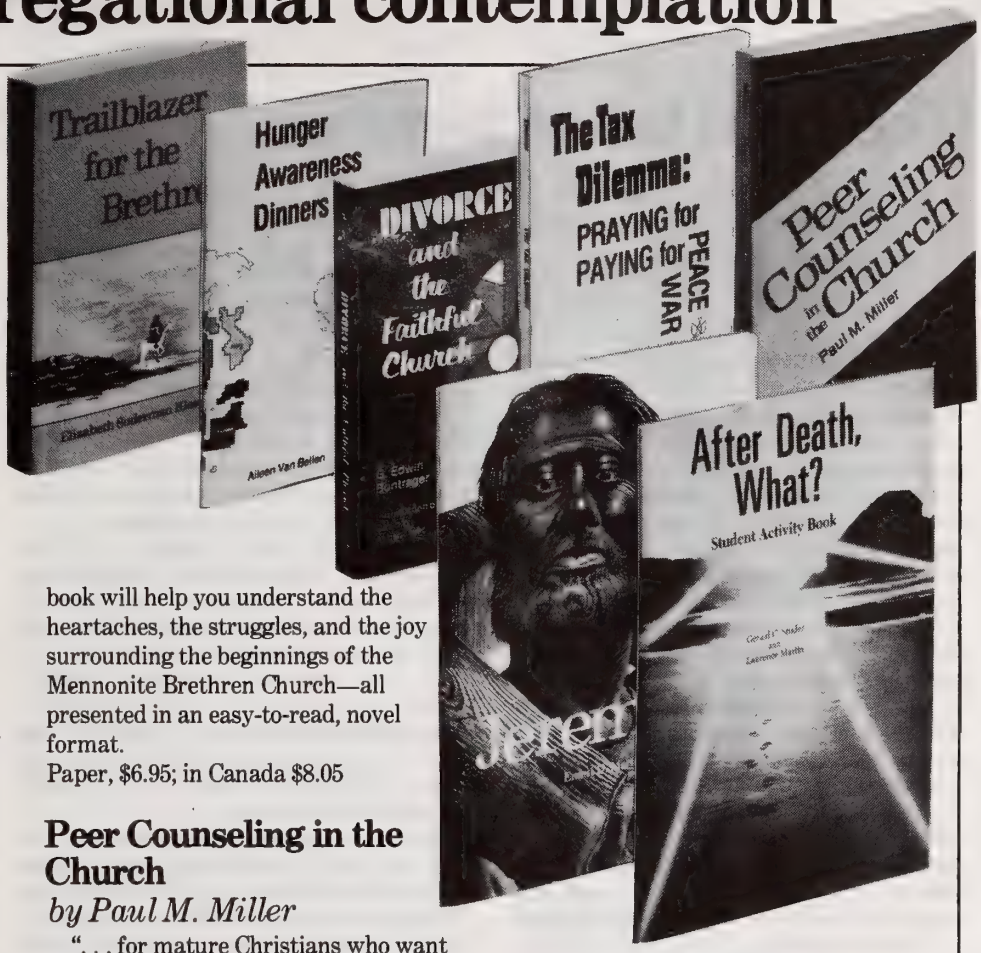
At some point most of us would like to call it quits and let the *theys* take over. One of my concerns is the use of the gifts of the Spirit of *all* believers. I look at lists of church boards and committees. I grieve a little. The priesthood of all believers has not yet been realized. Will it be in my lifetime?

That's not my problem. My task is to be faithful, so I plunge in again from a new angle.

Lastly, add this rule to your list of commandments: Strive to put a name to every *they* you use. Before long, *they* will have lost their threatening power.

Katie Funk Wiebe is a member of the Mennonite Brethren Church from Hillsboro, Kansas.

Herald Press: Books for study and congregational contemplation



The Tax Dilemma: Praying for Peace, Paying for War

by Donald D. Kaufman

"A mine of information and provocative concerns on what is emerging for Mennonites as a top moral issue of our times . . . speaking softly and thoughtfully, Kaufman leads us gently through this moral obstacle course."—Robert Kreider

Includes biblical issues and 12 different ways persons have protested taxes for war purposes.

Paper, $3.95; in Canada $4.60

Hunger Awareness Dinners

by Aileen Van Beilen

A manual which describes three types of hunger awareness dinners, including suggestions for physical arrangements, appropriate menus, before-and-after dinner programs, and ways concerned persons may respond to help fight world hunger.

Paper, 95¢; in Canada $1.10

Jeremiah

by Ernest D. Martin

A 13-lesson congregational workbook for individuals or groups in studying the person and the Book of Jeremiah. Each lesson contains an introduction, focus, prayer, textual listing, guided exercises, and summary or conclusion. All lessons tested in class settings.

Paper, $1.95; in Canada $2.25

Trailblazer for the Brethren

by Elizabeth S. Klassen

The dramatic story of Johann Claassen, an outstanding leader among 19th-century Russian Mennonites. This book will help you understand the heartaches, the struggles, and the joy surrounding the beginnings of the Mennonite Brethren Church—all presented in an easy-to-read, novel format.

Paper, $6.95; in Canada $8.05

Peer Counseling in the Church

by Paul M. Miller

". . . for mature Christians who want to learn how to be helpful to their friends who are experiencing difficulties in life, from everyday annoyances to crises of vocation and marriage. A good book to be studied together by those who are open to such peer ministry."—**Faith at Work**

Paper, $4.95; in Canada $5.75

Divorce and the Faithful Church

by G. Edwin Bontrager

"This is one of the best reference books on divorce I've seen. It begins with a biblical study on the subject, both in the Old and New Testaments, followed by the views of different denominations on divorce. It ends with the attitudes the church should have about such persons . . . well organized and documented."—**Librarians World**

Paper, $4.95; in Canada $5.75
Hardcover, $7.95; in Canada $9.20

After Death, What? Student Activity Book

by Gerald Studer and Laurence Martin

This 10-lesson student activity book is a guide for personal and group study about what the Scriptures have to say about the afterlife. Has good foreword in Gerald Studer's **After Death, What?** (paper, $1.95; in Canada $2.25). Useful with youth and adult Sunday school classes, midweek Bible study groups, small groups meeting in homes, and many more settings.

Paper, $1.25; in Canada $1.45

At your local bookstore.

Quality literature for church and home.

Herald Press
Scottdale, PA 15683
Kitchener, ON N2G 4M5

The Spirit led us together

How do we find the unity of the Spirit on questions that call forth strong and conflicting convictions and feelings?

For nearly a year the Southwest Mennonite Conference delegates and congregations studied and discussed the question of whether it is appropriate for women to be licensed or ordained to the ministry. The discussion arose out of a request for licensing, which was later withdrawn because the person concerned moved to a new location.

Since the Executive Committee had suggested we deal with the question in principle, rather than as a specific individual request, it was felt we should continue with the discussion and discernment process.

There are two ways to work at issues. The one is to debate and argue, which is an attempt to change the mind of the other person to agree with your own point of view. The other way is to listen and learn from each other. The first highlights the things that separate us. The second seeks to find the areas in which we agree. The first separates people into opposing parties. The second brings persons together. The one operates on the principle of power and manipulation. The other on the principle of love and submission.

Although I, as conference moderator, had a considerable amount of apprehension about discussing this controversial question in our congregations and conference, I sensed the Spirit leading us together in a search for His direction.

At our annual conference sessions in November of 1977 we invited Harold Bauman to help us understand the basis for both sides of the issues involved. Bauman gave an excellent presentation of eight basic issues: 1. How do we interpret the Bible? 2. The effect of culture on our views and feelings. 3. Is woman by nature suited for the ministry? 4. Can women represent God? 5. The effect of redemption on the fallen order. 6. Authority and submission in the New Testament. 7. The meaning of ordination. 8. The relation of gifts to sex and office. He attempted to give a fair understanding of the reason for each opposing view on each of the eight issues.

In this process some of us learned that the issues were not quite as simple and clear-cut as we thought. Delegates indicated they needed more time to consider the issues presented because of the new insights they had received. It was decided to make copies of the tape and outline of Bauman's presentation available to each congregation for further study, asking each congregation to report back their findings to our midyear delegate session in May.

Most congregations in our district worked at some process of listening to the tape, studying the outline, and trying to discern what the Spirit was saying to us through the Word and each other. The significance of this approach was evident in the spirit of sharing and reporting from each congregation at the May delegate meeting.

Congregations had carefully considered the biblical, cultural, and practical implications. No one was on a bandwagon or crusade to start ordaining women. Nor were there persons threatening "over my dead body." Although no congregation seemed to be feeling any urgency to move in the direction of calling women to the ministry, there was an openness to consider situations where the gifts and needs might call for a move in that direction.

We were prepared to take no action at all if there were no consensus, and it was determined at the beginning that there must be a minimum two-thirds majority to change from our present practice of not licensing or ordaining women to the ministry. The spirit of the discussion was one of openness to each other and to the Spirit. After careful deliberation the following action was taken by a vote of 38 to 3 (93%):

"For all persons considered for the ministry, the following questions should be considered:

1. Does the person testify to the call of God to serve in the ministry?
2. Has the congregation discerned the person's gifts and found the necessary gifts and correspondingly appropriate attitudes for the functioning of the gifts?
3. Will the person's entrance into the ministry help and not hinder the ministry of the congregation in its community?
4. Will the person's entrance into the ministry jeopardize the unity of the congregation or the unity of that congregation with sister congregations? Whereas most congregations will choose male persons as pastors, we are not categorically opposed to the licensing or ordination of women. In certain circumstances such arrangements as a team ministry might be preferred. All persons called to the ministry need to go through the approved screening processes.

In any case where there might be a call for licensing or ordaining a woman to the ministry, the initiative would come out of the local congregation and its particular situation and need.

I heard the delegates say that without feeling any need to be promoting the cause of licensing or ordination of women, they would want to be sensitive to a situation where there may be such a need.

The spirit of the delegate meeting and the strength of the vote were an indication that the Spirit had indeed lead us together through a potentially divisive question. This is a witness again to the truth that where God's people meet together around the Word in the presence of the Spirit, He will lead us.—David W. Mann



Hubert R. Pellman autographs a copy of his book for Stuart Showalter, a trustee of Mennonite Broadcasts.

Broadcasts celebrates 25th with a history by Pellman

Approving smiles greeted the release of Mennonite Broadcasts' new book, *Mennonite Broadcasts: The First Twenty-Five Years*, at the Jan. 26 and 27 board of trustees meeting in Harrisonburg, Va.

Hubert R. Pellman, professor of English at Eastern Mennonite College, Harrisonburg, researched and wrote the 290-page book. He followed an interpretive and analytical approach rather than a strictly chronological one. And he shows the significance of Mennonite Broadcasts' ministries by setting them in the context of the church and the larger broadcast industry.

The trustees reviewed progress to date in placing the new 2½-minute daily radio program, *In-Touch*. As of Jan. 27, it was being released on, or was scheduled for, 24 stations. Another six to eight sponsors of the *Mennonite Hour* are expected to switch to *In Touch* by the end of this month, when

the 15-minute weekly will be phased out.

The board would like to do a short, contemporary series for radio listeners in the USSR, help with the building of a studio for the Mennonite Church of India, work with a group of Arab Christians in training for the creation of *Choice/In Touch* type programs for release on state-operated stations in areas such as Jordan.

It also created an international subsidiary board of business and professional persons to direct Choice Books and revamped the financial structure for it.

The trustees approved a five-year projection for Home Bible Studies which provides for accreditation by National Home Study Council; development of a second more advanced level course; negotiation with Eastern Mennonite College for Home Bible Studies students to take tests for college credit; advertising to find new, fee-paying students; and allocation of $1,500 for free courses to persons in correctional centers.

The trustees approved a budget of $750,000 for the 1979 fiscal year, beginning on Feb. 1.

Filipino Christians put lives on the line

Marvin Miller, who serves as a foreign student adviser at a university in Obihiro, Japan, traveled to the Philippines recently to see for himself the human rights problems that his Filipino students have talked so much about.

An overseas mission associate, with Mennonite Board of Missions, Elkhart, Ind., on Japan's northernmost island of Hokkaido, Miller was immediately impressed with the way Filipino Christians are organizing to help the oppressed in their society. "They are putting their lives on the line daily," he said.

Filipino students at Obihiro Zootechnical University had told him about friends and relatives who had been imprisoned, tortured, and even killed. Many of them had been active in the Catholic Student Action movement.

Miller decided to combine a visit to the Philippines from Dec. 7 to 16 with a brief furlough in the U.S. Using vacation time and an overseas research leave, Marvin managed to take off six weeks from his university to visit Japan's neighbor to the south and then join his wife and children in Illinois.

During the leave, Miller observed how some of his former students were doing.

"Many of my former students have responsible positions in Filipino society," Marvin said. "Women, especially, have great opportunities there when compared to the way they were treated as students in Japan."

The Obihiro professor explained that political prisoners are created when persons who are simply working for the poor and for social justice are labeled "subversive" and the jailed.

He told the story of Trinidad Herrera, a widely respected organizer of Manila's urban poor, many of whom were ruthlessly forced off their farms in the country by unjust landlords. The government saw her as "subversive" and arrested, imprisoned, and tortured her so badly that she experienced somewhat of a personality change.

Task Force Detainee, an organization working in association with churches and Amnesty International, called for an international letter-writing campaign on Ms. Herrera's behalf and eventually succeeded in obtaining her release.

"Filipinos are really encouraged when persons in other countries take an interest in their human rights problems," Marvin said. "It helps them tremendously when they can enlist international public opinion."

For several years, the MBM missionary has been buying handicrafts made by detainees and their families and selling them in Japan. "Families are often left with no means of support, and even the prisoners must help pay their own expenses in jail," he said.

Steady growth stretches associated seminaries

Goshen Biblical Seminary (GBS) has tripled its enrollment with Associated Mennonite Biblical Seminaries (AMBS) during the 1970s. The combined enrollment of the GBS of the Mennonite Church, and Mennonite Biblical Seminary (General Conference) has grown over 100 percent, reports Marlin Miller, president of GBS, increasing from 90 students in 1970 to 200 in 1979. Growth provided the motif for AMBS board session held earlier this month.

Meeting at Minneapolis, Minn., Feb. 6-8, the boards of the two seminaries looked at the demands growth places on facilities, faculty matters, minority needs, and broader participation, by inviting the Brethren in Christ to be represented at the board level.

For two years the GBS and MBS boards have been meeting together three times a year instead of once a year as they had been doing earlier. The dates usually fall in mid-October, early February, and late May. The fall and spring meetings are held at the AMBS campus, and the winter meetings take place wherever the General Conference Council meets. The chairmen of the respective boards take turns presiding over the joint sessions. J. Winfield Fretz is chairman of the MBS board and Marcus Smucker, Oregon, chairs the GBS board.

Personnel decisions. Gertrude Roten, who has been teaching as an instructor for some years at the seminaries, has been appointed associate professor of New Testament on a half-time basis. Formally, she will be considered a part of the MBS faculty.

Willard Swartley, who recently took up teaching duties at AMBS, will be acting dean for the seminaries from July 79 through June 1980.

Ross Bender will be "whipping out a Conrad Grebel lectureship on the family during his sabbatical," said president Miller, and he will be evaluating research data on family life in 22 countries gathered by the World Council of Churches. He'll be living in Geneva, Switzerland.

During Bender's time away from the seminaries, Pauline Kennel, of Lombard, Ill., will be commuting to teach two courses in Christian education. Bender will return to teaching duties when the year is up.

Facilities. Because of the growth experienced by the seminaries, consideration of new buildings was forced upon the two boards. A building project would include four elements: 1. Student housing. To build or renovate old buildings downtown, or both—that is the question. Currently about a third of the students reside in seminary owned or leased buildings. 2. Classroom space. Rooms for classes with 30 to 80 students have to be found elsewhere. 3. Additional office space. The seminaries are using rooms designed for study, not for offices, Theological Center study guests, and the like. Also, with the growth, faculty is expanding, while retiring faculty are guaranteed office space as long as they desire it.

The joint board favored going ahead with building plans with two stipulations: (1) that there be further studies incorporating aesthetic concerns and (2) that alternate energy sources be studied. GBS will be recommending an expansion proposal to the Board of Education and the General Board within the next six weeks.

"This," if approved, "would merely bring our facilities into line with our present enrollment," says Marlin Miller.

Minority concerns. AMBS and Goshen College are working together with the Black Caucus and Latin Concilio in developing leadership training. Both the latter have decided to locate their leadership training in northern Indiana. The Concilio would be relocating its program from San Antonio, Tex., and Hesston, Kan.

The joint boards welcomed the report on these plans and approved "with enthusiasm" AMBS participation in the projected programs. They approved $10,000 as a beginning contribution to the combined efforts.

Also considered were ways of helping Canadian students through the currency value differences.

It was a joint AMBS decision to invite the Brethren in Christ Church to send a representative to AMBS board meetings, since it is one of their approved seminaries.

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON RESOURCES

A **Church Growth Seminar** for mission outreach representatives of Region II will be held Mar. 9-10 in Tempe, Ariz. Persons interested in more information or in registering should contact Donald E. Yoder, 1920 E. Colgate Dr., Tempe, AZ 85283; (602) 838-9150.

A **Discipleship Workshop: Focus on Justice** is scheduled for Mar. 16-18 at the Laurelville Mennonite Church Center. The retreat is cosponsored with Evangelicals for Social Action, a Philadelphia-based group of Christians led by Ronald Sider. Interested persons should contact the Laurelville Center at Route 5, Box 145, Mt. Pleasant, PA 15666; (412) 423-2056.

PRINTED RESOURCES



The Way of the Cross and Resurrection, edited by John M. Drescher, is a book of Lenten meditations. These twenty essays offer spiritual enrichment and a fresh call to follow Christ. "Many wish to take the benefits of the cross and resurrection while refusing to take the way of the cross and resurrection. But the atonement cannot be detached from the Christian walk in newness of life." $4.95 (U.S.)/$5.45 (Canada) at Provident Bookstores.

Hunger Activities for Children is a resource book to help children look at hunger. The 121-page book includes sections on Bible learning, crafts, writing, music, games, and other ways of helping children learn about hunger. Order for $5 plus 75 cents postage/handling from Brethren House Ministries, 6301 56th Ave. North, St. Petersburg, FL 33709.

Issues to Discuss is back. Edited by Levi Miller, it is a collection of 26 articles by major writers on vital and pertinent issues for 1979-80. With each essay there is a brief introduction, a Scripture suggestion, discussion questions, and helps on using the material in a group. Individuals, small groups, Sunday school classes, and entire congregations will find *Issues to Discuss* helpful in sensing God's will for our time. Available for $2.95 from Provident Bookstore or Mennonite Publishing House, 616 Walnut Avenue, Scottdale, PA 15683.

Living Toward a Vision: Biblical Reflection on Shalom by Walter Brueggemann is an important work on the concept of "shalom." Its first three parts deal with visions of shalom, freedom, and order, while the final two parts deal with the witness and healing of the shalom church and shalom persons. *Living Toward a Vision* interprets and applies the meaning of shalom to our daily lives, guiding us to live more fully the biblical vision of justice, peace, and mercy. $4.95 at Provident Bookstores.

AUDIOVISUAL RESOURCES

"Wichita 78" is a well-done 12-minute color film documenting many of the happenings at the 10th Mennonite World Conference. The excerpts from speeches, singing groups, drama, hand signing, and informal moments are a good reminder of this important event and a basis for further discussion. Produced by the People's Place, the film can be rented from them at The People's Place, Film Division, Main Street, Intercourse, PA 17534, or in Canada from Dueck Film Productions, Ltd., 295 Wallace Ave., Winnipeg, Manitoba R2E 0B1, or for $15 from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515.

The **cassette tape service** of the **Goshen College Center for Discipleship** has an excellent series of tapes on a wide variety of topics such as civil religion, worship, Christian education, offender ministries, family life, evangelism and church growth, men and women, and writing. A listing of available tapes and rental/purchase information is available by writing to the Center for Discipleship, Goshen College, Goshen, IN 46526.

Resource materials for this column are compiled by Jon Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

Budget cuts top concern at MBCM meeting

Budget cutbacks overshadowed most other business at the Board of Congregational Ministries meeting held at Lee Heights Community Church in Cleveland, Feb. 16-17.

Faced with a $13,000 deficit from Fiscal Year 1978, board members approved a 1979 budget that is 2 percent lower than last year's, or more than 10 percent lower after inflation.

In so doing, board members decided not to hire a full-time replacement for Peace and Social Concerns Secretary Hubert Schwartzentruber when his resignation becomes effective this summer. They also postponed $10,000 in debt reduction to 1980, limited commissions to one meeting a year, and discontinued the director of audiovisuals position, with communications director Jon Kennel to assume some audiovisual responsibilities on a one-third time basis. In addition, the board postponed revision of MBCM's audiovisual guide and deleted funds for new film purposes. The board approved 5 percent across the board pay raises for MBCM staffers.

"We've made some tough decisions," board member Vern Rempel said. Even so, MBCM must receive an average of $3 a member from Mennonite Church congregations in the U.S. in order to meet this year's expenses. (Canadian figures are somewhat lower.) While $3 a member is considerably less than the 1978 asking of $4.50, it represents a 20 percent increase over the $2.49 a member actually received last year. And unlike askings in the past, the $3 a member figure is "an absolutely essential amount," Gloria Martin Eby said. "There's no hedge built into that."

Although MBCM's financial woes are not unique among church agencies, board members expressed concern about the situation's causes and long-term implications. Rempel noted that most Mennonites have "very little awareness" of MBCM and what it does. New board member Carl Wohlgemuth said that most people he had questioned in Hesston, Kan., couldn't even identify what the acronym "MBCM" stands for.

While board members agreed on the need for MBCM to become "more visible," they cited other problems as well. Secretary Marie Moyer observed that MBCM staffers are perceived primarily "as bureaucrats." David Augsburger noted that "we've trained a large part of our people to look for heroes." But MBCM's conscious communitarian emphasis "doesn't leave room for heroes anymore." He suggested that Congregational Ministries needs to do a better job of explaining why it doesn't follow the hero system.

Though much of the meeting was devoted to discussions of cutting back pro-

grams, one new program, church growth resource team appointed jointly by MBCM and Mennonite Board of Missions, Elkhart, Ind., received approval. Under the program, team members will be available to serve as resource persons for congregations, conference committees, and other church agencies on matters related to evangelism, church planting, and church growth.

According to MBCM executive secretary Gordon Zook, MBCM made plans last year to add a full-time staff person in the area of church growth. However, a shortage of funds and MBM's interest in a similar project led to the team approach. In addition to saving money, Zook said, the program has the advantage of using part-time, decentralized staffers who will operate out of their home communities rather than MBCM's Elkhart offices. "I really feel this is a better way to meet church growth needs," he said.

In other matters at the meeting, the board:

—Reappointed Arnoldo Casas for another two-year term as secretary of Spanish-language Congregational Education and Literature, with an evaluation of both Casas' performance and the office to accompany the reappointment.

—Reappointed Ed Stoltzfus to the Central Planning Committee of the New Call to Peacemaking.

—Agreed to explore the possibility of sponsoring a study-training event for conference leaders in May 1980.

—Voted to amend the MBCM bylaws to provide for commission members to be appointed for terms of two years rather than one year, and accepted "with great reluctance" the resignation from the board of Glen Horst, London, Ont.

The board will hold its next meeting on June 25 and 26 at Elkhart. A fall meeting has been tentatively scheduled for October in Sarasota, Fla.

While in Cleveland, board members were hosted by members of the Lee Heights congregation. The board also met briefly with a group of East Side Cleveland ministers who meet regularly with Lee Heights pastor Vern Miller.—*Dave Graybill*

Seedlings distributed while fighting continues

In a Mennonite Central Committee olive seedling distribution recently completed in South Lebanon, approximately 12,000 seedlings were sold at half price in eight villages. Farmers were permitted to buy a maximum of 30 seedlings each. Planting instructions were given to each of the 394 participating farmers at time of delivery. The project was funded jointly by MCC and OXFAM (Oxford Famine Relief) at a cost of $12,000.

The project was carried out in the area of South Lebanon controlled by United Nations peace-keeping forces, which took up positions following the Israeli invasion of March 1978. Since the arrival of the U.N. forces seven months ago, South Lebanon has until recently experienced a rare period of peace.

The timing of the distribution was fortunate. One week following completion of the distribution several of the recipient villages were partially evacuated under threat of Rightist shelling. The town of Tibnine saw the temporary departure of 70 percent of its population of 4,000 in a single day.

The common response of farmers to the long-term insecurity has been to avoid investing in the land. Much of the land is under-utilized and under-planted. Terraces in the naturally hilly terrain have been allowed to erode and precious water resources have been neglected. Emigration of the labor force has created a serious manpower shortage further undercutting development. Government services are almost nonexistent and there is no improvement in sight.

MCC considers the promotion of agriculture development as one way of exerting a stabilizing influence in the area. A prime objective of the olive seedling project was to encourage South Lebanese farmers to invest in the development of their land and to increase their economic attachment to the land.

mennoscope

An offset-camera operator and film developer will be needed at the Mennonite Publishing House by late April. If you have had experience in offset camera work or in photography and would like to know more about the job, write to Nelson Waybill, Mennonite Publishing House, Scottdale, PA 15683.

Belleville Mennonite School, Belleville, Pa., has marked Sunday, Mar. 11 at 1:30 p.m., for a praise service in celebration of the completion of the new facilities. Several years ago a fire destroyed some of the plant.

The eighth annual hymn-sing of the Elizabethtown District of Lancaster Conference will be held on Sunday, Mar. 11 at 2:00 p.m. at the Stauffer Mennonite Church located near Hershey, Pa. Paul Witmer and Elvin Boll will be serving as song leaders. "Bring *Life Songs #1,*" advises Russell J. Baer.

Mark Peachey, 62, pastor of the Louisville (Ky.) Mennonite Church, a bishop and executive committee member of the Conservative Mennonite Conference, died of myelofibrosis on Feb. 5. At the time of his death, he was also a member of Eastern Mennonite College board of trustees, the academics committee, and the presidential search committee.

Richard E. Martin, Harrisonburg, Va., was installed as pastor of the Trissels Mennonite Church, Broadway, Va., on Jan. 7. Following a brief period of travel, he will have assumed pastoral responsibilities with the congregation about mid-February.

Twenty-six persons who attended orientation at Akron, Pa., in January have begun service with Mennonite Central Committee. Eleven will work in overseas settings; fifteen will serve or have been serving in the United States or Canada. Those from the Mennonite Church and their assignments are: George Baker, Raleigh, N.C., awaiting assignment confirmtion with Mennonite Central Committee; Sarah E. Eby, New Holland, Pa., to Schonwalder, West Germany; Kathleen Moshier, Castorland, N.Y., to Mary Breckenridge Hospital, Hyden, Ky.; Dale L. Nafziger, Phoenixville, Pa., to Kathmandu, Nepal; Dean A. and Marcia Yoder Stoesz, Harrisonburg, Va., to Albert Schweitzer Hospital, De Chapelle, Haiti; and Gerhard and Grace Tiessen, Kalona, Iowa, to Reedley, Calif.

Mennonites from Mexico, now living near Seminole, Tex., have gotten a reprieve on their deportation, according to a recent Associated Press release. "I will not stand idly by while the United States government ... prepares to kick out of our country members of this peaceable, hardworking community," said Senator Lloyd Bentsen of Texas. Bentsen has asked the Immigration and Naturalization Service not to take action against the group until he had a chance to reintroduce a bill in Congress that would allow the Mennonites to stay in west Texas.

What are Eastern Mennonite College's 221 graduates, class of 78, into? A survey which yielded a 92 percent return showed that: (1) 21 percent are employed in education; (2) 22 percent in health services, and (3) 14 percent in social services. Of the total, 29 percent are employed by church-related agencies, according to Peggy H. Landis, director of career planning and placement at EMC.

Eastern Mennonite College's 1,054 students come from 35 states and the District of Columbia this year. There are 44 international students from 13 countries, including 18 from Canada. Pennsylvania heads the list with 342, followed by Virginia with 291, and Ohio with 89.

Goshen College will present a forum on science and religion on Mar. 9, sponsored by the Center for Discipleship and the Science and Religion Seminar class. Richard Bube and Mike Troyer-Shenk will be resource

persons. Bube is chairman of the department of materials science and engineering at Stanford University. And Mike Troyer-Shenk is a doctoral candidate at Harvard University, studying the history and philosophy of science. He is a 1971 graduate of Goshen College. The Forum lecture from 4:00 to 9:00 p.m. is entitled "Scientific Data and Moral Decisions in a Finite Ecological System." It is open to interested persons without charge.

Mennonite Retirement Plan, administered by Mennonite Mutual Aid, Goshen, Ind., members, 2,847 at the end of 1978, have been credited with a net investment gain of 6.2 percent for the year, Gary L. Shetler, MRP financial services manager, reports. Earnings before administrative expenses were deducted were 7.5 percent, with administration costs increasing only 2 percent over the previous year. Although only 10 people enrolled in MRP during 1978, total assets reached almost $1 million. By year end 49 persons were receiving retirement benefits from MRP.

A Supplementary Packet for Deaf and Hard of Hearing Persons (quarter 3) has been released. This material is designed for children, ages 4-7, and is based on The Foundation Series Kindergarten curriculum. The Supplementary Packet includes word cards, Bible memory verse cards, signed songs, illustrated concepts, three patterns, four friends puppets, and a 32-page resource guide for the teacher. These materials are available direct from Mennonite Publishing House, 616 Walnut Avenue, Scottdale, PA 15683, or Provident Bookstores. Price $6.95.

The Mennonite Foundation, Goshen, Ind., organized by Mennonite Mutual Aid in 1952, increased its gift assets by $2.5 million last year, its twenty-fifth year of service to Mennonites. Total gift assets now being managed by the Foundation are at $19.6 million, according to John H. Rudy, Foundation manager. Most of the funds eventually will be distributed to church causes, Rudy noted. More than $2 million was designated for such causes in new and revised wills during the anniversary year alone. Joining the Foundation's growing staff of volunteer area representatives in 1978 were Lester Kropf, Oregon; Homer Myers, New York; and Lester Beachy, Delaware.

Residents of the Nursing Care Center associated with La Junta (Colo.) Medical Center now have the option of a "dinner out" day in the hospital's cafeteria. Instead of having a meal on a tray, small groups are accompanied to the cafeteria for the noon meal. "The activity gives them an incentive to dress up, an opportunity to choose their food, a change in their social scene, and encouragement to remember good table manners," indicated a report in the Center's newssheet. Voluntary Service worker Walter Sawatsky serves as social worker in the nursing home. La Junta Medical Center is sponsored by Mennonite Board of Missions, Elkhart, Ind.

The Leetonia, Midway, North Lima (Ohio), and Maple Grove (Pa.) congregations' married couples held their eighth annual retreat at Laurelville Mennonite Church Center, Feb. 9-11. Marriage enrichment is the purpose of this Valentine weekend. Irv and Kitty Weaver, Allegheny Conference minister couple, led a series of four studies which fostered a richer conjugal experience. A number of persons who have rather regularly participated in these retreats are excited about them, reported Floyd Zehr of the Maple Grove congregation.

The second annual Olive G. Wyse Honor Lecture at Goshen College will be presented on Monday, Mar. 12, at 8:00 p.m. in the Umble Center. Evelyn Rouner, professor of child development and family studies at Central Michigan University, will speak on "Personhood—By Design or Default?" To celebrate the International Year of the Child she will emphasize the child's right to adequate nutrition, his or her freedom to be creative, and adult advocacy of the child.

The 1979 *Mennonite Yearbook* has a more complete listing of related groups than last year. Last year, an integrated listing of Mennonite, General Conference, Mennonite Brethren, and Brethren in Christ congregations was included in the regional directory. This year, the Evangelical Mennonite Brethren and Evangelical Mennonite Church of Canada congregations were added. Three new conferences or fellowships were listed: Atlantic Coast (AC), Mid-Atlantic Fellowship (MA), and Fellowship Churches (FC). Also, a new category for commissioned ministers (CM) designates those ministers who exercise gifts in direct Mennonite Church related work other than congregational pastoring. All statistical and organizational details were updated. Copies of the 1979 *Yearbook* may be purchased direct from Mennonite Publishing House or Provident Bookstores at $3.95 each.

VS units sponsored by Mennonite Board of Missions, Elkhart, Ind., at Walsenburg, Colo., and Pinedale, Calif., will be closed in May and June, according to recent Relief and Service Committee action. Some VSers in Walsenburg were concerned that their paying jobs took jobs away from local people. Discipleship units were reviewed at the Feb. 8 and 9 meeting. "This young part of the program is proving to be a very satisfying experience," said Ike Glick, committee chairman. VSers affirm the rigorous day-to-day discipline, personal growth, group interaction—and for some, college credit—benefits of the Discipleship program.

"The Goals of Church Growth" will be explored in a Goshen College Discipleship Forum on Mar. 12 led by Harold Bauman. The forum is the fifth in a six-part series sponsored by the Center for Discipleship on "Missions, Evangelism, and Church Growth." It will take place in the Newcomer Center from 4:00 p.m. to 9:00 p.m., with a dinner break. Bauman is a former pastor and campus pastor at Goshen College. He is a conference leader and now associate secretary of the Mennonite Board of Congregational Ministries. His chief responsibility at the Board is work as consultant to congregations.

Franciscan Communication Center has produced two ten-minute filmstrips on the effects of even small acts of overcomsumption: "Beginning at Home" and "The High Price of Wheels." These are part of the *Living Simply* series. "The High Price ..." shows that it takes 7,500 lbs. of iron ore and 2,500 lbs. of coal to make a car. Carpooling, slowing down before traffic lights, riding buses, or walking instead of driving in the city are a few of the practical suggestions for saving energy. The films are available on a rent free basis from Mennonite Central Committee.

Much rejoicing greeted an Argentine Chaco church leader who was released from the hospital in late January following treatment for a cerebral hemorrhage. Aurelio Lopez, president of the United Evangelical Church, is in excellent spirits although not able to talk and move about freely, reported Albert and Lois Buckwalter, workers with Mennonite Board of Missions, Elkhart, Ind. Despite the gloomy prognosis by the doctors for the church leader's recovery, "the whole place breathes hope now, and the Christians prefer to take things 'as God gives them,' " Buckwalters said. Willis Horst, an MBM colleague in the Chaco who was also ill, has recovered from his recent bout with rheumatic fever. The United Evangelical Church is the Toba Indian denomination to which Mennonite missionaries relate in the Chaco.

January was the best contributions month in history for Mennonite Board of Missions, Elkhart, Ind., significantly reducing MBM's year-end deficit. A total of $733,000 was received during the month, exceeding January 1978 contributions by $133,000, H. Ernest Bennett said in a Feb. 12 report to Mennonite congregations. A preliminary report of giving for the year was not yet available. The record-breaking January giving included above-average end-of-year contributions from several district conferences, a last-minute appeal in Ontario churches which netted $20,000, and a "manger fund" which brought in $10,000 from the MBM staff in Elkhart during the holidays.

Paul Longacre, a Mennonite Central Committee administrator from Akron, Pa., was elected chairman of the committee for 1979. Laverne Vogt Nafziger of Hopedale,

Ill., was chosen vice-chairman. Other members are Ronald Guengerich, Ann Arbor, Mich.; C. Norman Kraus, Goshen, Ind.; Ellen Moyer, New Dundee, Ont.; Calvin Shenk, Harrisonburg, Va.; Ernest Smucker, Goshen, Ind.; and Daniel Schipani, Hato Rey, P.R.

Rosella Gray, a nurse aide at Lebanaon (Ore.) Community Hospital, recently received a staff Safety Committee Commendation for a suggestion on patient lifts. "For a long time," the hospital newsletter, *The Pulse*, reported, "patient lifts have been a major problem." Patients were concerned about their own safety, and nurses did not feel secure in using the three-piece lifts needed to help patients in and out of bed and bathtub, as well as in physical therapy. A number of back injuries prompted the safety committee to seek a solution. Rosella remembered a hammock-like lift she had seen in use in a nursing home. During trial use, the one-piece lift met with immediate approval by patients and nurses alike, not to mention the insurance agent. "Not only do the new lifts cost less, but they are easier to wash and dry," *The Pulse* article said. Lebanon Hospital is sponsored by Mennonite Board of Missions, Elkhart, Ind.

Elida, Ohio, was the site on Feb. 3 of the latest in a series of "Evening in Missions" dinner meetings between local congregational leaders and representatives of Mennonite Board of Missions, Elkhart, Ind. Nearly 40 leaders from five Elida area churches gathered at Salem Mennonite Church to interact with longtime missionary John Koppenhaver and MBM staff members Simon Gingerich, Lawrence Greaser, and J. Allen Brubaker. "This is an effort to communicate more completely the facts and activities of Mennonite missions and to share our needs for people and money," Simon said. The "Evening in Missions" series, begun last year in Indiana, will continue with 10 more such events soon in Virginia, Ohio, Oklahoma, and Colorado.

Two Mennonite missionaries in Spain traveled to Morocco recently with a carload of literature and supplies for missionary colleagues there. Herman and Mary Ann Hartzler, workers with Mennonite Board of Missions, Elkhart, Ind., serve in the radio ministry of the Gospel Missionary Union. Forced out of Morocco in 1969, the radio ministry now beams its programs to that North African Muslim country from Malaga, Spain. The Hartzlers got into and out of Morocco without any problem in January, but they continue to be handicapped by visa troubles in Spain and the difficulty of getting Moroccans into the country to assist in the ministry. "So what shall we do?" they wondered. "Travel around Morocco in a mobile studio? Move to France? Depend on part-time announcers? Tomorrow may tell!"

Special meetings: Roy Kiser, Harrisonburg, Va., at Groffdale, Leola, Pa., Apr. 1-8.

New members by baptism: four at Lynside, Lyndhurst, Va.

Change of address: Richard Martin from R. 4, Box 127, to R. R. 1, Box 127, Lagrange, IN 46761.

readers say

Correction: Two letters became "mixed" in the Feb. 20 issue. The first paragraph of the letter from Steve Pavis became separated from the rest of his letter and attached to the letter from Elsie and Robert Pennington. Apologies to Pavis and the Penningtons for the mixup. Below are the letters as separated.

Thank you, Editor Hertzler, and all the other writers for the fine articles in the *Gospel Herald*. We never miss reading an issue.

We were quite fascinated by the article "Of Donkeys, Horses, and Mules" in the Jan. 23 issue. We want to say "Amen" especially to the last two paragraphs.—**Elsie and Robert Pennington, Lancaster, Pa.**

° ° °

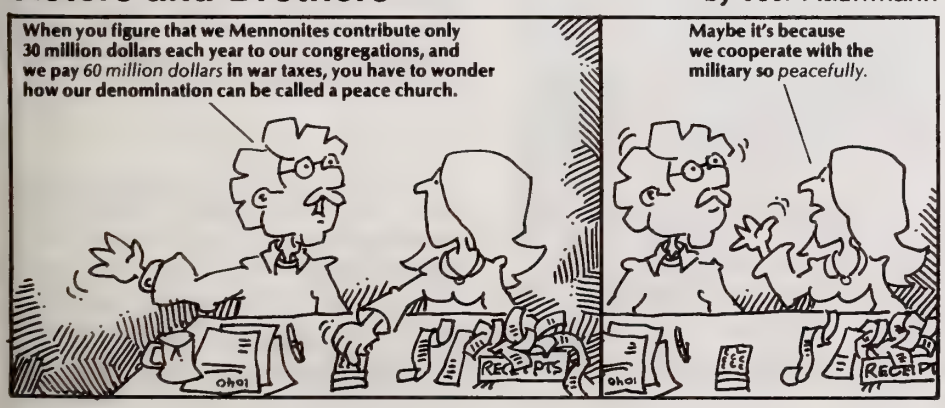
Oftentimes, I wonder why you print certain clippings in your "Items and Comments" sections. It almost seems to me that you do no research on the articles, or offer no biblical light or Christian view on them. For example, in the Jan. 30, 1979, issue there is one titled "U.S. crime rise attributed to 'baby boom' of the '50s." Really, now, do *you* think this is the reason? If not, what is your explanation? I offer two possibilities. One, is that Christianity has become so lukewarm in America that we have ceased to become salt to this ever increasing rotten world, that crime has boomed and will continue to boom until we all start preaching and living the Word as we were meant to. Or else second, as it is written in Mt. 24:12: "Most men's love will grow cold." Another is "Editor sees superman film as Messiah in blue tights." It reads "actors who portray Jesus ought to learn something from the screen portrayal of Superman." What about the Bible? The gospels portray Jesus as warm and approachable and much more than this nonsense Superman! Actors should look at the Bible not Superman. In Hebrews it reads, "We have not a high priest who is unable to sympathize with our weaknesses."

In your editorial "If Jesus Was Truly Human" (Jan. 30), you spend three paragraphs coming from the "Gospel [?] of Thomas." Jesus sounds like a storefront magician. You treat these as truths, no questions asked. Couldn't you have used verses from the Bible such as Phil. 2:6, or Heb. 4:15?

Maybe since you print such unbiblical materials, you could call your publication "The Apocryphal Herald," since in this issue, at least, you directly quote apocryphal writings as much or more than scriptural.—**Steve Pavis, Toledo, Ohio.**

Sisters and Brothers

by Joel Kauffmann



births

"Children are an heritage of the Lord" (Ps. 127:3)

Bissel, Dane and Yvonne, West Farmington, Ohio, first daughter, Morning Star, Dec. 4, 1978.

Claassen, Rob and Rose Mary (Mast), Beatrice, Neb., third daughter, Rebecca Nicole, Dec. 20, 1978.

Gingerich, Olin and Ruth, Huntsburg, Ohio, second child, first daughter, Julie Michelle, Nov. 30, 1978.

Hillegass, Bob and Margaret (Dietzel), Jerome, Pa., first child, Elizabeth Lynn, Jan. 31, 1979.

Jannsen, Charles and Shelly (Adams), Burton, first son, Paul Charles, Dec. 27, 1978.

Landes, Rich and Jan (Rutt), Ephrata, Pa., second child, first son, Evan Scott, Dec. 29, 1978.

McClead, Ron and Maryann (Miller), Middlefield, Ohio, second daughter, Jennifer Lynn, Dec. 24, 1978.

Maury, Robert and Glenda (Roth), Milford, Neb., third child, first son, Douglas Edward, Dec. 19, 1978.

Miller, Merv and Mary Jane (Yoder), Middlefield, Ohio, second child, first daughter, Lindsey Christine, Jan. 16, 1979.

Moshier, Samuel and Susan (Leathers), Ironia, N.J., first child, Christopher Michael, Dec. 24, 1978.

Nafziger, Mr. and Mrs. Clark, Alpha, Minn., twin sons, Nick Lyndon and Noel Lynton, Jan. 27, 1978.

Nussbaum, Rex and Julie (Ressler), Navarre, Ohio, first child, Danelle Marie, Feb. 2, 1979.

Oswald, Don and Bonnie (Marner), Manson, Iowa, second child, first daughter, Katie Deann, Jan. 24, 1979.

Roth, David and Susan (Eicher), Milford, Neb., third child, second daughter, Holly Jeanne, Jan. 15, 1979.

Shantz, Gordon and Roberta (Cox), Harrisonburg, Va., first child, Timothy Gordon, Oct. 11, 1978.

Siegrist, Marvin and Donna (Rutt), La Ceiba, Honduras, first child, Ryan Anthony, Feb. 2, 1979.

Spohn, Keith and Shirley (Schweitzer), Friend, Neb., second son, Scott, Feb. 4, 1979.

Thomas, James and Judy (Ranck), Lancaster, Pa., second child, first son, Michael Justin, Jan. 25, 1979.

Varner, Tim and Carolyn (Bush), Hollsopple, Pa., fourth child, second daughter, Jennifer Rose, Jan. 29, 1979.

Wittmer, Rich and Ruby (Miller), Hartville,

Ohio, first child, Krista Elizabeth, Jan. 31, 1979.

Yoder, Arlan and Ila Jane (Springer), Hesston, Kan., second child, first daughter, Lisa Jane, Feb. 2, 1979.

marriages

"They shall be one flesh" (Gen. 2:24) A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Allen—Stauffer.—Dan Arthur Allen, Chauvin, Alta., Lutheran Church, and Barbara Mae Stauffer, Tofield, Alta., Salem cong., by Harold Boettger, Nov. 4, 1978.

Bender—Zoss.—E. Clifford Bender, Meyersdale, Pa., Oak Dale cong., and Laurel Kay Zoss, Low Point, Ill., Cazenovia cong., by Elam C. Bender, father of the groom, Sept. 16, 1978.

Gingerich — Weber. — Eugene Elroy Gingerich, Petersburg, Ont., Steinman cong., and Phyllis Clara Weber, Waterloo, Ont., First Mennonite cong., by Vernon Zehr and Glenn Brubacher, Jan. 6, 1979.

Grabill—Yoder.—Wilmer Jay Grabill, Middlebury, Ind., Bonneyville cong., and Cleo M. Yoder, Goshen, Ind., North Goshen cong., by Russell Krabill, Jan. 27, 1979.

Holden — Sherk. — John Holden, Kitchener, Ont., and Debra June Sherk, Kitchener, Ont., First Mennonite cong., by Glenn Brubacher, Dec. 23, 1978.

Israel — Bender. — Raymond William Israel and Karen Ruth Bender, both of Pittsburgh, Pa., by Elam C. Bender, father of the bride, Nov. 18, 1978.

Kennell—Jenkins.—Mervin Ray Kennell and Jennie Lynn Jenkins, both of Sarasota, Fla., Bayshore cong., by Paul R. Yoder, Sr., Jan. 27, 1979.

Kovacs — Miller. — Charles Kovacs, Elkhart, Ind., and Leora Miller, Goshen, Ind., both from Clinton Frame cong., by Vernon E. Bontreger, Oct. 14, 1978.

Yoder — Bender. — Darrel Keith Yoder and Candace Joy Bender, both of Meyersdale, Pa., Oak Dale cong., by Elam C. Bender, father of the bride, Aug. 12, 1978.

obituaries

Blessed are the dead which die in the Lord (Rev. 14:13) We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Bender, Samuel E., son of Mose and Amanda (Keim) Bender, was born in Harper, Kan., Nov. 11, 1898; died of cancer at the Mercy Hospital, Iowa City, Iowa, Jan. 30, 1979; aged 80 y. On Feb. 13, 1921, he was married to Gertrude Gingerich, who survives. Also surviving are one son (Emery Edward), one daughter (Rosetta Viola), and one brother (Ira). He was preceded in death by one son (Cletus Samuel). He was a member of Sunnyside Conservative Mennonite Church, where funeral services were held on Feb. 2, in charge of John King and David L. Yoder; interment in East Union Cemetery.

Blauch, Goldie Pauline, daughter of George and Lolita (Koontz) Bowman, was born at Stoystown, Pa., June 22, 1898; died of a stroke and massive heart attack at Sacred Heart Hospital, Cumberland, Md., Jan. 23, 1979; aged 80 y. On June 20, 1916, she was married to Floyd C. Blauch, who died in April 1975. Surviving are one daughter (Mrs. Wilma Neil), one son (David Blauch), 5 grandchildren, 5 great-grandchildren, and 3 sisters (Mrs. Dorothy Zimick, Mrs. Leta Smay, and Mrs. Mildred Goodman). She was a member of Pinto Mennonite Church, where funeral services were held on Jan. 25, in charge of Mark Deneen, Jack Pease, and T. Wilson Blake; interment in Pinto Mennonite Church Cemetery.

Forrey, Oliver N., son of Mr. and Mrs. Daniel Forrey, was born in West Hempfield Twp., Pa., Feb. 27, 1895; died at Lancaster General Hospital, Lancaster, Pa., Jan. 24, 1979; aged 83 y. On Feb. 11, 1915, he was married to Alma Stief, who survives. Also surviving are 3 daughters (Marie—Mrs. Clarence Risser, Violet—Mrs. Martin Erb, and Helen—Mrs. Arthur Moyer), 2 sons (Warren and Jay N.), 7 grandchildren, 9 great-grandchildren, and one brother (Walter). He was a member of Landis Valley Mennonite Church. Funeral services were held at Gundel Funeral Home, Lancaster, Pa., Jan. 27, in charge of Elam W. Stauffer; interment in Landisville Mennonite Cemetery.

Gautsche, Oscar B., son of Henry and Mary (Grieser) Gautsche, was born at Archbold, Ohio, Jan. 6, 1900; died at his home at Archbold, Ohio, Feb. 1, 1979; aged 79 y. On Feb. 3, 1921, he was married to Herma Nofziger, who survives. Also surviving are 3 sons (Dale, Delmar, and Richard), 4 daughters (Doris—Mrs. R. A. Ebersole, Mary—Mrs. Victor Diller, Alice—Mrs. Allen Schmucker, and Glenda—Mrs. John Allen), 23 grandchildren, 4 great-grandchildren, 2 brothers (Homer and Lawrence), and 2 sisters (Luetta—Mrs. Truman Roth, and Selma—Mrs. Roy Sauder). Also included in the Gautsche family circle are Mr. and Mrs. Robert Hammer and daughters. He was a charter member of Tedrow Mennonite Church, where funeral services were held on Feb. 3, in charge of Charles Gautsche, Olen Nofziger, Roy Sauder, and Carl Yoder; interment in Pettisville Cemetery.

Landis, John H., son of Jacob R. and Annie (Hess) Landis, was born in Manheim Twp., Pa., Sept. 9, 1890; died at Lancaster General Hospital, Lancaster, Pa., Jan. 21, 1979; aged 88 y. In 1914, he was married to Elizabeth F. Erb, who died in 1928. In 1931 he was married to Fannie Brubaker Erb, who died in 1971. Surviving are one son (Lester E. Landis), a stepson (Roy B. Erb), 9 grandchildren, 11 great-grandchildren, and one sister (Katie H. Witmer). He was a member of Landis Valley Mennonite Church, where funeral services were held on Jan. 24, in charge of Lester Hoover and Irwin M. Weaver; interment in adjoining cemetery.

Miller, Sovilla, daughter of William and Lovina Miller, was born in Charm, Ohio, Feb. 28, 1888; died at Fountainview Place, Goshen, Ind., Dec. 30, 1978; aged 90 y. Surviving are 2 sons (Marvin and Ralph Miller), 8 grandchildren, 7 great-grandchildren, 2 sisters (Mrs. Sarah Weaver and Mary—Mrs. Jonas Hershberger), and 2 brothers (Roman and D. Walter Miller). She was preceded in death by 2 brothers and one sister. She was a member of Clinton Frame Mennonite Church, where funeral services were held on Jan. 2, in charge of Vernon E. Bontreger; interment in Clinton Union Cemetery.

Repka, Joseph F., was born in Haidenmuhl, Germany, April 21, 1918; died at Westlock, Alta., Feb. 3, 1979; aged 60 y. On Feb. 11, 1942, he was married to Anna Aehle, who survives. Also surviving are 2 sons (Acham and Lee), 3 grandchildren, and one sister. He was a member of Salem Mennonite Church, where funeral services were held on Feb. 6, in charge of Harold Boettger and Carl Hansen; interment in Salem Church Cemetery.

Sauder, Emanuel M., son of Daniel and Barbara (King) Sauder, was born at Archbold, Ohio, Mar. 15, 1890; died at Fairlawn Haven Nursing Home on Feb. 1, 1979; aged 88 y. On Nov. 23, 1911, he was married to Cora Baer, who died Oct. 25, 1972. Surviving are 3 daughters (Lela—Mrs. Melvin Sauder, Doris Yoder, and Valetta—Mrs. Alfred Bonilla), 3 sons (Orval, Edgar, and Loren), 26 grandchildren, 30 great-grandchildren, and one sister (Lydia Goldsmith). He was a member of Central Mennonite Church, where funeral services were held on Feb. 4, in charge of Charles H. Gautsche and Bruce Yoder; interment in Pettisville Cemetery.

Shetler, Catherine, daughter of Jonathan and Lydia (Custer) Yoder, was born in Somerset Co., Pa., June 23, 1884; died at Memorial Hospital, Johnstown, Pa., Dec. 17, 1978; aged 94 y. She was married to David H. Shetler, who died on Aug. 16, 1962. Surviving are 2 daughters (Lydia Catherine—Mrs. Carl Holsopple, Mary—Mrs. Delmar Thomas), 5 sons (Harry, Paul, Delmar, Charles, and William), 25 grandchildren, 24 great-grandchildren, and one sister (Lydia Saylor). She was preceded in death by 3 sons (Ammon, David, and Robert). She was a member of Kaufman Mennonite Church, where funeral services were held on Dec. 20, in charge of Sanford Shetler, Aldus Wingard, and Stanley Freed; interment in Blough Mennonite Cemetery.

Shantz, Wilma Fern, daughter of Clarence and Mary Ann (Snider) Burkhart, was born at Guernsey, Sask., Jan. 28, 1921; died at the K-W Hospital, Kitchener, Ont., Jan. 29, 1979; aged 58 y. On Apr. 22, 1945, she was married to Stanley Shantz, who survives. Also surviving are 3 sons (Calvin L., Nelson C., and Melvin S.), one daughter (Elinor Joanne—Mrs. Don Gingerich), 2 grandchildren, and the following brothers and sisters (Greta, Florence, Kenneth, Merle, Mary, Ray, Berna, and Beatrice). Funeral services were held at Steinman Mennonite Church on Feb. 1, in charge of Vernon Zehr; interment in the Wilmot Mennonite Cemetery.

Shoemaker, Markle D., son of Ray and Susie (Maust) Shoemaker, was born at Springs, Pa., May 4, 1923; died at Memorial Hospital, Cumberland, Md., Feb. 1, 1979; aged 55 y. He was married to Mayo Maust, who survives. Also surviving is one son (Dennis Ray), his mother, one brother (Carl David), and 2 sisters (Leora Briskey and Dorothy Miller). He was a member of Springs Mennonite Church, where funeral services were held on Feb. 4, in charge of Walter Otto; interment in Springs cemetery.

Suter, Jacob C., son of John R. and Fannie Suter, was born in Rockingham Co., Va., Nov. 28, 1898; died at Rockingham Memorial Hospital, Harrisonburg, Va., Oct. 11, 1978; aged 79 y. On Oct. 14, 1923, he was married to Mary Shank, who survives. Also surviving are 3 sons (Eldon L., Raymond O., and Jay M.), one daughter (Doris Bumbaugh), 10 grandchildren, 5 great-grandchildren, and 3 stepgrandchildren, 4 brothers (Homer R., W. Tracy, Robert R., and M. R. Suter), and one sister (Nettie Suter). He was a charter member of Parkview Mennonite Church, where funeral services were held on Oct. 13, in charge of A. Don Augsburger, Harold Eshleman, and Ira E. Miller; interment in Weavers Cemetery.

Tyson, Raymond H., son of Abram and Clara (Hockman) Tyson, was born in Bedminster Twp., Pa., May 10, 1898; died of cancer at Eastern Mennonite Home, Souderton, Pa., Feb. 5, 1979; aged 80 y. On Apr. 12, 1919, he was married to Martha Moore, who survivies. Also surviving are one daughter (Esther Tyson), 2 sons (Millard and Lester), 7 grandchildren, 2 great-grandchildren, and one brother (Howard). He was a member of Doylestown Mennonite Church, where funeral services were held on Feb. 9, in charge of Joseph Gross, Paul Glanzer, and Roy Bucher; interment in Doylestown Mennonite Cemetery.

Cover from Beelden uit de Evangelien.

calendar

Interdenominational Youth Convention, Eastern Mennonite College, Apr. 20-22

EMC Homecoming weekend, Eastern Mennonite College, Harrisonburg, Va., Apr. 27-29

Waterloo 79 (Mennonite General Assembly and Youth Convention), University of Waterloo and Conrad Grebel College, Waterloo, Ont., Aug. 11-16.

Health messages on vending machines curb student yen for junk food

Health messages may overrule the "sweet tooth" of college students when nutritional content signs are posted on vending machines, according to a study at Mormon Church-related Brigham Young University (BYU) in Provo, Utah. Lora Beth Larson Brown, adjunct instructor of nutrition at BYU, posted signs indicating the nutritional content of each item in the campus vending machines to see if it would cut down consumption of junk food.

She found it did. "There was significant gain in the more nutritious foods sold," Mrs. Brown said. "The study was conducted over a two-month period. "While the signs were posted," she said, "there was a gain in the sales of certain 'more nutritious' products such as milk, sandwiches, yogurt, fruits, and juices. There was also a decrease in sales of generally 'less nutritious' foods such as candy, cookies, sweet rolls, cupcakes, brownies, and gum."

SALT held deceptive, misleading by Sen. Hatfield

The Strategic Arms Limitation Treaty (SALT II), as currently proposed, probably should be scrapped because it is "deceptive" and "misleads" the American public into thinking the U.S. is getting "some kind of real constriction or stabilization of our nuclear arsenals." Sen. Mark Hatfield (R-Ore.), a conservative Baptist, expressed this and other "reservations" about the treaty currently being negotiated by this country and the Soviet Union in an interview in the February issue of *Sojourners* magazine.

"I see SALT II as part of a long series of events that has neither stabilized nor leveled off our nuclear arsenals, but has acted to stimulate production in order to reach those new agreed-upon levels and ceilings," he said. "When we hear all the talk about limitation of armaments, I don't think people are really being honest. I think it's deceptive. I view SALT II with a great deal of suspicion."

FCC counts 9 million protest letters on radio-TV issue that doesn't exist

A petition rejected by the U.S. Federal Communications Commission nearly four years ago is still eliciting more than 8,500 pieces of mail per day to the FCC "protesting an issue that doesn't exist," an FCC commissioner said. Addressing the 36th annual convention of the National Religious Broadcasters, Commissioner James Quello said that by the end of 1978, letters received by the FCC "pleading generally for religious freedom on the air totaled nine million."

The mail was initially generated by a petition, "not to keep God off the air," as nearly all of the letter writers mistakenly charge, "but requesting a freeze on applications by religious institutions for television or FM channels reserved for educational stations," he said. The petition filed by two broadcast consultants, Jeremy Lansman and Lorenzo Milam of California, was denied by the FCC August 1, 1975.

"This unprecedented volume of mail is continuing to pour in unabated," he said, adding, "we have to again issue our annual counter-plea—please don't keep 'those cards and letters rolling in'—there is no issue. We are not administratively equipped to handle them. More importantly, remember that those wonderful but misinformed letter writers have spent over $1,350,000 in postage alone—and this doesn't count the cost of envelopes, paper, time and effort in mailing."

18,069 whites left Rhodesia in 1978

A record 18,069 white Rhodesians left in 1978 and only 4,360 entered the country—leaving a net loss of 13,709 whites, according to a new government report. White population in Rhodesia is now estimated at between 240,000 and 250,000, compared with a peak of 278,000 in 1975. There are about 6.5 million blacks in the country. The white loss in 1978 was almost 3,000 more than in 1977. Government officials attributed the white exodus to the prospect of black majority rule this year and increased activity by black nationalist guerrillas.

Prayer breakfasts in ailing Cleveland matter of contention among the clergy

Cleveland, which has been teetering on the brink of bankruptcy and reeling from intense political rivalry, now faces new problems—division in the religious community over whether prayer breakfasts could help. An ad hoc clergy group calling itself Prayer on the Square is sponsoring the prayer breakfasts for the city's business leaders and politicians. But the city's major religious groups have declined to participate in fear that the breakfasts might provide a forum for politicians to make a show of their piety.

Jan Giering, director of communication of the Greater Cleveland Inter-church Council, said she wondered about "the idea of equating prayer and cornflakes," adding, "I am sorry that prayers for the city are related to breakfast."

In a commentary on the subject, Darrell Holland, religion editor of the *Cleveland Plain Dealer*, wrote that "rather than prayer breakfasts, the religious leaders of this city could better serve the city if they organized themselves and applied pressure on the political and business leaders to learn to work together to solve the city's problems."

Do it yourself with handguns

Sources and Resources reports the following data on violence with handguns taken from the *Banner*, official publication of the Christian Reformed Church. 1) During the war in Vietnam, more people were killed in the U.S. with handguns than Americans were killed fighting in Vietnam. 2) The U.S. has the highest incidence of handgun murders among civilized countries. 3) Americans are killed by handguns at the rate of one an hour. 4) Twenty to 30 percent of handguns used in crimes have been stolen. 5) There are at least 50 million handguns in the U.S. and it is expected there will be twice as many by the year 2,000. 6) Handguns were the weapon used in 49 percent of reported murder cases in 1976.

Survey of values of men in U.S. —sex ranks ninth, religion tenth

Health, love, peace of mind, and family life topped the list of 11 major values considered by American men under 50 as "very important personally" for a happy and satisfied life, according to a survey by Louis Harris for *Playboy* Enterprises, Inc. Religion was near the bottom of the list, ranked tenth according to the values cited most often by men as being very important. Surprisingly, sex was rated almost as low—ranking ninth. The survey involved 1,990 men aged 18 to 49, representing the 46 million men in the U.S. in their so-called "prime years."

Salvation Army membership up 60 percent in two decades

The Salvation Army membership in the U.S. has increased some 60 percent in the past 20 years, rising from about 246,000 "soldiers" in 1956 to 400,000 in 1977, according to retiring National Commissioner Paul S. Kaiser. He said the Salvation Army has been successful in "updating social service programs to meet the changing needs" and remains today on the front lines of the never-ending "battle against the twin enemies—sin and despair."

Commissioner Kaiser said that while the army uses military terminology, it is a Christian church with a "basically Protestant faith." "But we are nonsacramental," he said. "We don't have the Lord's Supper, don't baptize. There's no ban on Salvationists using sacraments, but we don't administer them." New members sign the "Articles of War." Cadets undergo "battle training."

NEWSPAPER

[illegible] BIC
[illegible] BIBLICAL SE
3003 [illegible] AVE
ELKHART I[illegible] 46514

Keeping covenant

How much is a guarantee worth? How long will a commitment be honored? What is a promise worth? Should you pay your debts if you can get by otherwise? Questions such as these are basic to the relationships of a functioning society. When you can no longer count on people or organizations or marital partners to honor their commitments, something has gone out of a social group and it is beginning to disintegrate.

A complaint of the Old Testament prophets was the failure of the Jews to keep their covenant with God. The tragic parable of this was Hosea's wife, Gomer. Though Hosea loved her and tried to care for her, she abandoned him for illicit relationships with other "lovers" and left Hosea to take care of the children. Eventually she was found for sale in a slave market and Hosea bought her back. A model, said the prophet, of God's relationship with Israel. God kept His side of the covenant but Israel repeatedly wandered off into unfaithful relations. Yet God repeatedly invited them back to Him.

It was a figure of speech, of course, but a bold one. To describe the relationship between a people and their God as a marriage brings a kind of clarity scarcely possible with any other figure. Further, it highlights the importance of stability and faithfulness in all relationships.

A husband was asked why his marriage of long duration has lasted as it did and he answered that one reason was the expectation with which he entered wedlock. He understood it as a covenant for life and set out to fulfill it.

There is too much tentativeness in marriage and other covenants today. People marry with the understanding that it will continue as long as they feel like it or their mutual needs continue to be met. The traditional marriage formula is based on the understanding that self-fulfillment is not an adequate basis for any lasting relationship.

Consider how life might be different if keeping covenant instead of seeking fulfillment were the highest priority. Children would cease to be pawns between warring spouses who are separated, but claim to love the children. Wives would not be left behind by philandering husbands who allow mid-life crises to rule them instead of the other way around.

The effects of keeping marriage covenants illustrate what could happen throughout society if faithfulness were the first priority. Lawyers, no doubt, would be much less employed. This would be no great tragedy. Some of them would be happy as they are truly distressed by the confusion of unkept covenants. Others make too much money anyhow. Judges and court clerks would be less busy. The people who must take off for jury duty could go on with their regular work.

We would be amazed if we knew all the extra work and expense that is caused by failure to keep covenants or the fear that they will not be kept. Yet keeping covenant or meeting obligations is a simple thing if made a priority. Recently our family car was involved in a minor accident. It was backed into in a parking lot by an absent minded store employee leaving after work.

His mother, whom we never saw, promised over the phone to pay the cost of the repair. Our local body repair shop estimated the cost which I gave to her also over the phone. In a few days a check arrived in the amount of the estimate. This was a much simpler method of settlement than to hold out to the end. If the cost of repair should be significantly less than the estimate, I will certainly want to refund the balance.

The church in which I grew up had a fairly long list of dos and don'ts. Some of them were strict rules, others recommendations. One of the recommendations was "pay your honest debts." That seems a simple, an obvious thing, but many do not consider it necessary or even important.

However, a man I know is reported to have gone bankrupt. The intent of bankruptcy is to get creditors off the back of someone in trouble so that he can get a fresh start and recover from his debts. The bankrupt person or company is free of the legal obligation to pay these debts in full. Yet I have been told that my friend later paid these debts. This is keeping covenant.

According to the writings of Paul, there is a sense in which we are all bankrupt before God and unable to do what my friend did. That is, we are in no position to pay what we owe. "But God shows his love for us in that while we were yet sinners Christ died for us" (Rom. 5:8).

So now we have a chance for a fresh start at covenant keeping in response to the God who like Hosea keeps coming back to restore the broken covenant.—Daniel Hertzler

Gospel Herald

March 6, 1979

MENNONITE BIBLICAL SEMINARY
ELKHART
LIBRARY



Maria Sacapaño of Paete, Philippines, with her sons Sammy (left) and Jun.

Maria Sacapaño: she has peace

by Ruth Seitz

Last year Maria Sacapaño, Filipina mother of seven, married off her two eldest sons. According to custom in the Philippines, the groom's family provides the wedding festivities. Relatives sewed dresses and other accessories, but the bouquets came from the florists, and guests enjoyed a restaurant meal. Maria's widened expression hints that paying for two of these affairs was no small matter in their family finances.

In keeping with Filipino practice, Maria also welcomed her daughter-in-law into her home. A bit of reshuffling gave each couple partitioned privacy. Setting the long table twice was already a common occurrence because the Sacapaños receive many guests. Maria's husband is Felonito, leader of Mennonite churches in the Philippines.

The two newest in the household of nine feel well accepted by their mother-in-law. "She's good, so motherly," murmurs

Teresita, Jun's wife, who is partway through a pregnancy.

Jelit, who married Sammy shortly after he returned from a year's stay in the States as an MCC trainee, agrees. "Misunderstandings are bound to arise when so many people are living and working together," says Jelit. "Instead of blaming or correcting, Maria always asks us to respect each others' differences." Rather than sort things out herself, this wise mother leaves that to those feeling the tension.

The Sacapaño household seems to operate by automation, but Maria admits it's by her own remote control. From the tiny kitchen with less than three square yards of floorspace where several women sauté and chop, the flavorful aromas of seafood, ginger, and garlic drift to the street. Food preparation is a communal affair shared by Maria, her daughters and daughters-in-law, and Sharon and Annie, two students who live with the family.

Maria's cooking skills are behind the exquisite dishes that grace the long table. She balances the full-bodied ones with a delicate soup. Each dish begins with in-season ingredients fresh from the sea and ground. Shrimps cooked in coconut milk. Green papaya and grilled *bangus* fish.

The kindness of this Mennonite sister reaches out to others without hesitation. With thoughtfulness, she offers her lap to a child who does not live with her mother. At a small mountain church she proudly introduces older members to visitors, elaborating on their achievements in parenting. Says Grace, her oldest daughter, "She forgives immediately and forgets soon afterwards."

Grace has watched others take advantage of her mother's open-heartedness. She was annoyed when her mother accepted the demands of an employee in their family business who turned up repeatedly at 5:00 p.m. for an advance on his weekly salary. Maria's reasoning on the matter didn't consider her own inconvenience. "At one time I also struggled for our family's daily needs. I know how he feels." What she receives, Maria feels responsible to share with others in need.

This 55-year-old woman applies Christian principles to her culture in other ways. She does not let the two stand apart. Rather, she holds up for her community the alterations Christ brings to culture.

As vice-chairman of the municipality's culture committee, she wrote a comedy skit entitled, *Bisperas la Fiesta* ("Before the Fiesta"). Dramatized at the town plaza by school dropouts, the skit emphasized Christian values in the daily life of her people, Paeteños. One segment focused on the value of food production by each family. Another scene incorporated energy conservation by stressing the use of wood instead of cooking gas. The play also criticized extravagant spending for fiestas or town celebrations.

In an effort to destroy prejudices against Muslims, the committee presented an earlier play showing the value of Christian acceptance.

Maria Sacapaño is first a Christian and second a Pateño. Her family is one of the oldest in Paete, a town of 7,000 nestled between the bay of Laguna and the Sierra Madre Mountains. She wears her heritage proudly. She points out the three wooden crosses high on the sheer hillside behind the snug town of narrow streets. "When people traveled the bay to get from town to town, they supposedly used the crosses as a guide to the mouth of the river that led them to Paete."

Maria and her family live on the same plot where her father and grandfather grew up. One disruptive period interrupted her life on V. Ac-Ac Street. "During World War II when the Japanese took over our town, we took our necessities and fled to the mountains. When we returned, the house that my grandfather had built was gone. The whole town had been burned. So we started over." She points out the star apple tree that she had planted. Next she picks a guava from another of her plantings that seem to emerge from the concrete of their street and sidewalk.

Contributing to the family income is an assumed role of Filipina women. Maria's profession of 33 years has been teaching. For the past four years she has been coordinator for Adult and Community Education. She matches the interests of adult school leavers with classes that will prepare them for an income-earning activity. She ran a course on culinary arts to teach women to make local specialities that they can sell from their homes. A popular dessert in Paete is ***bibingka***, a cake of rice flour and coconut baked in banana leaves between two layers of charcoal fire.

She is planning an afternoon dressmaking course for hospitality girls employed at local nightclubs. Maria hopes that the training may give them another employment option.

Many Filipinos rely on a "sideline" for cash flow. In the Philippines, government workers are not always paid promptly. For instance, Maria began teaching late last year so that she could attend Mennonite World Conference in Wichita. She returned to work in mid-October, but 3½ months later, the system had still not produced any paychecks for her.

Ruth Seitz is a Mennonite writer living in the Philippines. Earlier she and her husband, Blair, did writing and photography in Africa.

Gospel Herald

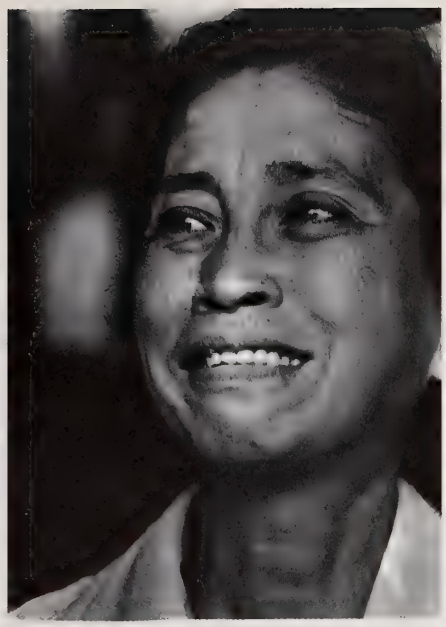
Maria Sacapaño: she has peace 193
Ruth Seitz

An adequate institutional framework 196
Wilbert R. Shenk

Editor: Daniel Hertzler. News editor: David E. Hostetler

Volume 72 Number 10

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan: $9.50 per year mailed to individual addresses. Eighty Percent Plan: $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States. Copyright © 1979 by Mennonite Publishing House



Maria Sacapaño: "You can give without loving, but you cannot love without giving."

Teachers also provide their own classroom materials—chalk, pencils, pens, all to be contributed from a meager monthly salary of about $80.

How do Filipinos manage? Maria says softly that the *bahala na* system is the common way of coping in Filipino life. "It's the attitude, 'Come what may, the Lord will help us.' "

Maria is concerned about the suffering of many of the people in her country. She was appalled that a resident rented his pigpens to squatters in Paete. The quarters are without services and so small that adults cannot stretch out to sleep.

In an effort to help some Filipinos attain dignity, the Sacapaños finance numerous students. On this, Maria says, "We give until it hurts not to give—to those who are really in need."

She adds, "There's a saying that I really believe. 'You can give without loving, but you cannot love without giving.' "

"Uplifting others to know the fullness of Christ is a wise decision," she continues, but then she mentions a snag. "When there's no more, I must be the one to crack my head to see how we'll manage. The other year when we were feeding over a dozen students, a sack of rice was finished before the end of the fourth day.

"At times my children protested when I had to deny some of their own needs so we could meet our commitments to others in the church." She strokes her brown hair, her eyes going into the past.

"But then my faith was always tested—even in marrying a pastor. My parents were not evangelical Christians, they opposed my marriage to Fel."

At that time Maria's heart was already centered on Bible living. She vividly remembers an experience that turned her in search of a church for God's people to fellowship rather than serve an institution. While standing as one of the sponsors during the baptism of over a dozen babies, she watched the church leader impatiently solicit the name and a fee from each family.

Maria gives individual attention to the people who enter her day. She asks Alice, a member of Paete's youth group, about her studies and then offers her a job application she picked up in Manila. She stops outside her gate to talk to some of the neighborhood children who come to her house for Sunday school each week. She returns to the bus station to leave a snack with departing visitors. During an adult Bible lesson, she accepts every comment with quiet appreciation.

Some of the depth of Maria's commitment has been hollowed out by disappointments. With much sacrifice, the Sacapaños helped a young woman through Bible school in the hope she would give leadership to her congregation, but she left the church because the work offered no salary.

Her third child married secretly during her college years in Manila. Maria felt betrayed.

But those disappointments do not destroy Maria's acceptance of those who hurt. When her sister who lives with the Sacapaños voices angry criticism, Maria apologizes for any shortcoming to bring healing between them.

And her inner peace remains.

At Filipino weddings the bride and groom customarily release a pair of white doves which had been confined in a large paper bell. Reception guests try to touch or catch one of the flying birds—a sign of peace and good fortune. At her son's wedding, Maria was able to touch one of these omens of peace.

Valentine love

When Grandma looks at Grandpa
it seems she doesn't see
the graying hair and halting step
so plain to you and me.
She sees him as she saw him then,
a young man tall and fine,
as on the day he asked if she
would be his Valentine.

When Grandpa looks at Grandma
he doesn't seem to know
the roses from her tender cheeks
have faded long ago.
He sees a lightfoot maiden
with hair and eyes ashine,
as on the day she answered she
would be his Valentine.

When Grandpa looks at Grandma,
and she looks back at him,
we too forget the wrinkled brows,
the faded eyes and dim.
We only see the faithful love
that still between them shines,
and now has kept them fifty years
each other's Valentines. —Lorie Gooding

An adequate institutional framework

by Wilbert R. Shenk

Anyone who doubts that we face a need for fresh thinking about church institutions has only to look at the local congregation. Three years ago our congregation entered upon a year-long study of our congregational life and structures. The study soon turned up the fact that we were trying to do our work through 55 different congregational boards, committees, and associations. This overabundance of entities emerged over a long period. Each new one was created with little reference to existing structures or attempt to relate each of the parts to overall goals. And we were weary of the congregational machine.

Jimmy Carter won the U.S. presidency in 1976 in part because he pledged to reform the government bureaucracy by streamlining its operations, limiting its size, and making it more responsive to the needs of people.

The period since World War II has been a time of rapid institutional growth. This is true at all levels of life. Institutions have grown in size and complexity and there are many more of them. Experience on the church scene illustrates this point. Mennonite mission and service agency budgets have grown since 1945 as more than 70 new missions have been launched and an equal number of service programs started outside North America. Add to this expansion of programs founded before 1945 and you get a picture of dynamic growth. But such development also occurred on the domestic scene: elementary schools, high schools, and Bible schools; home missions, Voluntary Service, hospitals, various child care programs, retirement programs, mutual aid, colleges and graduate theological education; mental health services, disaster service, camping associations, archives and historical libraries; art festivals, travel agencies, a wide range of publications.

To these services created for the benefit of the church as a whole or district conferences, one must add the proliferation of local boards and committees in church and community. People increasingly ask if the system is not overloaded. Do we not have too many institutions?

As a social system grows in scale and complexity, the individual cannot comprehend the whole. Decision-making becomes the function of a small group of specialists largely cut off from the public. With increasing complexity more and more resources must be spent on coordination and control. Because people see themselves to be less important than the system, they feel alienated. Basic human values are eroded. The complex society seems cumbersome, rigid, and increasingly inefficient. At the same time it is also more vulnerable to breakdown or disruption.

A further effect of rapid and uncoordinated institutional growth is the way it alters basic meaning by introducing new elements. For example, the definition of *mission* has become increasingly diffuse and polarities divide mission theorists. The institutional basis for this shift is more difficult to trace. In the *North American Handbook* mission agencies use more than fifty different categories to describe themselves. Fifty years ago it is doubtful if a half dozen categories would have been needed.

Today the rubric *mission* encompasses everything from the frivolous to the traditional. It is institutionalized—often in agencies accountable to no one but their self-perpetuating board of directors—and little can be done to recover a more biblically precise definition. An institution has the power to create the definition that suits its purpose.

Understanding institutions. A society without institutions is unthinkable except to some anarchists and romantics. What makes a group of people a social unit is their ability to create the necessary institutional framework to sustain and enrich life. Traditional societies, oriented toward survival, tend to develop institutions which maintain social equilibrium through clearly defined roles for each member of the

Wilbert R. Shenk is secretary for Overseas Missions, Mennonite Board of Missions. This article is from a symposium on "The Emerging Shape of the Eighties." Copies of all 18 papers read at this symposium are available for $5.00 from Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666.

group. Industrial societies, by contrast, demand growth and change. Institutions are viewed as mechanisms by which society concentrates resources to achieve certain goals. A dynamic society creates new institutions or adapts old ones as it perceives new needs or goals.

Institutional development in modern times has gone hand-in-glove with the emergence of scientific technology and industrialization. Our economic and political institutions reflect the impact of the technological revolution: bureaucratically organized and administered, specialized functions, dependence on expert knowledge, growth-oriented. Modern institutions have played an important role in the transformation of warfare by producing for the war machine technologically advanced weapons. Indeed, the defense industry provides major stimulus for economic growth and development in industrial societies.

The Bible recognizes the importance of institutions for human welfare. But Scripture clearly reflects a tension between the positive and negative features. Jahweh defines the character of His people and then provides them with an institutional framework suitable to that character. An institution is always tempted to turn inward in pursuit of its own goals.

Jahweh set His people on a pilgrimage and frequently reminded them of who they were and what their calling was. Abraham's departure from Haran on his journey of faith and the exodus out of Egypt are "events" in biblical history pointing to the inbreaking and transforming power of the Word of God. At Sinai Moses received the charter for the life of this people.

But Sinai's law could only be saved from perversion by repeated encounters with the lawgiver. The people were tempted to live for themselves whereas the law pointed them to true worship. The people were inclined to take advantage of the weak whereas the law called for justice. The people were easily enamored by power and riches whereas the law directed them to sit loose of worldly treasures. The charter of the institution was good, but it remained a lifeless code if there was no revelation. The prophets called the people to covenant renewal through fresh encounter with Jahweh. The institutional shell which the people constructed around the law had to be broken open so a fresh start could be made.

The New Testament addresses the problem more forthrightly. Jesus stood the religious institution on its head when He declared that the Sabbath was made for man and not vice versa. This clearly implies that Jesus deemed the Judaism of His day to be suffering from a perverted institutionalism—introverted, self-serving, and out of touch with its real purpose.

The New Testament recognizes the institutional imperative not only in reference to leadership roles and church order, but also in recognizing God's provision of government for human welfare. The human being can survive and thrive only where life is protected and a measure of justice is maintained. But Scripture recognizes that government can be perverted until it becomes a means of domination. Paul warns about the "principalities and powers" which take control over life. Subtly using what is legitimate, they gain power over life.

The principalities and powers lull us into thinking that the way of the world is the way to run the kingdom of God. Only on rare occasions do we recognize that things have gone so far that a certain institution has become totally evil—fully given over to the devil. The fundamental question is power: by which power do we live and work? Can an institution live by messianic power or must it rely on worldly power? Historically, the church has not taken an unequivocal position on this question. The question begs to be answered in the life of God's people.

Institutions—an adequate framework. One has only to follow the "letters to the editor" columns of official church papers to know that people are restless about institutions. What may escape notice is that these basic criticisms are just as often leveled against local congregations and the neighborhood school. When people cry out for a "stake" in the action, they are calling attention to feelings of alienation. The cry cannot be ignored.

It is not easy, however, to deal with some of the causes of this reaction against institutions. In our growth-oriented society, the continual appearance of new organizations is seen as a sign of health. The idea that "enough is enough" would not be easy to apply. With our strong respect for the right of the individual or an interest group to take initiative we hardly dare to think that it might be possible to limit the creation of new entities. But I believe that uncontrolled proliferation of new organizations is a problem and will become an even greater problem if we do nothing to find ways of limiting such growth.

Even if we succeed in introducing some limits on growth within the church, we will continue to be assailed by nondenominational, free-lance organizations who are accountable to no one and have a different view of the church than we do. Getting our own house in order might help us cope with the outside agencies. The following four points identify the questions and issues I believe we must grapple with in developing an adequate institutional framework.

The primacy of event. The institution is constantly tempted to sue for autonomy. It tends to deify its own purposes and pursue self-preservation. The Old and New Testaments warn against such autonomy. "Event," a fresh outpouring of the Spirit, covenant renewal—these point to the need for every institution to guard against autonomy.

Institutions, by their nature, tend to protect and extend their "interests" in line with their charters. They view reality within the confines of their goals which they are committed to pursuing with efficiency. This lack of breadth in perspective is both weakness and strength. An institution may be unable to see the larger purposes and goals because of its total dedication to one aspect.

Whether it is tramping on the toes of other people or agencies or acting in competition is of little concern. It has a task to perform. This clear definition and self-understanding, on the other hand, is a strength. It sees the job to be done and

gets on with it with efficiency and resourcefulness.

Among the people of God, the prophet appears from time to time to call the institution away from autonomy and to resubmit itself to the revelation of "event." An adequate institutional framework will cultivate within an institution a readiness for this renewal process to occur. It recognizes that an institution's reason for existence derives from a more basic purpose, but it needs to rediscover its purpose and in the light of the larger purpose: it is a servant of the messianic community.

The "fullness" of ministry calls for corresponding means. Whatever set of marks of the church one adopts, the life of the body of Christ involves service to the body itself and service to the world. Some ministries can be carried on within a small group or local congregation without special training or outside resources. Other ministries require resources that can only be found through cooperative effort.

Believers' church writers have not dealt extensively with institutions. We have not learned to think clearly about the levels at which particular functions can best be performed or how wide a resource base is required for a certain task. This confusion has been reinforced by episodes where an individual or group insisted on moving ahead despite inadequate resources. We praise them for their dedication and initiative without noting that an alternative approach would have been for them to submit their vision to the church for counsel and decision as to what kind of resources were required and how they might be provided. Not everything done at the local congregational level is legitimate or wise. There is a place for interdependence within the body of Christ at various levels.

Although many groups within the believers' church are congregational in polity, some are not. Whether we follow a strict congregational polity or a more presbyterial system, we hardly know what to do with institutions. Two problems arise (1) what ecclesiastical meaning does an institution have, and (2) how does the church give authority to an institution without the institution becoming autonomous? In the 1950s the Concern Movement struggled with these questions in the Mennonite Church.

A church institution or agency is, simply stated, a mechanism for a large group of congregations to do together what any one of them cannot do alone. What they do together is no less churchly than what each does separately as local congregations. A strict congregationalist polity does not allow, of course, for this possibility. But if church institution is indeed a group of congregations giving expression to their commitment, then it ought to conduct itself in that spirit and be viewed as an authentic part of the life of the church. The ambiguity of the institution-church relationship needs to be overcome if we are to bring these two expressions of the church into creative relationship.

A forum for evaluation. It is not yet clear whether we can expect new institutions to be formed at the same rate as during the past 30 years. The world economy shows signs of slowing down and this may well set in motion other adjustments. Recent reports indicate that the rate of giving for charitable and religious purposes has fallen somewhat during the past two years. Mennonite Church giving, however, during the past decade has continued to increase steadily. This is one sign that many people still believe in working together at common tasks.

What means do we have for working at the trouble spots? One of the positive ways of conducting conversations between congregations and church agencies in the Mennonite Church has been the periodic conference consultations conducted by the General Board. Perhaps additional thought could be given to making these occasions even more of a forum for discussion of important concerns and developing related ways of working that provide for solid communication and administrative relationships between our congregations and conferences and those providing leadership in our larger common church efforts.

We also need to think about the things we want to do together and what things we can best do as local congregations. To do this effectively we will have to have some principles or criteria which would guide us in deciding the most appropriate level for doing a certain activity. This would free us to turn our creative energies to questions which matter. Just as the institution cannot afford to become autonomous, the local congregation cannot afford to go it alone. The mystery of the body of Christ is that "we are members of one another."

I let it go
let it float away
an unsuspecting balloon
sailing only a sea of space
filled from my lungs
exhaled in desperation
and easy surprise
it holds a deadly vapor
an expanding pressure
that distorted my possibilities

Lift it
you with the everlasting arms
toss it into the black hole
of total destruction
this ancient curse
my desire to manipulate
and I will yet walk free

—Linea Geiser

The seeds have been planted. . .

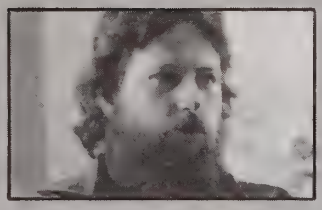
God is cultivating His garden in the city.



Congregations in urban settings are the fastest growing segment of the Mennonite Church today. Many of these congregations were the result of the vision and evangelistic thrust of our Mennonite forefathers and, today, reflect the multi-ethnic, cultural, and lingual make-up of the city.
—Al Valtierra



There is a sense of community in my part of Philadelphia. Entire blocks cling together; they clean up the area themselves because they know the city won't do it. They paint the fronts of their houses and hang out colorful flags which is the equivalent of a picket fence to a Lancaster County Mennonite.
—Freeman Miller



The city calls the question of Christian mission into its sharpest relief. We can't give handouts to all the poor—there are too many. But this kind of situation is a challenge and a chance to define servanthood—to leave the conference tables and commit blood and sweat to what we already understand.
—Scott Chesebro



I believe God is actually calling people to ministry in the city as he called Jonah. I don't like the character of Jonah, but yet I see that Jonah at least responded to God. He responded in a negative way and went the wrong direction. But no doubt God was calling several folk to go and only Jonah responded.
—Raymond Jackson



A PEOPLE GARDEN

A film from the HOME MISSIONS Division of Mennonite Board of Missions

and the conferences of the Mennonite Church • Produced by Phil Yoder, ICOM incorporated

Script material provided by urban workers and conference leaders throughout

the United States and Canada • Script compiled by Joel Kauffmann

Featuring NORENE and SCOTT CHESEBRO, Chicago • RAYMOND JACKSON, Philadelphia		
FREEMAN MILLER, Philadelphia • VERN MILLER, Cleveland • HUBERT SCHWARTZENTRUBER, Elkhart		
CARL SMUCKER, New York • DENNIS SMUCKER, New York	A 15-minute, color film.	**Congregational use suggested** for Sunday morning presentation
ED TAYLOR, Cleveland • AL VALTIERRA, Chicago		

Distributed through the conferences of the Mennonite Church.

For scheduling information contact your conference mission leader
or Joel Kauffmann, Box 370, Elkhart, IN 46515 • (219) 294-7523

Congress threatens to reactivate registration of draft-age youth

After months of rumors and speculation regarding the status of the military draft, legislation to reactivate Selective Service registration of draft-age youth has been introduced in both the House and Senate in the early days of the 96th Congress. While no signs point to resumption of inductions in the near future, congressional hearings will get under way this spring to explore the perceived need and method for resuming draft registration.

A bill in the House of Representatives, H.R. 23, the "Military Registration and Mobilization Assessment Act," would provide for peacetime military registration to commence not later than October 1979.

If young women are to be registered by Selective Service, the Military Selective Service Act would need to be amended. The law specifically designates "males" as it now stands. No move to alter the law has been introduced in legislation to date.

Inductions were ended at the conclusion of the Vietnam War five years ago. Two years later, draft registrations were also terminated. Uneasy over the military's lack of access to the names and addresses of 18-year-old males for the past three years, congressional legislative efforts are under way that would, if approved, enable the Selective Service System to again obtain access to the identity and whereabouts of potential draftees.

One rationale for renewed registration is a decision by the Pentagon that it needs more inductees and wants them sooner than previously requested. In the event of wartime inductions, from the first day of mobilization, until the first inductees are processed, it would now take 110 days, according to the Pentagon. Renewed registration would shorten the time to deliver youth to the military.

How American youth would be registered, whether by personal initiative through an appearance at designated registration centers or without their consent through a central computer and data retrieval system, is still under review.

Bill H.R. 23, introduced by a senior member of the House Armed Services Committee, Charles Bennett (D-Fla.), proposes obtaining a legal waiver to the Privacy Act that would allow Selective Service to have access to the names, addresses, and other data of draft-age students from "**the records of any school, any agency of the United States, or any agency of political subdivision of any states for the purposes of conducting registration.**"

This bill language is clearly related to a Government Accounting Office study recommending that registration data could be transferred to Selective Service from Social Security files, driver's license information, voter registration lists, and lists of high school graduates, "making in-person registration unnecessary." Such a move would likely be challenged on civil liberties and constitutional grounds, though "national security" reasons would most likely be advanced in rebuttal.

Equally disconcerting in the Bennett bill is the major step it takes in shifting Selective Service from its independent agency status to Department of Defense control. By burying the Selective Service System in the vast bureaucratic maze of the Pentagon, the possibilities for citizens and church groups to influence conscription policies and budget allocations would be dealt a severe blow.

The Carter Administration's own fiscal 1980 budget recommendation for Selective Service is $9.8 million. This ⅓ increase over the current $7.3 million allocation would improve the "stand-by readiness" of Selective Service, but would not be enough to activate registration of youth, we were told by the General Council of National Selective Service headquarters. A central issue is whether Congress will be satisfied with the administration's budget request or will press for a higher allocation so as to reactivate registration.—Delton Franz

Chad Volunteers believed safe

Mennonite Central Committee volunteers in the capital of Chad, scene of a new outbreak of civil war, have safely left the city for more peaceful areas in the south.

A cable received Wednesday, Feb. 21, from Country Representative Eric Olfert said, "MCC Chad safe sound gone to Koyom until situation clears." Those assumed to have gone to Koyom are Eric and Verna Olfert, of Winnipeg, Man., and Frances and Loren Eash, of Goshen, Ind., who were working in N'Djamena, the capital in West Central Chad when fighting broke out on Feb. 13.



MCCers working as agriculturists in Koyom are Michael Eby of Mohnton, Pa., and Gerald Heistand of Elizabethtown, Pa. Other workers in Bebalem, Chad, are Richard Olfert of Nanaimo, B.C., and Paul Brubacher of Waterloo, Ont., also agriculturists. Koyom and Bebalem are south of the capital and are believed to be far removed from the fighting.

Since all communication from the country has been cut off, MCC has not heard directly from Chad. It is thought Olfert's cable came indirectly, perhaps from Paris through missionaries who fled Chad during the initial fighting. Other missionaries did report talking with Olferts before leaving Saturday, Feb. 17.

The recent outbreak of fighting lasted three days, Feb. 13 to 15, when forces of Prime Minister Hissen Habre moved against forces of the government loyal to President Felix Malloum. French sources said more than 500 were killed in the attempted coup, including five expatriates, an American killed by a stray bullet and four French citizens. The U.S. Embassy called on the 230 Americans there to leave, including Peace Corps volunteers, and the United Nations ordered the evacuation of its employees. By Saturday, Feb. 17, 565 French and Americans had fled the country.

The recent fighting follows a long history of sectarian fighting in Chad. The country, united when independence was achieved from the French in 1960, is made up of diverse peoples, from many cultures and speaking over 100 languages and dialects. The polarization of two general groups, the Arab Muslims in the north and black Christians and animists in the south, has been at the roots of sporadic fighting since 1960. The central government has been controlled by blacks from the south. In recent years, a border dispute with Libya has added to tensions, particularly since Libya has been ac-

cused of offering assistance to northern rebels.

In August, it was believed that signifcant steps were taken toward peace when Hissen Habre, former leader of FROLINAT, the northern rebel forces, made a treaty with the central government and was named prime minister. The people were hopeful that the treaty would bring peace, but continuing disagreements between the prime minister and the president finally broke out into civil war.

Although President Malloum was assisted by the large French military presence in the capital, it is believed Habre controlled the largest portion of the city at the time of the ceasefire on Feb. 15. A Sudanese peace delegation began meetings with both sides on Feb. 17, according to officials in the French Foreign Ministry.

There have been no major assaults since then, but there has been some scattered shooting. It is thought recent fighting in the capital and the weakening of central government has been the occasion for rebels to increase activity around Lake Chad. It is not known if Habre is in contact with those forces.

Ethnic clashes between Muslim and southern forces the night of Feb. 22 have put both armies in the capital cities back on alert. U.S. State Department sources told MCC, Monday morning, Feb. 26, that they expect fighting to break out anytime in the capital.

Current program includes well construction, irrigation, and gardening. MCCers act as rural extension consultants, traveling to share ideas on Bible training, animal care, use of insecticides and water development, and distributing seedlings.

Ray Brubacher, MCC Africa secretary, is currently in Africa and is hoping the situation will stablize enough to permit him to enter Chad or to contact workers before he returns to the United States.



Esther Augsburger and painting

Painting given to CD

Esther K. Augsburger, art instructor at Eastern Mennonite High School, Harrisonburg, Va., shows her oil-on-canvas painting, "Hidden Foundation," that was featured in a recent exhibit in Eastern Mennonite College's library gallery.

The EMC community presented the 4' by 4' painting to Christopher Dock Mennonite High School, Lansdale, Pa., to be hung in the entranceway to Dielman Hall, a new educational building on the 398-student campus.

Augsburger, wife of EMC President Myron S. Augsburger, said the painting "expresses the awesome feeling I had when I visited the cave and rock bridge in Switzerland where the early Anabaptists met to worship in secrecy.

"The cave and rocks provided safety for the church and symbolizes for us today the strong foundation upon which the Anabaptist church was built—the Word of God and dedicated forefathers," the artist stated.

The artist credited "a deep interest in geology and nature's phenomena" as strong influences on her work.

Way to Life broadcast fosters church founding in the Caribbean

In 1974 Victor Tzib, a 24-year-old Belizean farmer, heard the *Way to Life* program on Radio Belize. At the end of the program he heard mission worker Henry Buckwalter invite listeners to write for a Bible correspondence course.

Six months later God spoke clearly to Tzib during the funeral of an unsaved teenage friend. These experiences prompted him and his family to become Christians and to take leadership in establishing a church in their small town located three hours by bus from Belize City.

During a visit to Belize in November, Kenneth J. Weaver, executive director of Mennonite Broadcasts, Harrisonburg, Va., met Victor and learned that he has taken most of the Broadcasts-sponsored Home Bible Studies courses.

Victor has grown rapidly in his Christian life, and the mission workers in Belize are talking with him about becoming the staff person for the radio follow-up ministry. He speaks three of the local languages and would be able to handle broadcast correspondence.

The *Way to Life* radio ministry supports the church-building efforts of Eastern Mennonite Board of Missions, Salunga, Pa., in Belize and the Virginia Mennonite Board of Missions in Trinidad and other islands of the Caribbean.

Mission workers and national Christians provide messages for the 15-minute radio program produced in Harrisonburg by Mennonite Broadcasts, the public-media division of Mennonite Board of Missions, Elkhart, Ind.

Church should not act as tax collector

General Conference Mennonites voted today to launch a vigorous campaign to exempt the church from acting as a tax collector for the state.

Five-hundred delegates, representing 60,000 Mennonites in Canada and the U.S. passed the resolution by a nine to one margin. Charged with responsibility to implement the decision is the highest policy-making body of the General Conference Mennonite Church, the General Board.

Heinz Janzen, executive secretary for the denomination, said the decision will increase political activism among Mennonites, a group which has traditionally kept distant from legislative activities.

Delegates met Feb. 9-10 in a special conference to discern the will of God for Christians in their response to militarism and the worldwide arms race.

Some Mennonites are practicing war tax resistance—the refusal to pay the military portion of federal income tax. This was a central focus of debate during the two days because one of the employees of the General Conference has asked the church to stop withholding war taxes from her wages. In 1977, Cornelia Lehn, who is director of children's education, made the request on grounds of conscience. Her request was refused by the General Board because it would be illegal for an employer to not act as a tax collector for the Internal Revenue Service.

Although delegates to this convention affirmed that decision, they instructed the General Board to vigorously search for legal avenues to exempt the church from collecting taxes. In that way individuals employed by the church would be free to follow their own conscience.

The campaign to obtain legal conscientious objection to war taxes will last three years. If fruitless the question is to be brought back to another meeting of the church.

Activists in the church were not completely satisfied with the decision. They would prefer that Cornelia Lehn's request be granted. These delegates spoke for an early First Amendment test of the constitutionality of the church being compelled to act as a tax collector.

Nevertheless, Donovan Smucker, vice-president of the General Conference and from Kitchener, Ont., said of the decision, "Something wonderful is happening. We are beginning to bring our witness to the political order."

Vernon Lohrenz, a delegate from South Dakota, observed, "We must proceed in faith, and not in fear. If this is the right thing to do, God will take care of us."

From the discussions on taxation, it seemed the issue will not easily be resolved.

did you know that

Voluntary Service has a new symbol?

Voluntary Service

The new logo is a reminder of the vision and the call behind VS. The cross, the leaf, and the hands are images of Christ's love and sacrifice, of growth and new life, and of person-to-person giving and receiving—all vital to a lifetime of service.

A logo cannot give the whole story—the reality of VS lies not in the symbol itself but in the living out of the vision in daily discipleship. Today 200 VSers are serving in over 40 locations in Canada, the United States, and Puerto Rico. They take the love of Jesus with them as they minister through home repair, community service, nursing, teaching, social work.

Next year VS will need 185 new workers. Why not add your hands to the many already at work in Voluntary Service?

For a 1979 VS Handbook write

partners
Box 370
Elkhart, IN 46515

partners on the way
MENNONITE
BOARD OF MISSIONS

Keeping up with the Litwillers

Around the world in 53 days. That's what 80-year-old Nelson Litwiller and his 78-year-old wife, Ada, did last fall.

"To take a trip around the world is weird, I know, at our age," Nelson admitted. But one thing led to another. They packed their bags and got on the plane. Age just could not stop them.

Organizers of a Christian Summit Convocation, scheduled for Sept. 12-17 in Singapore, had sent a special invitation to the Litwillers. They politely declined. Another invitation came. Again, the couple said they couldn't attend. A third letter of invitation arrived. Finally, with the encouragement of friends, the Litwillers agreed to go.

The convocation was called for the purpose of gathering together Third World charismatic leaders and to encourage spiritual renewal in eastern Asia. A few North Americans and Europeans were also asked to share in the occasion.

The Litwillers are known for their many years as missionaries with Mennonite Board of Missions, Elkhart, Ind. They served in Argentina from 1925 to 1956 and in Uruguay from 1956 to 1967.

With the decision to attend a convention on the other side of the world, the Litwillers agreed to make it a globe-girdling 11-nation tour while they were at it. They already had standing invitations from Mennonite missionaries and other Christian friends in many countries.

But where would retired missionaries like themselves get the funds for such a trip? Not only did they need to pay their way to the Singapore convocation, but delegates from the West were encouraged to contribute to a travel fund for Third World delegates.

Nelson and Ada decided to send a letter to their friends and "prayer partners" about their trip, including congregations who are providing their retirement support through MBM. They briefly mentioned their financial needs. Within six weeks, the Litwillers had enough money for their round-the-world venture, including a tithe to the convention travel fund.

Following a restful stopover in Hawaii, the Litwillers plunged into their hectic travel schedule. The energetic couple's observations of each country along the way were enough to fill the notebook of an interviewer after their return. Excerpts from that notebook:

Japan. Landed at Narita—Tokyo's controversial new airport. Flabbergasted by high prices. Spent $10 on a light lunch for two at McDonald's. Flew to the island of Hokkaido, where most of the MBM missionaries are located. Different world from Tokyo—more open space. People are hospitable and gracious.



Nelson and Ada Litwiller in their home.

Small Mennonite churches. "Largest crowd we saw was about 40 on a Sunday at Hiroo." Why hasn't the Japanese church grown? People well dressed and well fed. But economic rat-race. Suicide rate is high.

Philippines. Poverty amid the high-rise buildings. "The multinational corporations are obviously making huge profits at the expense of the poor." Attended a meeting at a big plush hotel which featured a well-known American evangelist. Everyone gushed over President Marcos—said he was a good Christian. Not impressed with this meeting.

Nelson spoke to several groups, including a Catholic charismatic prayer meeting, an evangelistic service at a Protestant church, and a fellowship group at the home of a U.S. embassy official. Also met with a Bible study group at the home of Mennonite missionaries and traveled to Felonito Sacapano's Mennonite-related Missions Now church among extremely poor people.

Hong Kong. "The plane was late, and no one was at the airport to meet us at first." Stayed in an apartment downtown. "We were on our own, which we like." Chinese food was delicious. Went up to the border to peer into China. Has become quite a tourist attraction.

Indonesia. "Due to mechanical problems, our plane was eight hours late." Arrived early in the morning. "A local Mennonite pastor had waited up all night at the airport for us."

Flew to the heart of Mennonite country in central Java. Two ethnic groups within the church: Javanese and Chinese. It is pretty tough for Christians in Indonesia. Restrictions on evangelism. Chinese Christians are a minority within a minority.

Singapore. Beautiful, orderly, well-kept city-state. "We could easily make our home here." Christian Summit Convocation attracted 400 persons from 40 countries. About 35 Americans. Very inspiring week.

"A few key addresses, but instead of considerable input by a few, the purpose was to hear from the folks at the grassroots." Divided into working groups of 20. Litwillers' group: Chairman was a black South African, secretary was an Englishman, and "input person" was Nelson.

Ultimate aim of the convention was to

consider how to attain the unity of the body of Christ. "In the face of the enormity of the task of evangelism, we can no longer afford to be as badly divided in our national and international Christian circles. The world needs to see our love for each other, our visible unity, and our united effort before our witness can be fully effective."

India. Words are inadequate to describe the poverty and filth of Calcutta. Millions of people are born and die on the streets. Dust, beggars, graveyards, and heat. Situation just seems hopeless.

But amid the squalor, Christians are at work. Visited Mother Theresa's center for the destitute and dying. Volunteers from around the world helping out there. Visited the Mennonite Central Committee workers in Calcutta. "We have changed our minds altogether about the work of MCC. We wouldn't deny them one penny that they ask for now."

Afghanistan. Primitive, landlocked country. Took a bouncy trip in a truck up the valley from the capital toward the Soviet border. Leftist coup recently. Missionaries are living dangerously. Always keep a suitcase packed in case they have to leave suddenly. The church across from the Soviet Embassy was torn down by the government. The missionary community is a close-knit, hefty breed of people. They joke about their situation. "Told us a story about a missionary who had to leave the country quickly and managed to get across the border disguised as a camel driver." Carol Erb is a much-appreciated MBM worker.

Turkey. Site of the Apostle Paul's missionary work. "We were on our own." Stayed in a small inexpensive hotel in Istanbul. Took a commuter bus way into the countryside. Ate at a quaint little restaurant near the Black Sea. Had a fish dinner like Jesus' disciples may have had. Today, Protestant churches are barely tolerated in Turkey. Met a young American couple starting a house church.

Hungary. "Our first visit to a communist country!" Had a list of possible contacts from MCC's Peter Dyck. Nelson had also become acquainted with a Hungarian businesswoman on a flight from New York to Toronto not so long ago. "She was at the airport to meet us."

Found a group of charismatic Christians who had been kicked out of their own churches. They are fine people, but they need good leadership and teaching. "We would love to work with a group like that."

Austria. Met a Mennonite Brethren missionary. Anxious to get home.

Spain. Last stop. Finally got to use the Spanish language. Stayed with MBM missionaries John and Bonny Driver—old friends from Latin America days. Fourth trip to this European country that has had such close ties with the Spanish-speaking New World. Had urged the Mission Board to begin a ministry here ever since first visit in 1952. Finally came to pass in 1975. A communal-type fellowship of believers is emerging.

On Oct. 4, the Litwillers finally arrived back at their Greencroft apartment in Goshen, Ind. "I don't want to see another airplane," Ada said wearily.—Steve Shenk

mennoscope



Robert Hull

Robert Hull, former officer in the Strategic Air Command of the U.S. Air Force, was appointed secretary for peace and social concerns by the Commission on Home Ministries of the General Conference Mennonites during commission meetings in Minneapolis, Minn., Feb. 6-8. Hull, age 34, is from Champlain, N.Y. Raised in a military family of Roman Catholic faith, Hull came to an evangelical faith and his position of conscientious objection to war during the Vietnam conflict. "In this process," he said, "I discovered the witness of the Mennonite churches as I sought to ground my own convictions." He earned an MDiv in peace studies from Associated Mennonite Biblical Seminaries in 1974. Hull will work from the central offices on Aug. 1.

"J. C. Light Company," a 13-member gospel team from Eastern Mennonite College, will present programs in eleven churches in five southern states during EMC's spring break. The EMC students will lead worship experiences with emphasis on contemporary Christian music interspersed with testimonies. "Our goal is to share God's love and His caring for people," a team spokesman said. "We're not here to entertain but to bear witness to the reality of Christ," he added. The program will be based on Jesus' words from Matthew 5:14-16, "Ye are the light of the world."

A Carlsbad VS reunion is being planned for July 27-29 at Camp Menno Haven, near Tiskilwa, Ill. Anyone who has ever served in Carlsbad, N.M., is welcome. For further information, write Arlene Sauder, 3189 King St. E #303, Kitchener, Ont. N2A 1B2, Canada; or call (519) 893-8143.

H. Eugene Herr, codirector of the Phoenix, Ariz., Discipleship program, as an adjunct professor of Fuller Theological Seminary, Pasadena, Calif., will teach a course, "Renewal of Congregational Life," beginning on Mar. 26 in the Phoenix extension. Presently, he and his wife, Mary, are leading their fifth successive quarter of Core group, a small-group experience for students in the extension program.

At the General Conference Mennonite Church mid-triennium meeting held in Minneapolis, Minn., ten fellowships and churches were accepted into membership. Eight of these hold membership in the Mennonite Church: Covenant Mennonite Church, Hesston, Kan. (20); Koinonia Fellowship, Mesa/Tampa, Ariz. (30); Manhattan (Kan.) Mennonite Fellowship (60); Milwaukee (Wis.) Mennonite Fellowship; Plow Creek Fellowship, Tucson, Ariz. (30); and First Mennonite Church of Hyattsville, Md. (100). The numbers in parentheses indicate approximate membership where available.

An administrator trained for, and experienced in, working with the developmentally disabled is needed to serve with the Developmental Disabilities Council of Mennonite Mental Health Services. Candidates should be able to administrate the programs and directives of the council. Freedom to travel is required. Preference is for the person to be located in the MCC (Canada) offices in Winnipeg. Write Aldred Neufeldt, chairman, CC Council, National Institute on Mental Retardation, 4700 Keele St., Downsview (Toronto), Ont., Canada M3J 1P3, or Vernon Neufeld, Director, Mennonite Health Services, 4905 North West Ave., 118, Fresno, CA 93705.



Stan Bohn

Stanley Bohn, serving as conference pastor of the Central District of the General Conference Mennonite Church, will become executive secretary of the Commission on Home Ministries of the GC Church on Sept. 1. Bohn's work frequently puts him in touch with some Mennonite Church congregations and leaders.

Wayne Keim, Pigeon, Mich., was ordained to the Christian ministry on Feb. 4 at the Fairhaven Mennonite Church, where he has been serving as pastor since April 1977. Preaching the ordination sermon was Elmer Jantzi. Luke Yoder, assisted by Elmer Jantzi and Jesse Yoder, gave the ordination charge. There were many in the congregation who gave counsel and encouragement during the period of open sharing. Wayne and his wife, Joyce, have two children.



R. Pierce Beaver

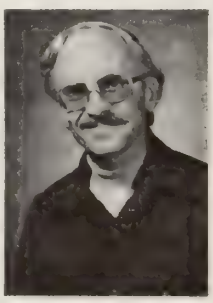
R. Pierce Beaver, writer of mission history and professor emeritus of missions and church history of the University of Chicago Divinity School, presented his just-published book, *The Native American Christian Community: A Directory of Indian, Aleut, and Eskimo Communities* (Missions Advanced Research and Communications Center, 1979; 395 pp. $7.30), to the annual Mennonite Central Committee meeting held in Reedley, Calif., in late January. The book includes narrative, a discussion of Native American problems, and statistics, the bulk of the book. Mennonite projects are not omitted. There are 320,199 Christians among Indian peoples in the U.S., reports Beaver, but there were only 68 ordained Indian priests and ministers for over 2,000 Indian churches in 1974. Canadian Natives were not researched in this study. MCC contributed funds to the project.

The Eastern Mennonite Seminary Chorus from Harrisonburg, Va., presented sacred music programs in six locations in Ohio the last weekend of February. The 17-voice Seminary Men's Chorus and a 13-member Ladies' Chorus sang classical compositions, spirituals, hymn arrangements, and contemporary pieces. The groups combined on some numbers. The itinerary follows: Feb. 24, Sharon Mennonite Church, Plain City; Feb. 25, Huber Mennonite Church, New Carlisle, and South Union Mennonite Church, West Liberty; Feb. 26, Salem Mennonite Church, Wooster; and Feb. 27, Central Christian High School, Kidron, and Martin's Creek Mennonite Church, Millersburg. Roy D. Roth, associate professor of church music at EMS, directed both choruses.

"The Redemptive Message of Jesus Christ Is the Gospel of Peace and Justice" was the theme of Eastern Mennonite College's "Peace and Justice Week." Jan. 29—Feb. 2. In chapel, classes, small groups, and other settings faculty and students discussed ways to move from theory to practice in seeing peace and justice happen on campus, in congregations, and in the larger society. Guest speaker was Donald F. Durnbaugh, an author and professor of church history at Bethany Theological Seminary, Oak Brook, Ill. Urbane Peachey of MCC Peace Section and the EMC Peace Fellowship also contributed to the discussion. Ray C. Gingerich, coordinator of EMC's Peace and Justice Program, planned the week's activities.

Over 100 Mennonite and Brethren in Christ women have offered their willingness to serve the church as seminar and retreat leaders, board and committee members, and in a variety of other roles. Information about these women appears in the recently completed Resource Listing of Mennonite Women. The Mennonite Central Committee Peace Section Task Force on Women in Church and Society compiled this resource list to promote broader inclusion of women in church organizations and programs. Women from the Mennonite Church, General Conference Mennonite Church, Brethren in Christ, Mennonite Brethren, and Conservative Mennonite Church are represented in the listing. Copies of the resource list are being sent to conference and MCC offices. Other church agencies, committees, or interested persons can obtain copies by writing to MCC Peace Section, Akron, PA 17501.

Interest in Mennonite history remains high among the churches. John Neufeld, pastor of the Vineland (Ont.) United Mennonite Church reports that when Jan Gleysteen gave his illustrated lecture, *Faith of Our Fathers,* in early February, attendance at the Sunday evening meeting was the largest he had ever seen. One lady watched the slides from a hospital bed rolled into the aisle. At least 50 persons have enrolled in a quarter elective study of Mennonite history.



Kenton K. Brubaker

Eastern Mennonite College will offer a weekend workshop, Mar. 9-11, examining "The Realities of Hunger," led by Kenton K. Brubaker of EMC's biology faculty. The program will begin at 7:00 p.m. on Friday (Mar. 9) and will offer "a primarily experiential look at hunger and poverty in the third world," explained Brubaker. Weekend activties include a simulation game, "Rich Farmer/Poor Farmer" a "dramatic event" on taking lifeboat ethics seriously, and a Sunday morning Bible study on "Why Don't the Poor Just Give Up and Die?" based on the nature of hope described by Jesus in the New Testament Book of Matthew 5. Tuition is $25 for one continuing education unit (CEU) or $50 for one college credit. More information is available by writing John L. Horst, director of continuing education, Eastern Mennonite College, Harrisonburg, VA 22801; or by calling Horst at (703) 433-2771, ext. 248.

Goshen and Hesston college alumni are invited to a European tour, focusing on important sites of Anabaptist and Reformation history, May 7-21. Included will be travel through parts of Luxembourg, Belgium, Holland, Germany, Switzerland, and France. Both major cities and places seldom seen by tourists will be a part of the experience due to the nature of the tour. It will not only encourage participants to explore the past but to search for contemporary application of the believers' church principles. This special tour is being coordinated by the alumni offices of the two schools and TourMagination. It will be led by James Mininger, professor of church history at Hesston College; Alice Roth, alumni director at Goshen College; and David E. Hostetler, writer and editor of Scottdale, Pa. For more information, write either of the alumni offices. There will be room for a limited number of persons who did not attend either of these colleges. The projected cost of the tour is $1,395.

Elsie E. Lehman, curriculum librarian at Eastern Mennonite College, will lead a one-day church librarians seminar Mar. 10 at Eastern Mennonite College. She will provide information on processing and repairing books and church librarian reference aids, posters, and banners. She will also discuss book reviews and lead a field trip to two nearby church libraries.

Douglas George, of Manassas, will demonstrate book repairing to the group. The seminar will start at 8:30 a.m. in EMC's library and run through 3:30 p.m. Registration is $10. One-half continuing education unit (CEU) is offered for full participation. More information is available by calling (703) 433-2771, ext. 148.

Des Allemands (La.) Mennonite Church invites all interested persons to the dedication of its new meeting place and the remodeled annex on Mar. 10 and 11. Saturday evening there will be special singing, congregational singing, and a slide program, "We Build a Church." The Sunday morning service includes praise and testimony, preaching, and a "children's time." There will be no Sunday school. The actual dedicatory service runs from 1:30 to 3:00 p.m. For more information, call the pastor at (504) 758-2974.

A teacher/administrator position is open at the Holly Grove Christian School, Westover, Md. Write to Marvin Detweiler, R. 1, Box 89, Pocomoke City, MD 21851; or call (301) 957-2876.

Dave Myer, 5225 S. E. Morrison, Portland, Ore., will be commissioned for work in congregational youth ministries of the Pacific Coast Conference on Mar. 11, 2:30 p.m., at the Albany Mennonite Church. He has been employed by the Commission of Congregational Ministries and began his work on Feb. 1.

New members by baptism: four at Orrville, Ohio; three at Kidron, Ohio.

readers say

We want to thank you and commend you for the articles on "The Emerging Shape of the Eighties" currently running in the *Gospel Herald!* One sincerely hopes that the "emerging shape" will be in the form of a "rock" and not a "tossing wave." Which shall we give our young generation to stand upon?

Most of us have our antagonistic feelings toward those individuals who proclaim the "gospel" (?) contrary to our own convictions and interpretations but I found the article "The Cult of Paranoia" (Feb. 13) rather obnoxious. I wholeheartedly agree with his final statement, "If our primary goal is to spread the message and evidence of God's love, we must confine our financial support to the messengers of peace." A lighted candle works better than curses in the dark!

We trust that God will be able to use that which is printed in the *Gospel Herald* for the building of His kingdom!—**Elsie Weaver, Hobe Sound, Fla.**

° ° °

I appreciate what John L. Ruth was saying in "Looking Back to See What's Ahead" (Feb. 6), but I feel he could have said it in a simpler form.

I don't feel it should be necessary to read your *Gospel Herald* with a dictionary in one hand. I'm sure your average reader would require a dictionary for gallimaufry, sacerdotal, pedagogical, and aegis. The above were only a few examples. An article certainly loses its value when the reader cannot understand the meaning of what is written.

I would also like to comment on "Lifestyles a Christian Can Live With" by Ronald J. Sider. It was a very challenging and timely article, and I hope it makes many of us reevaluate our priorities. Maybe we should honestly ask ourselves why we desire certain material things. We each have to live with our answers.—**Carol Gascho, Zurich, Ont.**

° ° °

In a generally excellent article "Lifestyles a Christian Can Live With (Feb. 6), Ronald Sider says, with an exclamation mark, that current American consumption levels are not sustainable on a worldwide basis.

Few of those who professionally study scarcity would agree. As Peterson and Fisher say in a review of numerous studies "virtually all of the evidence, drawing on a variety of measures of cost and price, points in the same direction: we have not been running out in an economic sense" (*Economic Journal-Royal Economic Society*, December 1977.) I believe that most of the concern with "limits to growth" misdirects us from the effective approaches to the urgent needs of the starving. The fact that raw materials have been declining in real cost for over a century is not proof about the future. I do consider it the best evidence in this controversy.—**Allen G. Stoltzfus, Lancaster, Pa.**

° ° °

According to the plan presented for Waterloo 79, there are three necessarily separate types of Mennonites: youth, adults, and children; blacks; and Latins. Can I come if I'm a Chinese senior citizen?—**Jerry Kennell, Westbrookville, N.Y.**

° ° °

I want to express my gratitude for the weekly witness to Jesus made by the *Gospel Herald*. Your articles run deep in the truth and are prophetic in my life.

May the Lord continue His blessing on your work and your publication!—**G. Preston Nowlin, Jr., Blackstone, Va.**

° ° °

After reading Brother Conrad Baer's article (Feb. 13) I felt led to write my feeling.

I consider it quite unfair to compare either Dr. Van Impe or Dr. Falwell to the Jonestown episode. I don't feel their ministries are straying from New Testament Scripture. Hurray for Dr. Van Impe who has the ability and uses it to memorize the Scripture; and hurray for Dr. Falwell who is training up preacher boys!

Don't we as Mennonites have more to do than pick specific people apart who are standing up for Christian principles and who are not ashamed to proclaim these principles? Let's get busy with the work before us and stop the name calling!

Sometimes I think if my spiritual diet depended on the *Gospel Herald*, some weeks I'd starve! These are only personal feelings and perhaps my opinions don't count but thanks for listening.—**Mrs. Albert Kauffman, Dundee, N.Y.**

° ° °

I felt led to respond to Conrad Baer's article "The Cult of Paranoia" (Feb. 13).

When there is so much hurting, ridiculing, criticizing, and putting down of one another among those who don't know Christ as Lord and Savior of their life, how disheartening to see the same thing done among Christians, as I feel was done in the above mentioned article.

The main theme of the New Testament is its inspiration, Christ's deity, virgin birth, sinless life, atoning death and bodily resurrection, and the commitment of our life to that message. When men as Van Impe, Falwell, Graham, or Roberts testify they have done this and their fruits verify it, who am I to criticize? Comparing these men and their testimony to a man as Jim Jones and his message is indeed alarming!

Each of us after we've committed our life to Christ is led by the Spirit in a unique way, and each of us is bestowed with different gifts. None of us knows how the Holy Spirit is speaking to and bestowing to someone else. Only the Lord and each individual knows for himself and it's up to that person to act as the Spirit leads. Van Impe and Falwell are following the way they feel the Lord is leading them, so again, who am I to criticize?

We are to be a peace church the article says, but is it peaceful to paint a negative picture of other Christians? We should be praying for one another as Christians—supporting one another in the way he feels led of the Lord. But how quickly and easily we condemn instead. How it must also grieve the Lord to see these divisions among Christians as well as discourage the Christian who is following the Holy Spirit's leading and still being criticized. Please—if we are the peace church, let's act peaceable and pray for those who have committed their lives to Jesus. Sin and the world are what we should put out of our lives, not other Christians.

My dear Grandma Bachman once told me, "Until I'm doing as much to share the message of Jesus Christ with a dying world, as men like Graham, Van Impe, then I have no business criticizing them."—**Susan Reeb Stamm, Metamora, Ill.**

° ° °

Hurray for the article entitled "The Cult of Paranoia," by Conrad Baer (Feb. 13).

I grew up in a Midwestern community with a large General Conference Mennonite Church. When I became acquainted with and later joined the (Old) Mennonite Church, some things I was most impressed with were the emphases on conscientious objection, peace issues, negation of nationalism, and stress on the international family. I have been somewhat distressed in recent years to find a greater sense of patriotism growing among my fellow Mennonites.

The people of my childhood were often quick to respond to ministers and speakers such as Dr. Van Impe mentioned in the article, the lure of Scripture passages reeled off from memory. The strong feelings of anticommunism and pro-nationalism were great enough to send everyone scurrying to their checkbooks, accompanied by much verbal endorsement of such ideas.

In recent years, more radio and television programs of this nature are being aired and I find this article to be a timely reminder to us Mennonites to respond rationally, cautiously, and with spiritual scrutiny to this kind of sensationalism.—**Donna Lou Heatwole, Silver Spring, Md.**

births

"Children are an heritage of the Lord" (Ps. 127:3).

Alphonso, J. J. and Judy (Hanson), Newport News, Va., second daughter, Leah Nicole, Jan. 25, 1979.

Blosser, Leroy and Lois (Guntz), Newport News, Va., second daughter, Martha Anne, Nov. 23, 1978.

Blumber, Joseph and Diane (Weirman), Newport News, Va., second child, Eric Joseph, Apr. 30, 1978.

Brubaker, Roy and Hope (Beidler), Nairobi, Kenya, second child, first daughter, Phoebe Anne, Feb. 3, 1979.

Buck, Glen and Esther (Gingerich), Gorrie, Ont., second daughter, Karen Denise, Nov. 23, 1978.

Buehler, Darrell and Jane (Dennison), Harriston, Ont., first daughter, Sarah Jane, Dec. 6, 1978.

Cressman, Doug and Nancy (Snyder), Waterloo, Ont., second child, first son, Paul Douglas, Feb. 6, 1979.

Deck, Kenneth and Diane (Falcinelli), Newport News, Va., first child, Timothy Brian, Oct. 26, 1978.

Gingerich, Don and Cheryl (Swartzentruber), Sarasota, Fla., second daughter, Rachel Nicole, Feb. 9, 1979.

Hoover, Leon and Carolyn (Keener), West Chester, Pa., first child, Bradley Jon, Dec. 24, 1978.

Hostetler, Charles and Wanda (Amstutz), Smithville, Ohio, third child, second daughter, Michelle Luanne, Feb. 10, 1979.

Kiser, Randall and Sharon (Hatter), Lyndhurst, Va., second daughter, Kylene Nicole, Feb. 10, 1979.

Miller, Charles and Mary (Sawyer), Sarasota, Fla., first child, Leah Renee, Feb. 7, 1979.

Mullet, Robert and Janie (Liechty), Paoli, Ind., first child, Luke Michael, Feb. 5, 1979.

Plank, Robert and Joann (Byler), McVeytown, Pa., fourth child, third daughter, Jennifer Lynn, Jan. 23, 1979.

Risser, Nelson and Lydia (Sheeler), Gettysburg, Pa., second child, first daughter, Lynelle Jan, Jan. 22, 1979.

Ritter, Michael and Jenny (Weber), New Hamburg, Ont., first child, Chad Peter, Feb. 7, 1979.

Strong, David and Glenda (Berkshire), Harrisonburg, Va., first child, Erica Marie, Feb. 11, 1979.

Yoder, Leon and Joyce (Miller), Hartville, Ohio, first child, Karla Cornie, Jan. 20, 1979.

marriages

"They shall be one flesh" (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Brenneman—Brenneman.—Jay Richard Brenneman, Quarryville, Pa., Oak Shade cong., and Miriam Grace Brenneman, Strasburg, Pa., Mechanic Grove cong., by Charles E. Good, Jan. 27, 1979.

Landes—Swartley.—Ronald Landes and Sharon Swartley, both of Doylestown, Pa., Doylestown cong., by Roy Bucher, Feb. 10, 1979.

Miller—Strite.—Edgar Miller, Harrisonburg, Va., and Carmen Strite, Harrisonburg, Va., Park View cong., by Richard Martin and A. Don Augsburger, Dec. 2, 1978.

Yutzy—Penner.—Robert Yutzy, Orrville, Ohio, Wooster cong., and Lucille Penner, Kidron, Ohio, Evangelical Mennonite Church, by Archie Penner, Dec. 23, 1978.

obituaries

Blessed are the dead which die in the Lord (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Adams, Laura May, daughter of Abraham and Nancy (Adams) Wingerter, was born near Dalton, Ohio, May 31, 1886; died at the Brenn-Field Nursing Center, Orrville, Ohio, Feb. 5, 1979; aged 92 y. In 1906 she was married to Ira Shoup, who died in 1912. On Dec. 24, 1916, she was married to Hayes Adams, who died on Oct. 13, 1973. Surviving are 2 sons (Lee and Irvin Shoup), a stepson (Earl Adams), 8 grandchildren, 24 great-grandchildren, and one sister (Lena Fetter). She was preceded in death by one daughter (Hilda Swinehart), one grandson, and 2 brothers (David and Theodore Wingerter). She was a charter member of the Orrville Mennonite Church. Interment in the Martins Church Cemetery.

Aschliman, Amos, son of Peter and Hannah (Graber) Aschliman, was born in Montgomery, Ind., July 17, 1895; died at Green Hills Center, West Liberty, Ohio, Jan. 6, 1979; aged 83 y. On Mar. 15, 1927, he was married to Clara Schlatter, who survives. Also surviving are 2 daughters (Jean Ann—Mrs. J. Arland Longacre and June—Mrs. Earl Davidson), 6 grandchildren, one brother (Sam Aschliman), and one sister (Mrs. Mary Yoder). He was preceded in death by one son (Thomas). He was a member of Bethel Mennonite Church, where funeral services were held on Jan. 9, in charge of Duane Beck; interment in Fairview Cemetery.

Basinger, Ella Z., daughter of Christ and Anna (Lehman) Zurcher, was born in Wayne Co., Ohio, May 10, 1898; died at Harrisonburg, Va., Feb. 8, 1979; aged 80 y. On Feb. 4, 1919, she was married to David W. Basinger, who survives. Also surviving are 4 sons (Dale C., Clair L., Lloyd A., and Orris L.), 2 daughters (Elva—Mrs. Paul Hartzler and Lila—Mrs. Edward Collins), 22 grandchildren, 22 great-grandchildren, 3 sisters (Bertha Steiner, Lucille Steiner, and Selma Gerber), and one brother (Allen Zurcher). She was a member of Lindale Mennonite Church, where funeral services were held on Feb. 10, in charge of Linden M. Wenger, John R. Mumaw, and Moses Slabaugh; interment in Lindale Cemetery.

Christner, Daniel D., son of David and Lavina (Raber) Christner, was born in Goshen, Ind., July 11, 1892; died at Batavia, N.Y., Feb. 4, 1979; aged 86 y. On Nov. 18, 1923, he was married to Alta Meyers. Surviving are 2 sons Walter and Daniel Jr.), 5 daughters (Virginia—Mrs. Joseph Erb, Betty—Mrs. Paul Miller, Martha—Mrs. Clair Albrecht, Shirley—Mrs. Joseph Frey, and June—Mrs. Donald Risser), 24 grandchildren, 4 great-grandchildren, and 2 sisters (Mrs. Anna Brenneman and Lula—Mrs. Willis Guengerich). He was preceded in death by 3 sons (Theodore, Leo, and James). He was a member of Alden Mennonite Church, where funeral services were held on Feb. 7, in charge of Titus Kauffman and Richard Bender.

Clemmer, Ervin, son of Jacob and Mary (Good) Clemmer, was born in Waterloo Twp., Ont., Jan. 13, 1899; died at Waterloo, Ont., Feb. 3, 1979; aged 80 y. He was married to Mary Ann Martin, who died in 1975. Surviving are one son (Elmer), 4 daughters (Gladys—Mrs. Nick Melynchuk, Marjory—Mrs. Milton Kuhn, Mrs. Beatrice MacDonald, and Mrs. Wilma Gingrich), one brother (Leander), and 2 sisters (Mrs. Minerva Martin and Mrs. Almeda Martin). He was preceded in death by one son (Omar) and one brother. He was a member of Erb Street Mennonite Church, where funeral services were held on Feb. 6, in charge of Wilmer Martin; interment in Erb Street Mennonite Cemetery.

Erb, Lizzie, daughter of Samuel K. and Sarah (Moyer) Erb, was born at Harleysville, Pa., Dec. 11, 1908; died of a stroke at Lansdale, Pa., Feb. 6, 1979; aged 77 y. She was a member of Salford Mennonite Church, where funeral services were held on Feb. 9, in charge of Loren Swartzendruber and John Ruth; interment in Franconia Mennonite Cemetery.

Gamber, Martha, daughter of Henry H. and Marie (Kliewer) Kliewer, was born at Shelly, Okla., Aug. 2, 1897; died at Schowalter Villa, Hesston, Kan., Feb. 9, 1979; aged 81 y. On June 25, 1924, she was married to Benjamin N. Gamber, who died on Jan. 21, 1975. Surviving are 2 daughters (Esther and Ruth), and one son (Henry), 7 grandchildren, one sister (Elizabeth Winsinger), and 2 brothers (Dan and Albert Kliewer). She was preceded in death by 8 brothers and sisters, one son (Paul), and one grandchild. She was a member of Hesston Mennonite Church. Funeral services were held at the Miller Funeral Home, in charge of Jerry Quiring and Menno Troyer; interment in East Lawn Cemetery, Zimmerdale, Kan.

Lehman, Wilma Esther, daughter of Joel A. and Martha (Bassinger) Lehman, was born at Versailles, Mo., Sept. 7, 1896; died of cancer at Mary Rutan Hospital, Bellefontaine, Ohio, Feb. 3, 1979; aged 82 y. Surviving are 3 sisters (Bessie Lehman, Helen—Mrs. Leonard Hartzler, and Pauline—Mrs. Vernon Miller) and 5 brothers (Melvin, John A., Daniel, Wilfred, and Kenneth). She was preceded in death by 2 sisters. She was a member of Bethel Mennonite Church, where funeral services were held on Feb. 6, in charge of Duane Beck; interment in Fairview Cemetery.

Peachey, Mark, son of Shem and Shalome (Bender) Peachey, was born in Springs, Pa., Oct. 23, 1916; died of myelofibrosis at the Methodist Evangelical Hospital, Louisville, Ky., Feb. 6, 1979; aged 62 y. On Dec. 22, 1939, he was married to Fannie Elizabeth Beitzel, who survives. Also surviving are 2 daughters (Nona—Mrs. Wayne Nisly and Naomi—Mrs. Freeman Miller), one son (Titus), 5 grandchildren, 3 brothers (Paul, Laban, and Urbane), and 6 sisters (Lois, Rhoda, Ruth, Ann, Esther, and Jane). He was ordained to the ministry in 1946 and served under Rosedale Mennonite Missions. The last four years he was pastor of Louisville (Ky.) Mennonite Fellowship. Memorial services were held at Louisville, Ky., followed by a funeral service in the chapel of Rosedale Bible Institute, Irwin, Ohio, in charge of Elmer Jantzi; interment in Shiloh Mennonite Church cemetery.

Schmucker, Mary, daughter of Jonas and Katie (Becher) Conrad, was born at Louisville, Ohio, May 16, 1894; died of a heart attack at Canton, Ohio, Feb. 3, 1979; aged 84. On Dec. 16, 1915, she was married to Byron Schmucker, who died on Mar. 9, 1975. Surviving are 2 sons (Ivan and Earl), 5 grandchildren, and 4 great-grandchildren. She was preceded in death by one son (Marlin). She was a member of Beech Mennonite Church, where funeral services were held on Feb. 6, in charge of Calvin J. King; interment in Beech Mennonite Church Cemetery.

Shetler, Conrad, M., son of Ammon and Evelyn (Knavel) Shetler, was born at Johnstown, Pa., Feb. 2, 1956; died in Somerset Co., Pa., Feb. 12, 1979; aged 23 y. On Dec. 9, 1978, he was married to Sandra Cable, who survives. Also surviving are one sister (Sherrill) and 2 brothers (Arden and Myles). His father preceded him in death. He was a member of Carpenter Park Mennonite Church. Funeral services were held at Kaufman Mennonite Church, in charge of Marvin L. Kaufman and Stanley Freed; interment in Blough Mennonite Cemetery.

Slabaugh, Christopher Lee, son of Jerry and Jeanette (Slagell) Slabaugh, was born at Goshen, Ind., Aug. 3, 1975; died of leukemia at Riley's Children Hospital, Indianapolis, Ind., Feb. 8, 1979; aged 3 y. Surviving are one sister (Rebecca), maternal grandparents (Earl and Annabell Slagell) and paternal grandparents (Frederic and Louise Slabaugh). Funeral services were held at East Goshen Mennonite Church on Feb. 10, in charge of Cliff Miller; interment in Violett Cemetery, Goshen.

Stutzman, Caroline Isabel, daughter of Joseph and Caroline (Lund) Birky, was born at Oberlin, Kan., July 18, 1889; died at Shedd, Ore., Feb. 10, 1979; aged 89 y. On Dec. 5, 1911, she was married to Roy Stutzman, who died on May 22, 1970. Surviving are 2 sons (Joe and Willard), 4 daughters (Mrs. Adella Gingrich, Mrs. Winona Wolfer, Mrs. Leila Stutzman, and Mrs. Jane King), 24 grandchildren, 50 great-grandchildren, 2 brothers (Joe and Ammon Birky), and 3 sisters (Mrs. Lydia Steckley, Mrs. Emma Jantzi, and Mrs. Ada Roth). She was a member of Tangent Mennonite Church. Funeral services were held at Fairview Mennonite Church on Feb. 13, in charge of Ernest Garber, Victor Kropf, and Byron Gingrich; interment in Gilliland Cemetery.

Weber, Joanna, daughter of Reuben and Marion (Brubacher) Eby, was born in Peel Twp., Dec. 12, 1889; died at Nithview, New Hamburg, Feb. 4, 1979; aged 89 y. She was married to Allen Weber, who survives. Also surviving are 3 sons (Cranson, Arthur, and Mervyn), 3 daughters (Helen—Mrs. Nyle Shantz, Norma—Mrs. Abner Shantz, and Glennys—Mrs. William Verkerke), 3 stepsons (Oliver, Samuel, George), 4 stepdaughters (Alice—Mrs. Etril Snyder, Tillie—Mrs. Gordon Hunsburger, Clara—Mrs. Roy Snyder, and Florence Weber), 25 grandchildren, 15 great-grandchildren, and 2 sisters (Mrs. Amanda Weber and Clara Eby). She was a member of Erb Street Mennonite Church, where funeral services were held on Feb. 7, in charge of Wilmer Martin; interment in Erb Street Mennonite Cemetery.

Wyse, Abbiegail, daughter of Mr. and Mrs. _____ Baer, was born at Kalona, Iowa, Apr. 12, 1878; died at Provincial House, Jan. 29, 1979; aged 100 y. On Dec. 20, 1900, she was married to Albert Wyse, who died on Aug. 16, 1961. Surviving are 9 sons (Oscar, Ray, Willard, Lawrence, Edwin, Monroe, Lester, Homer, and Ora). She was preceded in death by one son (Dan) in 1954. She was a member of Midland Mennonite Church, where funeral services were held on Feb. 1, in charge of Lloyd Miller; interment in Poseyville Cemetery.

Yoder, Alvin, son of John L. and Mary (Nold) Yoder, was born at Columbiana, Ohio, Feb. 26, 1888; died at Salem, Ohio, Feb. 6, 1979; aged 90 y. On Mar. 31, 1914, he was married to Ada Martin, who died on May 17, 1915. Surviving are 3 sisters (Ada, Esther—Mrs. Abram Wenger, and Mamie—Mrs. Daniel Martin) and 2 brothers (Paul and Elmer). He was a member of Midway Mennonite Church, where funeral services were held on Feb. 9, in charge of Ernest D. Martin; interment in Midway Cemetery.

Cover and p. 195 by Blair Seitz.

---

calendar

Interdenominational Youth Convention, Eastern Mennonite College, Apr. 20-22

EMC Homecoming weekend, Eastern Mennonite College, Harrisonburg, Va., Apr. 27-29

Annual session of Virginia Conference Assembly, Eastern Mennonite College, Harrisonburg, Va., July 25-27

Waterloo 79 (Mennonite General Assembly and Youth Convention), University of Waterloo and Conrad Grebel College, Waterloo, Ont., Aug. 11-16

items and comments

Defense debate topic: should U.S. register women in draft?

U.S. Defense Secretary Harold Brown has recommended that any legislation to restore the draft should include registration of women as well as men. Increasing dissatisfaction with the all-volunteer Army has resulted in a movement in Congress to restore the draft, which was suspended in 1973. As a first step, advocates plan legislation requiring 18-year-olds to register with draft boards.

While recommending that 18-year-old women be registered with their draft boards, Secretary Brown told a House hearing, "I'm not prepared to take a position on whether women should be drafted if men are."

Rep. G. V. Montgomery (D.-Miss.), one of the legislators planning to sponsor the bill restoring the draft, said his original proposal had been to require 18-year-old men to register, with 100,000 to 200,000 being drafted over the next five years to fill gaps in the military reserve force. He said he would be willing to include women under his bill. "In this equal rights environment," he added, "men are going to challenge in court any legislation that drafts them and not women." Rep. Montgomery said that it might make more sense to register women to begin with, in case an equal rights court ruling required women to be drafted.

The U.S. most supplied with lawyers

The U.S. has more lawyers proportionately than any other country in the world. According to Leland Wilson in *Messenger*, there was one lawyer for each 1, 100 Americans in 1900. By the mid-fifties it was one for each 700 persons and by 1978 it was one to 530. In the last 15 years, enrollment in law schools has gone from 54,000 to 126,000.

Perhaps as a result of this plentiful supply, lawsuits have become almost a disease.

Greeley forecasts failure for current evangelism campaigns

Current Roman Catholic and Protestant evangelistic campaigns will fail because they are aimed at the wrong targets, according to a prominent priest-sociologist. Writing in his latest book, *Crisis in the Church: A Study of Religion in America* (Thomas More Press), Andrew M. Greeley says evangelism programs aimed at the alienated and the unchurched should forget the individual and concentrate on the family unit. Basing his conclusions on comparisons of seven different survey results, Greeley states that overwhelming evidence points to the husband and/or wife as the most important religious influence on American life.

"No evangelization approach which focuses on the individual can expect to be successful since the most powerful predicator of religious behavior is the behavior of one's spouse (regardless of sex). Furthermore, the importance of the spouse goes up as marital satisfaction increases," Greeley declares. The University of Arizona sociologist and senior director at the National Opinion Research Center maintains that there is no evidence to support the widely circulated theories of sociologists of religion that secularization, social upheaval, and church focus on sociopolitical issues have led to a decline in American religious practice during the last decade.

Poor have more hope in future than wealthy, Moltmann says

The poor and the oppressed have more hope for the future than do the rich and powerful, the German "theologian of hope" told a colloquium in Houston, Texas, on the church in future society. Jurgen Moltmann, professor at the University of Tübingen, said the poor and the oppressed have a hope for a future which will overcome their suffering. The rich, he said, have no real hope and for them the future is, at best, a continuation of the present.

The future of the Christian church in once colonized countries like those in Latin America lies in the personal and collective liberation of the oppressed, Dr. Moltmann said. The church there, he said, should "establish solidarity with the poor and the oppressed in active and serious criticism of the rich and the dictators." Such solidarity, he said, will result in development of a "church of the people, with the people, by the people."

Dr. Moltmann said there is no future for the established state churches of Europe. He said the future for the established church must be in voluntary, automonous, and "confessing" congregations. Only in this form, he said, will the dependency and apathy of people be overcome.

Duke's chaplain challenges churches on human rights

Church people in North Carolina spend far too much time opposing liquor-by-the-drink legislation and thus overlook human rights issues, the minister to Duke University said. Robert Young called for an emphasis on such issues as improving the rights of women, minorities, and the unemployed.

Mr. Young expressed these views in Duke Chapel to a near-capacity congregation which included more than 100 government leaders. Attending were members of the legislature just getting under way, judges, Appeals and Supreme Court justices, members of the N.C. Council of State, representatives of various state departments, and members of local govering boards. "Someone," Mr. Young told the group, "must make decisions about China, the Equal Rights Amendment, the Wilmington 10, liquor-by-the-drink, vacancies on the (Durham) City Council. . . ."

Children charged with truancy; taught by parents at home

Two children have been charged with truancy because their parents have been educating them at home. The parents, Loren and Loretta Bjornson, Menagha, Minn., have not been charged. The case involving their children, Jody, 14, and Sara, 8, is similar to other legal battles involving the rights of parents to educate their children at home.

As in other cases, the Bjornsons complained about the poor religious and moral atmosphere in public schools and their constitutional right to control their children's education. But this is believed to be the first case in which the children rather than the parents are being charged.

Dr. Menninger challenges Christians to improve "chaotic" prison system

Psychiatrist Karl Menninger has urged Christians to learn the facts about crime control in the U.S. today, visit local jails, and do something constructive to improve the present "chaotic" system. "The machinery we have devised to protect us from crime has instead become an aggravation of crime. Prisons are manufacturing criminals constantly," said Dr. Menninger, an advocate of prison reform for more than 50 years who has spoken on the subject to many religious audiences.

"Crime control in this country is generally regarded as a wretched failure," he said in the February issue of *A.D.* magazine, the publication of the United Church of Christ and United Presbyterian Church.

New Jersey governor planning state drive against smoking

New Jersey's Gov. Brendan Bryne has introduced a stop smoking course for his staff and has hired a consultant to develop an anti-smoking pilot program for the state. Byrne said the U.S. Department of Health, Education, and Welfare has allocated $94,000 for the anti-smoking program. An estimated 20 to 50 percent of Gov. Byrne's staff reportedly smoke cigarettes. The governor is a non-smoker.

The State Public Health Council, meanwhile, which has developed regulations controlling smoking in public places, has delayed publication of its rules while it gathers further information on ventilation costs.

NEWSPAPER

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

Fathers and children

Malachi 4:5-6

The Protestant Bible ends with a strange and poignant prophecy. It is at the end of Malachi which predicts the coming of Elijah to "turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and smite the land with a curse."

The Book of Malachi is thought by some to relate to the time in Judah after the exile before Nehemiah arrived. It was not a happy time, nor a prosperous time. It was not a time when the practice of the faith of Israel was at a high point. The prophecies of Malachi were an attempt to stir up devotion to the God of Israel. One person has characterized Malachi as "a message for an Age of Discouragement." The final verses are seen as not a part of the original document, but a commentary on part of it.

They seem to be the voice of one hunkered down for the long pull, discouraged with the present, but with an eye to a brighter future. The writer had a vision of a time of less tension between parents and children. In a sense he was expecting too much, for tension between the generations is a fact of life. And as Willard L. Speery observes in *The Interpreter's Bible*, it has its place. "For unless the oncoming generation deserves and achieves its own independent life, there can be no progress in history" (vol. 6, p. 1143).

Yet, he says, the break should not be final. If the faith is to continue, it must be picked up and carried on by the new generation.

But why must there be special attention to the tension between fathers and children? Why is this such a problem? Both as a son and as a father I have pondered this issue. I think there is no clear-cut answer, but there are glimmerings.

For one, it is most difficult for the fathers to see the children as new creations. They see them as extensions of themselves, as indeed they are. But not only is the son's experience different from his father's; he has a complete new genetic makeup. The son is a new creation in a new environment. Although much of the old applies, it does not fit in the same way. The fathers find this hard to understand.

On the other hand, in the need to be new and different, the children may overlook the value of what the parents know. It is not necessary to invent the wheel over again in each generation. The task of Elijah when he comes would be to provide some perspective to each group, to help them see these things. In Matthew 11:14 Jesus said that Elijah came in the person of John the Baptist. Yet the problem remains.

It was illustrated once more for me in a surprising book that came for review. It was entitled *My Friend the Bible* by John Sherrill (Chosen Books, 1978) and I thought it might tell me something about the Bible. I found very little about the Bible, but quite a bit about John Sherrill. It appears he belongs to the let-it-all-hang-out school of Christian journalism, and so I learned about his parents, his family, his battle with booze, and various jobs he has had.

I was particularly interested in some remarks about his father. I was interested to find that he was the late Lewis Joseph Sherrill, who was a leader in the field of Christian education. He taught in Union Seminary, New York, and was the author of carefully written books such as *The Gift of Power, Guilt and Redemption*, and *The Struggle of the Soul*. From these books one saw him as a man of scholarship and urbanity, who had made his peace with God and the world.

But his son remembers something different. He recalls from boyhood certain times when his father was most upset by a man generally referred to as *him*. "Dad never discussed this squabble with me, but by the time I was ten I had picked up the main outlines. The emotion was attached to the question, How much of the Bible do you understand to be literal and how much as figurative. . . . The Bible, according to *him*, was literally true in every detail and anyone who taught otherwise was going straight to hell" (pp. 27-28).

Sherrill the father found this rigid position most upsetting. Sherrill the son now wonders "what Dad would say today if he were alive and knew that I, his own son, was closer to the position of the literalists than I was to his own" (p. 28).

No doubt it is easier that the father does not know. Yet Sherrill the son shows obvious respect for his father. And one might hope that Sherrill the father would find aspects of the son which he could support when even the son's style of writing is so different from the father's that one would have no idea of any relationship. But of course in the Christian tradition it is assumed that persons of wide ranging abilities and styles can learn to respect and love one another because of their common love for Christ.

Perhaps this is what Elijah-John came to bring to us.

— Daniel Hertzler.

Gospel Herald

March 13, 1979



ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

Economics a country can live with

by Carl Kreider

The world's resources are not unlimited. Economics is a study of how people choose to use these scarce resources. This article will seek to answer two questions in economics: (1) will these choices become more difficult in the next ten years than they have been in the past? and (2) will the resulting economic order be more likely to contribute to domestic tranquillity and international peace than was true during the first 78 years of this country?

Final answers cannot be given to questions of this kind. But before even tentative responses can be suggested, a few preliminary facts must be noted.

First, every economy is subject to some kind of control. Who controlled the economic order in the past? During the Middle Ages the most powerful controlling agency was the church with its doctrines of "just price" and "just wage" and its prohibition of usury. With the formation of strong nation states and with the Protestant Reformation in the sixteenth century control by the church was replaced by control by the state. Mercantilism was both an instrument to enhance the power of the state and to enable the state to control economic activity.

In 1776 the American colonies declared themselves politically free from Britain. In the same year a British economist, Adam Smith, published *The Wealth of Nations*—a book which was a declaration of economic freedom. To Smith it was "unnatural" that the state should interfere in economic affairs. The only natural order was that of laissez-faire. The "invisible hand" of competition working through the market system would be the only control.

In the past century this doctrine has been attacked by both the "right" and the "left." The "right" still gives enthusiastic endorsement to free competition. At the same time they complacently accept the organization of ever larger business corporations which effectively thwart competition domestically. They ask for tariff or quota "protection" against imports to reduce international competition. On the other hand, the "left" deplores the chaos of the market. They advocate "planning." In practice they promote big government rather than big privately owned corporations.

Second, all modern economics seem plagued (to a greater or lesser extent) with the business cycle. There are alternating periods of strong employment and of unemployment, of inflation and of deflation, of economic growth and of decay. Karl Marx forecast that these cycles would become more and more severe and that finally they would destroy capitalism and provide the basis for the socialist revolution. The depression of the 1930s was history's most serious one. But in the depth of that depression John Maynard Keynes published a book which suggested the tools whereby capitalist states could avoid both serious depressions and serious inflations. In practice his tools have been effective in preventing depressions. Only relatively mild and short lived recessions have disturbed the steady pace of economic growth since the 1930s. But the medicine Keynes prescribed to cure inflation has proved to be so bitter that it is seldom used. The result has been that inflation has become endemic.

Third, except for periods of depression, economic growth in Western countries has been rapid. Simon Kuznets has estimated that real growth per capita has averaged 2 percent per year during the century 1860-1960. But this rate has been battered in the past 30 years, partly because the periods of economic depression are much shorter than in the past. Real gross national product in the United States, for example, has grown 275 percent in the past 30 years; population has grown by less than 50 percent.

Signs of economic decay. But increasingly some thoughtful people have wondered whether the economic system is in as good health as officially published figures of gross national product would imply.

First, a few strong voices have questioned the concept of growth itself. Ezra Mishan of the London School of Eco-

---

Carl Kreider teaches economics at Goshen College. This article is from a symposium at Laurelville Mennonite Church Center. A complete set of 18 papers available for $5.00 from Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666.

nomics published a book in 1967 entitled *The Costs of Economic Growth*. In 1972 a group of economists from MIT prepared a report for the Club of Rome entitled *The Limits to Growth*. In 1973 a British Quaker economist, E. F. Schumacher, caught the fancy of many with a book with the picturesque title *Small Is Beautiful*. But these voices were all but drowned out by others like J. K. Galbraith of Harvard with his *The Affluent Society* and by many lesser lights. They reminded us that there were prophets of a doom stemming from the alleged inability of resource growth to keep up with population growth at least as far back as 1798 when the Englishman T. R. Malthus published his *Essay on the Principle of Population*.

Second, the oil embargo of 1973 gave support for those who were predicting resource scarcity. Although the immediate resulting shortage was a contrived one and was followed by an apparent oil glut, thoughtful people noted that the "glut" was accompanied by oil prices that had quadrupled, that these higher prices were especially devastating to the economics of the poor nations of the world, and that the rich nations (particularly the United States) by refusing to reduce oil consumption substantially were guaranteeing that the problem would be still worse for the poorer nations in the years ahead.

Third, disturbing inequalities of the distribution of wealth and income persist. Improvements in the distribution of income in the United States in the period of 1940-60 have been followed by no progress and possibly even retrogression in the years since then. But even more disturbing than the persistence of inequality *within* a country has been the worsening of the gap between the rich and the poor nations of the world.

The conventional answer to inequality has run something like this: let's be sure the pie to be distributed is a large and growing one. Then the relative size of the slice of the pie going to each is not so important: *all* will get more pie. To this the poor nations have responded: it is the very wealth of the rich and the means by which the rich gain their wealth which are themselves the major cause of the poverty of the poor.

Fourth, the concept of gross national product which has been used to measure economic growth has been called into question on two counts.

Two reasons are given. In the first place, gross national product is so defined as to measure only "goods" and "services" which are inevitable results of the productive process. The "bads" are, of course, such things as pollution, urban decay, the increasing costs of police and fire protection, and the time and money spent in commuting from the suburbs to the inner city and in finding a place to park. Gross national product has been derided as gross national pollution. Strong voices have called for a computation of net economic welfare in which the "bads" are subtracted from the "goods" in order to gain a significant net result.

In addition the concept of gross national product is essentially amoral. There is no attempt to place an ethical value on the "goods" which are produced. Anything which is desired by consumers (as expressed by market demand) is defined as a "good"—whether it be milk for a child, alcohol for an alcoholic, or pornographic literature for a playboy. Government expenditure is everywhere a growing part of gross national product, but government expenditure may consist not only of necessary aid for the blind or disabled or education for children; it may be enormous and escalating military budgets. Indeed, it is the latter in poor third world countries as well as in wealthy affluent nations which may constitute the single greatest barrier to coping effectively with the most profound economic problems all economies face today.

Choices more difficult. Now let us return to the two questions posed at the beginning of this paper. Will economic choices become more difficult in the future than they have in the past? The answer is "yes" unless we assume two improbable (in my opinion) developments.

First, conceivably there may be very fundamental breakthroughs in resource availability. Examples would be relatively efficient methods of mining the deep seabeds for scarce minerals or the large scale transmission of solar power from space satellites. The scientific mind has proved to be remarkably creative, and even these "Buck Rogers" suggestions may be outclassed by more marvelous changes not yet even contemplated. But I would respond that such astounding developments would only alter the time table for my forecast. They would postpone the day of reckoning—perhaps by 50 years, perhaps by one or two centuries. But there is no way in which exponential growth in the utilization of the resources of a finite planet can continue indefinitely.

Second, the poorest 70 percent of the people of the world who currently use only a tiny fraction of the scarce resources of the planet may be willing to remain poor. I doubt this. And

Gospel Herald

Economics a country can live with 210
Carl Kreider

A look at a sister denomination 214
Theron Schlabach

I'm listening, Lord, keep talking 215
Robert J. Baker

Journey to health 216
John Bender

Hear, hear! 218
Carl Kreider and Elvin D. Glick

The year of the child 220
Katie Funk Wiebe

Daniel Hertzler, Editor **David E. Hostetler**, News Editor

Volume 72 Number 11

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan: $9.50 per year mailed to individual addresses. Eighty Percent Plan: $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States.

Copyright © 1979 by Mennonite Publishing House.

should the poor nations be able to embark soon on a growth pattern such as had characterized the rich 30 percent of the world's people, the day of reckoning would be advanced, not postponed.

This second proviso has already suggested a negative answer to my second question. The economic order of the future is likely to contribute less to domestic tranquillity and international peace than we have known. If we think the past century has been a "time of troubles" we can gain little cheer by contemplating that "we haven't seen anything yet."

Four suggested changes. The forecast is a dismal one. Four suggested modifications in our economic order may be slender reeds on which to lean. But they offer some promise of providing us with an economics we can live with.

First, small is not necessarily beautiful, but economic colossalism is inherently ugly. A generation ago Quaker economist, Kenneth Boulding, wrote *The Organizational Revolution.* Why in practice have communist states not been able to achieve Christian goals of "from each according to his ability, to each according to his need?" Boulding replied that this high expression of Christian love can be realized only in an organization of family size. "A society . . . which tries to apply a familistic ethic to a brontosaurian organization will end in a terroristic rigidity."

The formation of gigantic conglomerates and of multinational corporations has proceeded apace since Boulding wrote 25 years ago. Schumacher's suggestions for small-scale business organizations in which workers participate in management and in profits must be taken seriously.

Second, conservation must become a high priority. Our economy has become too consumer oriented. We must learn to care less for our immediate consumer needs, more for the needs of our grandchildren and for the poor of the world.

Third, there should be a shift from the production of goods to the production of services. Both goods and services are included in gross national product. If the shift from goods to services is large enough we can continue to grow and at the same time use less finite resources. The production of goods has become increasingly capital intensive. This means that the drain on finite resources exceeds the increase in output.

The production of many services has also been automated and as a result is capital intensive. But the most significant services are necessarily *personal.* They will always be labor intensive. As they expand, more people will be employed but finite natural resources will be conserved.

Fourth, there must be a shift from the production of military goods to the production of civilian goods—specifically the goods needed by the poor of the third world. What would be the added costs of insuring the necessities of life for *all* of the people of the world? The World Bank has made a careful calculation and has concluded that the bill would be a staggering $125 billion over the next decade. This figure is broken down as follows: "food and nutrition, $42 billion; rural and urban water supply, $28 billion; education, $25 billion; urban housing, $16 billion; urban transport, $8 billion; population and health programs, $6 billion."

This enormous total for all of these needed things for *ten* years is, however, less than one half of the $300 billion spent by the nations of the world for armaments in *one* year alone. Jesus said: "All who take the sword will perish by the sword." Can we have more ethically defensible selective growth? Can we turn our swords into plowshares, our spears into pruning hooks? We must if the world is to provide a continuing "home for man" rather than a technologically sophisticated grave.



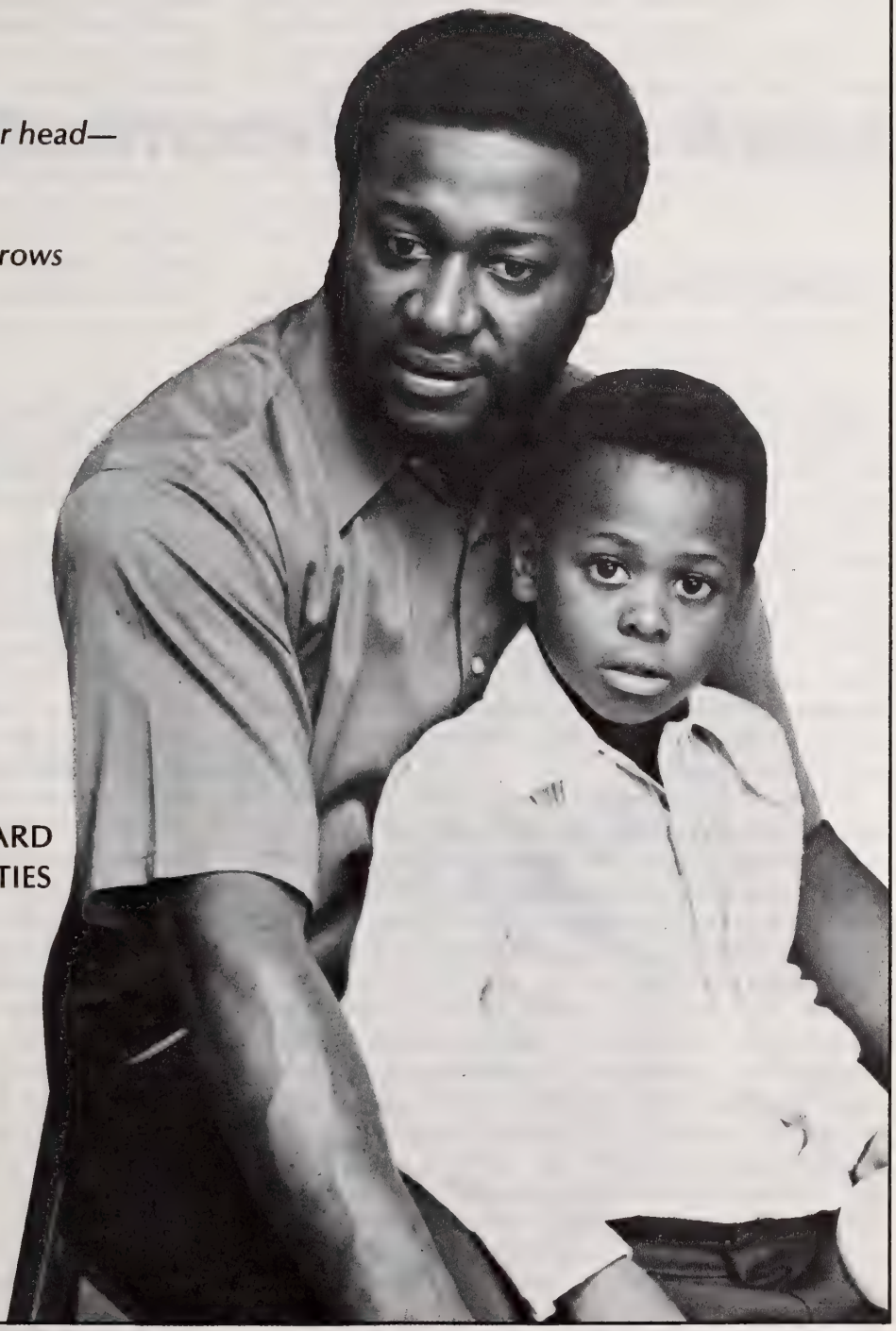
Do not say,
"I am not worthy of such love."
For when that love is accepted
where there was a broken life,
there is a newness growing in a certain hope;
where there was a place deserted,
a castle of the King.

—Greg Bowman

Growing Together in Christ

The Church grows
under the protection of her head—
Secure in Jesus
who watches over her,
Aware that the whole body grows
through the activity
of each part;
Eager as a child waiting for
what God will do next,
She builds herself up in love.
Let us grow up fully in Christ
and share good news
with all peoples.

(adapted from Eph. 4:15, 16)



EASTERN MENNONITE BOARD
OF MISSIONS AND CHARITIES
Salunga, PA 17538

Lancaster Conference Annual Meeting and Missions Rally
March 16-18, 1979
Lancaster Mennonite High School

A look at a sister denomination

by Theron Schlabach

Quest for Piety and Obedience: The Story of the Brethren in Christ. By Carlton O. Wittlinger. Nappanee, Ind.: Evangelical Press, 1978. xii + 580 pp. Index, illustrations, and appendices. $12.95.

For one branch of the Mennonite family to read the histories of the others in both interesting and profitable, surely we should be doing more of it. Carlton Wittlinger, a member of the Brethren in Christ and a historian, now provides a study of his group's internal development. His title, *Quest for Piety and Obedience,* captures well his central theme: the Brethren in Christ attempt to combine piety and Wesleyan holiness learned in America with older Anabaptist ideas especially of group obedience.

The result will be profitable for a variety of readers, but especially for Mennonites. Certain Brethren in Christ preoccupations—trine immersion, the exact nature of the conversion process, second-work-of-grace sanctification—seem at first to make this history rather different from that of Mennonite Church (MC) people. Yet at deeper levels, the two histories share a great deal.

Often what has really shaped the two groups' lives has been the same: struggling with the pure-church implications inherited from Anabaptism; Pennsylvania-German folk culture interacting with North American ways; efforts to cope as the groups' members first scattered westward, and later moved "upward" in society; the processes of responding to strong pulls to become mainstream North American evangelicals. Both groups have allowed more or less similar changes to develop in their basic Christian understandings. Among both, concepts of Christian virtue have changed away from submission and humility to aggressiveness and activism in Christian witness and service.

For both, understandings of salvation have changed to doctrinal formulas of forgiveness and sanctification, and away from seeing those works of God's grace as being thoroughly bound up with day-to-day obedience. In both cases, concepts of church and of piety have moved away from corporate life and decision-making to understandings that smack more of American individualism. The two histories are surely more similar than different.

After 1780. Wittlinger's title could be *Quest for Christian Renewal.* About 1780, in Eastern Pennsylvania, the Brethren in Christ fellowship emerged around a common search for a deeper experience of conversion than members had found among Mennonites and others. A century later a similar quest led the group to accept first revivalism and Sunday schools, and then the doctrine of entire sanctification through a "second work of grace." And in the 1950s the quest moved leaders to break very self-consciously with "legalism" for the sake of (they hoped) greater Christian vitality and church growth. The renewal theme has been stronger in Brethren in Christ than in Mennonite history. Yet the Brethren in Christ case raises questions that Mennonites too may well ponder: How much shall a group, in a legitimate quest for renewal, look to other religious traditions for definitions of the problem, for scriptural interpretations, and for renewing doctrines? Can it do so and yet retain the message that supposedly provides the group's purpose for being?

As Wittlinger has presented the story, the Brethren in Christ through the nineteenth century had a profound understanding of a conversion and sanctification process that very directly included concern for group obedience; but by the early twentieth, the denomination as a whole adopted another formula. Later, in the 1950s, church leaders accepted some fellow-evangelicals' definition of their church as "legalistic." Although Wittlinger did not explicitly say so, his evidence suggests that the leaders may have accepted the stereotype a little too easily, and so begun to turn for renewal and growth to various success schemes that were current in evangelical circles (*see esp.* pp. 476-498, 507-509).

So some questions are apparent: Might the leaders have done more to discern what valid concerns may have lain behind a past generation's legalistic distortions? Might they not

Theron Schlabach teaches American history at Goshen College.

have searched more in their own history for the combination of experience and obedience that could serve as a basis for a vitality without legalism? Would not such a search have helped Brethren in Christ renew their faith more according to their own scriptural understandings?

Near the close of his book, Wittlinger began openly to ask what is the current Brethren in Christ identity. Now unless a group knows its own history and sees there an especially valid way to put Jesus' message, why should it continue to have a separate identity? Why should the group exist? Surely, here are questions that we share with Brethren in Christ.

Amid such questions, not everyone will agree with all of Wittlinger's direct and indirect conclusions. For instance, the author stated quite openly that in the quest for piety his church has sometimes put obedience in second place (*see esp.* p. 498). Yet Wittlinger's overall style is noncontroversial. Very properly he will provoke dialogue, but surely, few will take offense.

Has he dug deeply enough? One can appreciate Wittlinger's book deeply and yet have some questions about how an author should write the history of a church, especially his own. In a low-key, Wittlinger did depend on the charity of his readers and risk some controversy at a few points. Sometimes, it seems a writer cannot really get at the real issues and the work cannot really edify without that risk.

Indeed, even at some risk, some readers might wish for a fuller analysis of, for instance, what seems to have been in the 1950s a low point in Brethren in Christ adherence to nonresistance (p. 392). Another question: Will we ever know much about a group's religious history until we know quite a bit about its external, "secular" experience? Might it not be good, at the least, to have more analysis of the patterns and apparent motives of Brethren in Christ migrations, and the variations in the communities that resulted?

The group spread itself thinly across North America, and Wittlinger made very clear that regionalism often affected the internal religious discussions and controversies. It follows, therefore, that more analysis of migration might do as much to explain religious decisions as does research on the church's General Conference, whose resolutions Wittlinger did study very fully.

In any case, what Wittlinger has done was more than enough to make a valuable contribution. With great care and thoroughness (and, we may be sure, untold expenditure of time), he researched the records and papers left by the denomination and its principal leaders. Then he set forth an account in terms of the issues the Brethren in Christ themselves and their leaders have seen and faced. Thus he told the internal, denominational story. He did so in well-organized, readable language. The result is a very competent book. And an engaging one. The Brethren in Christ in the twentieth century have come through remarkable changes, yet without schism. Their piety remains biblically based and warm. Among other Brethren in Christ virtues, these two alone are enough to evoke readers' appreciation.

I'm listening Lord, keep talking

The God of Elijah

The church brother shook his head at my story. I had just told him with excitement about what I called "my little miracle." The ailing electrical system on my car collapsed completely, but only at the end of a long journey, and after I had safely reached my destination. During the trip I had been praying that I could "make it" in spite of alternator failure. And I had. So, in the presence of my brother I had praised God for extending the life of my battery.

The smiling one said, "Bob, that was no miracle, small or large. That was simply a routine mechanical problem, a cause and effect relationship. The timing was just a happenstance. You lucked out. You can't make a miracle out of a battery conking out at a convenient time."

And his observation depressed me.

Was it true, what I had claimed as an answer to prayer was nothing more than luck, fate, chance? For several days his comments kept coming to my mind, and each time I felt the gray clouds of despondency swirl around me.

Then one morning on the way to school, the phrase, "Where is the Lord, the God of Elijah?" flashed into my questioning mind. They were the words of Prophet Elisha in 2 Kings 2:14 when he smote and separated the Jordan River with Elijah's mantle.

When I got to school, I hurriedly took a Bible and checked out "the Lord, the God of Elijah" in 1 Kings 17. It dealt with the widow at Zarephath who used her last handful of meal, the last drops of her oil, to make Elijah a cake. I read with a thrill, verse 16: "And the barrel of meal wasted not, neither did the cruse of oil fail." That was what the God of Elijah had done.

The cloud lifted. My friend had a right to his opinion, but God had confirmed to me my right to claim a miniature miracle, to feel that the "electrical energy wasted not, neither did the battery fail" in my car.

God said to me, "Bob, there have been plenty of times when I worked through you and you took the credit. You gave me none of the glory. Like the nine lepers that My Son healed, you went merrily on your way. I work through the natural, I work through the supernatural. I want you to bring all of your problems to Me, and I, the God of Elijah, will be your God also. Thanking Me for what others may classify as simply 'the way things worked out' can make up for your negligence and shortsightedness in the past, your failure to see me at work in your life. You cannot come to Me too often with your praise."

And I thanked the God of Elijah again for the battery that failed not.—Robert J. Baker

Journey to health

by John Bender

"There is no health in us," reads a statement in the General Confession of the Book of Common Prayer. The striking phrase acknowledges want in the human condition—we desire wholeness yet do not find fulfillment in our own person. Health comes alone in Christ.

The interrelatedness of mind, body, and soul remains a central mystery of human existence, yet is the basis for health in us. Even as mind, body, and soul are made whole in Christ and apart from Him there is no wholeness, we must at the same time realize that wholeness does not mean immediate perfecting. Rather, as C. Norman Kraus says, "Salvation is in process—a movement toward a goal which will be reached in the eschaton" (*The Healing Christ,* p. 32).

Human services, particularly within the believers' church, belong to the church's primary mission to call persons to wholeness in Christ. Health and welfare ministry is of the essence of what the church is about—calling and helping persons to the wholeness available in Jesus Christ.

Ministry to body and soul. The place of the physical healing ministry in the total mission of the church has suffered by the modern tendency to dissect and compartmentalize. Modern medicine, some assert, has been more prone to see the body as autonomous, in sickness subject only to biological repair. Advances certainly have been made in the healing profession to take mind and body into account in the treatment process, yet our society is still more prone to treat the symptom than it is ready to accept a more comprehensive idea of what brings us to wellness.

The interrelation between body and mind takes us deeper into the mystery of being. Paulos Mar Gregorios (formerly known as Paul Verghese) said some years ago, "The temptation of the cultured or 'scientific' man is to regard disease as a biological fact alone, and therefore as something to be dealt with biologically. But the *bios,* of which biology is the science, is gradually becoming recognized to include not only the body, but also the psyche (the soul)." (*Study Encounter,* p. 142). Treatment is but one part of our journey to health.

The definition of health, according to the constitution of the World Health Organization, is "a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity." The healing ministry of the church infuses the WHO definition with the spiritual quality of wholeness.

We have too easily assumed that modern medicine and the Christian concept of healing are synonymous, asserts a former missionary hospital administrator, James C. McGilvray. McGilvray says, "As Christians, it is imperative that we regain the Biblical view of man as a whole—a creation of God in mind, body, and soul, who can never be separated into distinct parts, and who must be seen in terms of the redemption which awaits him. He must be seen, too, in all his relationships to God, his neighbor, his community, and his destiny. And only as all these relationships are recognized can he be treated in the totality of his sickness" (*Study Encounter,* p. 125).

Believers' community mediates wholeness. "Society heal thyself," may be the attitude which keeps us strangers to each other's welfare. The attitude evidences itself most vividly in an apathetic response or flight from a stranger in need. The job just seems to have too many risks, or it is too big for one or a few to handle alone.

The way a community lives can make the difference in getting the job done, even though the risks remain. The Anabaptists took an approach to living that challenged the religiopolitical structures of their day. They sought to integrate all of life by bringing themselves individually and corporately under the lordship of Christ. In seeking wholeness they threatened an order in which allegiance to God stood on par with allegiance to state and self. In league with the state, the medieval church at the time of the Reformation made charades of spiritual ministry, rooted more in tradition than in teaching and example of the church's forebears. The Anabaptists made a break as C. Norman Kraus says, "They called men to break with the whole political and ecclesiastical tradition of the past centuries and to form a new movement

John Bender is a writer-editor in the Mennonite Board of Missions communication department.

under the authority of Christ and His Word. Thus the evangelism of the Anabaptist was integrally social and political as well as individual and spiritual. Indeed, the evangelistic call was to a "conversion" which by its very nature resulted in social criticism, new patterns of economic and social justice and greater effort and self-sacrifice in meeting human need" (*The Healing Christ*, p. 27).

Under the authority of Christ and His Word the Anabaptists forged a visible community that challenged the temporal order. Their community embodied the act and proclamation of wholeness for mind, body, and soul. Christ's transforming work in their own lives testified to Him as Savior, and their call to participate in His wholeness testified to Him as Lord.

The importance given by Christ to the work of healing in His own ministry relates both to conferring health and to proclaiming health. He invited persons to a new experience and vision of well-being. While He took special pains to heal some, the healing formed part of offering a larger wholeness, healing in Christ Himself.

The blind man (John 9) experienced physical healing and soul healing in his encounter with Jesus. The woman who touched Jesus' garment was made whole beyond her physical ailment. Jesus' acts of healing had a kerygmatic (proclamation) as well as diakonic (service) character. Jesus' healing work was not a sphere for the exercise of service; rather, it fairly exploded with the wholeness of the gospel.

Kraus speaks to the implications of the service stance for the mission of the church. "Far too long we have thought of our service programs as charity rather than agapeic justice" (p. 48). Service is required not just out of good will, but "as an adjustment of an otherwise unjust situation," Kraus adds. The test of Christian service programs is their Christly character and program integrity in the mission of the church. "They [service programs] are fundamentally ministers of the grace of God healing all manner of human disorder" (p. 49).

In Kraus' view and the views outlined earlier, the church is seen as called by God to function as a community of grace ministering wholeness in the life of the human community. A Christian service institution, in this role, transcends the limitations of self-interest and institutionalized inhibitions.

Mennonite Church health ministry. Part of the responsibility of Mennonite Board of Missions through its Health and Welfare Committee includes sponsorship of hospitals, nursing homes and retirement centers, and child welfare programs in 21 communities in the USA. In addition to institutional management, health and welfare staff has increasingly provided consulting services to other institutional operations within the church and to promoting non-brick-and-mortar approaches to health care, particularly in relation to aging. Health and Welfare aims to provide an integrating philosophy of health care guided by the mission of the church.

Program implications of loving service for Mennonite Board of Missions are described in a Health and Welfare statement: "All ... programs shall fit into the broad evangelical strategy of the Mennonite Church. Although service programs shall not be proselytizing agencies, there should be an openness and freedom to speak freely and naturally of the Christ whose spirit we seek to reflect. The emphasis on wholeness requires integration and balance of the emotional, spiritual, and the physical in the healing process. Every service program which views itself as Christ's servant of the needy will aggressively represent the interests of the people it serves. As a matter of course it will play an active role in righting the wrongs and inadequacies of any system."

The number of aged, alienated, and handicapped people is steadily increasing. The number of professionally prepared people to serve these groups is increasing. Progress can be made only as new ways are developed to perceive and respond to the hurt and disenfranchisement of persons around us, the Health and Welfare Committee says. Local initiatives will find their greatest reward in fewer institutional responses to human need, says Luke Birky, secretary for Health and Welfare.

Hospice care is reappearing as a way to better care for the dying. A reviewer of the book, *The Hospice Movement* by Sandol Stoddard (Stein and Day), said, "The message is always the same. The sick need a caring community, possessing the values of a loving and caring family life; and the community needs the dying to make it think of eternal issues and to make it listen."

The Southern Hills Mennonite Church in Topeka, Kansas, has begun a variation of the residence hospice by providing home hospice care. (See "A Church That Cares for Cancer Patients," *Gospel Herald*, Feb. 20). Hospice care represents one modification of our present health care systems aimed to achieve greater wholeness for the persons we serve. The church will be focusing increasing attention on other possible modifications.

Forgiveness central. Little has been said directly in this article about the call to repentance in the mission of the church. The object in concentrating on health services has not been to set aside or mollify the centrality of forgiveness for the new life of Christ. The point has been to see how churchly health services are part of the forgiveness for new life in Jesus Christ.

Forgiveness affects our total being. In forgiveness we are freed to think new thoughts, to respect our bodies as never before, to transcend our present being in the knowledge that we are on our way home. The ministry of wholeness keeps our eyes, ears, hands, and voice trained on the clamor around us, for there we see time and again that lives are touched and made whole.

Proclamation and demonstration of wholeness in Christ should involve the priesthood of all believers in an integrated ministry. Persons who work in physical care centers, mental health centers, and spiritual care centers (congregations) have a ministry to deliver in concert. A unified ministry of healing in each instance employs the gifts of the whole community to minister Christ's wholeness. We are fit vessels for wholeness, called for that wholeness in Christ, our health eternal.

Hear, hear!

How to save taxes. There has been much discussion about the appropriateness of paying for war as we pray for peace. Some have sought ways in which they can refuse to pay federal income taxes and thus give a concrete witness against the militarism which plagues the U.S. and many other countries of the world—even, alas, poor countries.

The focus on income taxes may obscure the fact that there are many other federal taxes which are also used to support the national defense establishment. In fact, in fiscal 1979 the personal income tax provided only about one half of the non-trust fund U.S. federal revenue. The other half came from a variety of sources such as the corporation income tax, excise taxes (on many items such as telephone service, air travel, automobile tires, gasoline, and especially alcohol and tobacco), estate and gift taxes, and customs duties.

Can we avoid paying these taxes? Not completely, but we can reduce the amount we pay by the simple device of not buying at all the things which are harmful and by reducing our expenditures for all other items by holding down our standard of living. The United States tax law is very generous in allowing deductions for making contributions to churches and charitable institutions. (The Canadian law is less generous.) Up to 50 percent of income may be deducted.

These charitable gifts will first of all reduce sharply the amount of federal income tax we pay—in some cases even avoiding the tax completely. But in the second place, since the gift to charity will reduce our remaining disposable income we will have reduced our standard of living and thus will have to pay less of the hidden taxes which also support the defense establishment. The corporation income tax, for example, is one third the size of the personal income tax.

Although the check to pay the corporation income tax is sent to the government by the corporation, rest assured the corporation will, if they possibly can, pass on the tax to the consumer in the form of higher prices for the things the corporation sells. If we don't buy the product, we aren't paying this tax.

Reducing our standard of living as a means of avoiding federal taxes has an important additional benefit. It is a powerful witness that we are disturbed by the disparities in wealth and income throughout the world. Our lives should demonstrate that we can get along without buying the multitude of things an affluent America deems important.—**Carl Kreider, Goshen, Ind.**

Oh! Israel! In Acts we read the story of Philip, the evangelist, being led of the Spirit to go to the road that leads from Jerusalem down to Gaza. When he got there he saw a chariot coming toward him and he went and got on board. Riding in the chariot was an attendant to the queen and he was reading the Scriptures. Philip asked him if he understood what he was reading and he answered, "How can I, unless some one tell me. Is the prophet speaking of himself or someone else?" Then Philip explained to him that the Scripture was speaking of Christ and showed him many other Scriptures so that the eunuch believed and asked to be baptized.

How many people today are reading like the eunuch! The Bible is in riddles! When we read in the Scriptures of the God of Israel, or the promises made to Israel, who do we think of? Do you know that nearly all the promises in the Word were made to Israel? That Paul writes in Romans 11 that all Israel shall be saved? That Jesus Himself said that He came only for the lost sheep of the house of Israel? We hear preachers tell us that the cross Jesus bore was for everyone, but if that were true then all would be saved. Paul teaches that the covenant was made with Israel and the commandments were given to Israel. Is Paul speaking of himself or someone else?

Jesus said that the Pharisees who seemed to be of Israel by birth were not really descendants of Abraham but were descendants of Satan! If they were of the lineage of Abraham they would do the works of Abraham. Paul wrote that a true Jew is not one outwardly, who is physically circumcised but a true Jew is one who is circumcised of heart, who is one inwardly. There are many Scriptures that tell us the Jew is not Israel, that they have been cut off, and that someone else has been grafted on in their place.

Jesus was walking along the road with His disciples one time and He came to a fig tree. He searched for fruit but found none. Then He cursed the fig tree and said, "Let no fruit grow on thee henceforward for ever" (Mt. 21:19). When Jesus said forever He meant forever and ever and ever. There is no way they can be put back except by accepting Christ. "For there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

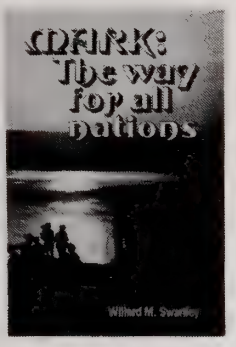
Some teach that sometime the Jew will be reinstated and God will use them instead of the church. This cannot be or God's word is false.

I corresponded with a radio evangelist who taught this way and said I am not sure what to do if by becoming a Jew I can be guaranteed salvation. Shall I be a Jew or a Christian? Of course, I was being facetious. The confusion comes when we try to make Israel mean the Jew.

Let's go to the origin of Israel in Genesis 32, where Jacob wrestled with a stranger until dawn. Then the stranger asked for his name and he said, "Jacob." And the angel said, "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed." What a blessing! Paul wrote that when the time of the Gentiles is completed all Israel will be saved. When we read this as being the Jews it makes no sense, but when we see how it is used in other places and the original meaning, it becomes a key to open the Scriptures. Israel has always been God's chosen people and always will. God can never go back on His word. And so all Israel will be saved. Who is all Israel? I just told you, all the saved.—**Elvin D. Glick, Clare, Iowa.**

Book Buying Made Easy

Provident Readers Club
March-April Announcement



Mark: The Way for All Nations

By Willard M. Swartley

If you heard Willard Swartley's incisive teaching on the Gospel of Mark at Assembly 77, you won't want to miss more exposure to his insights, now offered to you in a well-arranged study book for personal or group use. If you didn't hear the author at Estes in 1977, there is even more reason for you to read and study this excellent piece. Quality paper binding.

Regular Price	$4.95	**Club Price**	**$3.50**
In Canada	$5.75	**In Canada**	**$4.25**

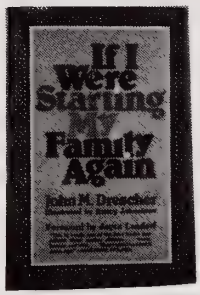


Tomás and the Talking Birds

By Ruth Nulton Moore

When Tomás arrived in the United States from Puerto Rico he spoke only Spanish. He became frustrated and angry when his schoolmates couldn't understand him, and he couldn't understand what they were saying. How his problem was eased, with the help of a talking parrot, makes an entertaining lesson in understanding for primary-age children. Available in Spanish or English. Kivar.

Regular Price	$2.95	**Club Price**	**$1.95**
In Canada	$3.40	**In Canada**	**$2.40**



If I Were Starting My Family Again

By John M. Drescher

In this International Year of the Child, Drescher's book is a gift to all children whose fathers take time to read it and ponder its wisdom. Good for mothers, grandfathers, grandmothers, and future parents, too. "Surely one of the best books ever written about raising children," writes Marjorie Holmes. Clothbound.

Regular Price	$4.95	**Club Price**	**$3.85**
In Canada	$6.55	**In Canada**	**$5.25**

Please add my name to your membership list and enter my order for the following books:

Date_____ No. (for office use only)_____

Quantity	Title	Club Price	Amount
	Mark	$3.50	
	Canada	$4.25	
	Tomás and the Talking Birds	$1.95	
	Canada	$2.40	
	Tomás—Spanish	$1.95	
	Canada	$2.40	
	If I Were Starting My Family Again	$3.85	
	Canada	$5.25	
		Total Amount for Goods	
	Prices good until May 15, 1979	Sales Tax (if applicable)	
	*75¢ up to $5.00 10% on $5.01 to $30.00 7% on $30.01 to $50.00 $50.01 and up, actual postage	Handling Charge*	
		Total	☐enclosed ☐charge

Send this order to

Name _____

Address _____

_____ Code _____

I am already a member. My number is _____

___I don't want to order any of the above books but I would like to become a member of **Provident Reader's Club**

To Become a Member . . .

Just complete the order form, detach, and mail to **Provident Readers Club,** 616 Walnut Ave., Scottdale, PA 15683; in Canada to 117 King St. West, Kitchener, Ontario N2G 4M5. Or hand it to a salesperson if you are in a Provident store.

You will then receive a numbered membership card which entitles you to buy club books at club prices.

Your membership will continue for two years. If you buy at least two club books in that time your membership will be automatically continued.

You will receive advance notice of new club offers every other month.

Provident Readers Club

The year of the child

by Katie Funk Wiebe

Three-year-old Matthew stood very close to me as I read him the story of Joey, the baby kangaroo who found his mother's pouch too confining and decided to explore his world. When the young kangaroo was finally back in the pouch to do a little more growing up, Matthew relaxed visibly, smiled, and went back to his toys.

For about three or four minutes Matthew and I explored another world together—the world of the imagination. All children need such experiences. Every young child should have the right to be read to by parents. Older children should have the right to learn to read. And all children should have the right to have good reading materials available at all times in the home.

The joy of reading is just one of many rights some children never know. Therefore, the United Nations has proclaimed 1979 as the International Year of the Child to make all of us more aware of the next generation for whom we are responsible.

What are the rights of children? To develop physically, mentally, morally, spiritually, and socially; to have adequate nutrition, housing, recreation, and medical services; to know love and understanding in an atmosphere of affection and moral and material security; to receive special care if handicapped.

Other rights include the right to be protected against all forms of neglect, cruelty, and exploitation; to be among the first to receive protection and relief; to have a name and a nationality; to be brought up in the spirit of peace and universal brotherhood; to learn to be useful members of society and to develop individual abilities; and to enjoy all these rights regardless of race, color, sex, religion, and national or social origin.

Throughout time children have been cherished, nurtured, protected, and loved. They have also been despised, neglected, abused, misused, deserted, and left nameless and homeless. It's this latter group that needs attention during this Year of the Child.

A century or two ago children had few rights and were forced to live like junior-sized adults. They were preached to as if they were hardened sinners with thirty to forty years of experience in the gutters of life. Parents were admonished to "break the child's will" as if it were a horse.

Some children worked like adults, too. They endured long hours during the day and often far into the night in factories, mines, and on farms. (The first child labor law, which was passed in Britain in 1802, limited children's work to twelve hours a day and forbade night work.) On a few occasions children were even pushed into near army service. During the infamous children's crusades of the thirteenth century, thousands died in the effort to help the European countries free the Holy Land.

Though children no longer work twelve to fourteen hours a day in most Western countries, their needs are still great here, and greater still in disadvantaged countries.

The abused child makes the headlines frequently. Today the evening newscast reported that more cases of abused children were reported in Kansas in January than usual because frustrated parents were venting their hostility regarding the weather on their children.

Not all children in modern America are learning to read. More and more young people are being graduated from high school functionally illiterate. All over the world children suffer the pain of hunger, the hurt of discrimination and the sadness of warring parents. They are exploited for sex, drugs, and related crimes.

Many children grow up never knowing real human love and kindness. Some never know of a God of love. Even some children of Christian parents never hear their parents pray for and with them.

Governments, social agencies, educational institutions, and others are gearing up for a special emphasis this year to meet the needs of the children of this generation. A child has rights, they say, and only adults can see that these rights are fulfilled.

One right I would like to hear more about is the right of the body of Christ to be a leader in meeting the needs of children—all children, not just ours. Shouldn't the church be out front in this effort instead of sitting back wondering whether giving a child a cup of cold water is our task?

Katie Funk Wiebe is the author of *Day of Disaster*, the story of Mennonite Disaster Service.



On becoming urban

For most Mennonites, the big city still constitutes a strange world, the far place which swallows "prodigals." But for many students and young adults, Boston, New York City, Philadelphia, Washington, D.C., Pittsburgh, Toronto, Chicago, Denver, and San Francisco, are exhilarating places to go for enrichment and value testing—and to get lost.

Almost imperceptibly, the Student and Young Adult Services Committee, Mennonite Board of Missions, Elkhart, Ind., demonstrated pastoral care in discussing the problems of young adults in the great urban centers at its meeting on Feb. 22 and 23 in the Vanderbilt YMCA, New York City. This was evidenced by all committee members and especially by Wilmer Martin, chairman, Ont., and Rick Mojonnier, exec. secy., of Elkhart.

Dale Stoltzfus, responsible for 14 Mennonite congregations in the "Big Apple," opened the work of the committee with a thought provoking reflection on what it means to live as a Christian in a cosmopolitan center.

"Those who chose to be and think urban make a commitment to the city," he said. "It's a way of thinking, a lifestyle, an approach." Urban communities are not necessarily based on geography, he continued. Mennonites are trying to develop models for believers' churches in urban settings.

"Despite all efforts toward improvement, Stoltzfus said, streets are getting worse, there is higher unemployment, more corruption, more crime. In other words he said, the message isn't improvement of social conditions, "but to proclaim God's Word, to be faithful."

Lively reports were made by Arden Shank on Washington, D.C.; Titus Peachey on Philadelphia; Robert Herr on Pittsburgh; and Myrna Burkholder on New York City. Though a quiet seriousness pervaded all the reports, a sense of excitement also prevailed. Mojonnier underlined his enthusiasm for what is happening in Pittsburgh, newest of the current projects.

Diverse viewpoints and agendas, need for fellowship, and meaning were a few of the items that both tend to unite and fracture those who live in big cities.

Myrna Burkholder of New York City led the committee and guests on Thursday evening to Menno House, a student and young adult residence, for tea, coffee, and assorted delicacies, which some of the residents had worked hard to prepare. Discussions included seventeenth-century Dutch Mennonite art, politics, drama, and matters of faith.

Burkholder sees a future for Mennonites in the city even though diverse backgrounds and personal agendas make meeting together, or the formation of community, more difficult.

Friday afternoon, the General Conference student and young adult services committee met conjointly with the MC committee for an update on common projects and consideration of ways and means of encouraging further cooperation.

Forum, the young adult publication edited by Stuart Showalter, of Goshen College, will be edited by Bruce Leichty of Newton, Kan. How and where it will be edited absorbed much attention. Though *Forum* "has established itself as a channel for debating complex issues, putting forth controversial opinions, reflecting on personal growth experiences, and carrying creative expression," according to Showalter, it is also a servant of the conjoint committees as spelled out in a new *Forum* policy statement.

The next Mennonite Graduate Seminar will be held on the Associated Mennonite Biblical Seminaries campus, July 5-8, but will be planned for every other year thereafter.

How do urban Mennos handle conflict in the professions?

More than 100 persons attended the Seminar for Eastern Urban Mennonite Students and Young Adults on *Conflict in the World of Professions* held Feb. 23-25 at the Vanderbilt YMCA in New York City. Professionalism was clearly in focus.

It was not by accident the seminar followed hard on the heels of the General Conference and Mennonite Church Student and Young Adult Services Committee meetings. Cost and support were also factors for committee members who chose to stay.

"Most people who graduate from college eventually enter professional careers, or occupations aspiring to become professionals. . . ." Paul Peachey, associate professor of sociology at Catholic University of America, in Washington, D.C., told the group of about 60 persons gathered for the opening session. His theme was "Profession, Person, and the Common Good."

Starting with the earning question, he said: "Economists regard human economic activity as the expression of self-interest as propelled by the survival needs of the actors." And quoting Emile Durkheim, Peachey observed that "morality begins where individual interest is subordinated to the common good." Further, "The rise of professions in the modern world is in fact a moral phenomenon." The rest of the paper dissected the problems of professionalism for Mennonites but was admittedly short on prescriptions.

Myron Ebersole, chaplain supervisor at Hershey (Pa.) Medical Center, spoke on "Conflict in Clinical Practice: the Christian Professional—a Creative or Compromised Synthesis."

"The Christian . . . is called to a discipline of creative conflict in relation to the surrounding culture," Ebersole pointedly said in his opening remarks. "In vocational life, the Christian is always aware that though he functions within a professional discipline and identity, his primary vocation provides a transcendent perspective by which his profession as a whole and his own individual practice are guided and judged." In other words, commitment to God forces the professional, or anyone else for that matter, to live in tension with general cultural values.

Though Ebersole's comments emerged from his experience in clinical practice, most of the principles he discussed could be applied to other professions.

In his speech, "Within or Outside the System," Mel Lehman, working and taking advanced studies in NYC, commented on the sixties, "when a whole youth generation in college was brought face-to-face with an imperial American system conducting a highly immoral war in Vietnam and vowed to work outside 'the system.' "

"Now," he said, "from most reports, the flower children of the sixties have become appropriated almost wholesale into the same old system they had fought so hard only a decade ago. "The poets and mystics of Woodstock generation have become crass disco freaks of the seventies. The 'love and peace' generation has become the 'me generation. . . .' "

Lehman outlined three critical problem areas: (1) civilization, (2) self-defense, and (3) ambiguity, for professionals.

And Boyd Reese, director of Messiah College/Philadelphia campus, told the assembled that he would not be giving *the* Anabaptist view of the professions, because, "As far as I know, that hasn't been written."

"A group of brothers and I encountered the Anabaptist vision during our pilgrimage in opposition to the Vietnam War and, because of the happy combination of theology

and practice we saw in Anabaptism, became converts," said Reese.

In his paper, Reese attacked blind trust in professionals and advocated a return to the "content" of the Scriptures.

Professionalism as a theme served as a pretext to bring together the hundred or so scattered Mennos, from Ontario to Washington, D.C., but there seemed to be a few other agenda items: friendship, survival in the city, and how to develop any kind of community.

"I didn't find this year's meeting as exciting as last year's," said a young woman from Washington. "Maybe it's because the idea was new."

The coordinators, Myrna Burkholder, NYC; Arden Shank, Washington; Rich Kremer, Boston; and Titus Peachey, Philadelphia, however, did all they could to make the program useful and to help events move smoothly. In this they were successful if comments heard in the corridors were any indicator.

Marlise Horst, of Washington, who took part in the committee work as well as the seminar, observed in a general way that many students and young professionals "want to be understood." They would like to be useful to their home congregations if there were a way.

She was not the only one who felt that there is a need for continuing dialogue between more traditional Mennonite congregations and those who are trying to live out their faith in urban settings. Rick Mojonnier, executive secretary of the Mennonite Church Student and Young Adult Services Committee under Mennonite Board of Missions also included "SYAS relationship to existing and emerging regional programs and conference relationships" on the committee's agenda.

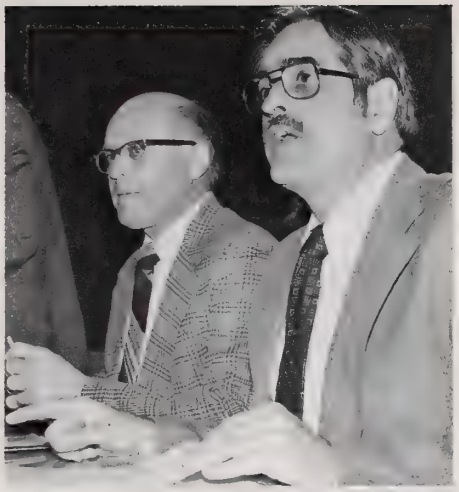
The seminar was sponsored by the SYAS, Eastern Area. —David E. Hostetler

Money worries on their minds

At their Feb. 15, 16 meeting, directors of Mennonite Board of Missions, Elkhart, Ind., approved "as an act of faith the proposed 1979 budget as presented." "As presented" meant that contributions of $3,550,000 are anticipated from Mennonite congregations.

The directors came to their quarterly meeting in the wake of a significant year-end giving rally by congregations and individuals. When the books are closed it is expected that the deficit will be less than $100,000 as compared to the $500,000 figure staff and directors were talking about at the October meeting.

The new budget allows for 4¾ percent salary increases for staff, and Venture Projects of $64,000; otherwise the amount is



Paul Gingrich, and Donald E. Yoder

pegged at the 1978 budget level.

Ivan Kauffmann, Mennonite General Board secretary, thinks that the funding circuits in the Mennonite Church may be overloaded, perhaps even prone to short out. He would like to see a plan developed that challenges every member to take a realistic look at resources and then respond in a responsible way to all the opportunities in the church. "We need to be realistic about spending money before we get it," he said.

Guillermo Tijerina at lunch aired his feelings about giving. His congregation seeks to bring a tithe for the offering on Sunday morning. Other occasions are used for free-will offerings, not in which an offering plate is passed, but in which persons can give from the heart to help meet needs in or beyond the congregation. Purely budget giving can become like paying taxes, he said. "We're weak on the right motivation," he added.

Doris Kramer, Board member from St. Jacobs, Ont., characterized the meeting as one in which "staff didn't do as much talking." One-page departmental reports submitted to the directors ahead of time facilitated program updates.

The Board appointed Dale Schumm as secretary for personnel, effective on July 1, 1979. Ray E. Horst was reappointed associate executive secretary.

Ray Horst reported that two staff members have said they would want to consider a personal response on war taxes should Mennonite Board of Missions seek alternatives to such withholdings. The directors acted to continue discussions with other Mennonite groups and Mennonite Church agencies on the war tax question.

The directors will meet next on May 10 and 11.

Clean clothes and no tools, MDS reunion

More than 600 persons attended public sessions of the all-unit meeting of Mennonite Disaster Service, at the Kidron (Ohio) Mennonite Church and Central Christian High School in Kidron on Feb. 9 and 10. Participants came from six Canadian provinces, 27 states, and the Central American country of Belize.

Eldon King of Dalton, Ohio, Section member from the Mennonite Church, characterized the meeting as "a cross between a huge family reunion and a Mennonite camp meeting."

A "family reunion" atmosphere emerged as people who had worked side by side in cleanup and reconstruction met again.

A "camp meeting" effect was enhanced by both speakers and testimonies. Chairman Peter Funk, Fresno, Calif., noted, "It is difficult to be both proud and humble at the same time," but added, "We challenge one another as we share what the Lord has been able to do through us." MDS reporting included persons assisted rather than statistics cited.

There were testimonies of lives changed. A busload of youth and adult sponsors from Mennonite and other churches from Hydro, Okla., had helped in tornado cleanup in Gary, Minn. One sponsor related stories of conversions and spiritual growth as these young people lived and worked together.

John Kraybill, pastor of the Springs (Pa.) Mennonite Church, addressed the meeting on "The Other Side of Disaster." He spoke from the perspective of one who had been closely involved following the recent Johnstown flood.

More than 550 people heard I. Merle Good from the People's Place, Lancaster, Pa., address listeners at the Friday evening banquet on the topic "Precious Things." He noted that we live in an era that is characterized by lack of commitment to marriage, to family, to fellow humanity. We are in danger of losing them unless we are willing to make commitments to a community of faith to preserve them, he said.

Guest speakers also included Fred Ostby, Jr., severe weather forecaster with the U.S. Weather Service, Kansas City, Kan., and Bill Lentz, director of Disaster Services with the American Red Cross, Cleveland, Ohio. Lentz was no stranger as many had worked at disaster sites with him. He noted that "it is a novelty to be with so many MDSers with clean clothes and no tools." Ostby's presentation included slides and a movie on tornadoes.

One challenge facing MDS today is the decaying city. Eugene Shelley from New York City described many of the inner cities as "disasters, not acts of God, but the results of the acts of men." He maintained that it is difficult to get volunteers from rural Mennonite communities to work in the cities.

The challenge must be "not to work for them, but with them to bring shalom—wholeness and justice." We need to walk with the poor in their long-term problems, he said.

The question of salaried field staff when volunteers are not available to give adequate coordination received considerable discussion from the Saturday morning panel. The voluntary nature of the organization would be undermined if coordinators would be paid, many contended. Others felt that in some situations efficiency would be increased if coordinators would be encouraged to stay on the job longer through remuneration. There was a great deal of expression that local congregations should be more sensitive to the needs of coordinators who are away from home for extended periods. A number of examples of appropriate and appreciated assistance were related.

The question of planting Mennonite churches in the wake of MDS activity was raised. Peter Funk indicated that a fellowship is beginning in Rapid City, S.D., as the result of work there several years ago. Other opportunities were mentioned. More extended discussion will be given to this agendum next year.

Next year's all-unit meeting will be held in Saskatoon, Sask.—David Groh

Alberta churches reactivate studies

After more than a decade since the last Bible school, the Northwest Conference conducted a winter studies for adults in their membership. Amid temperatures which dipped to -30 degrees Celsius, students met each afternoon and evening from Jan. 29 to Feb. 16 at the Salem Mennonite meetinghouse near Tofield, Alta.

Carl Hanson, the coordinator, noted that 54 people enrolled in the classes, although over 75 attended the popular Hebrews class taught by longtime Bible teacher Clarence J. Ramer of Duchess, Alta. Ramer also taught a class in evangelism.

Other classes were "*Jeremiah*" by Levi Miller of Mennonite Publishing House and music classes taught by David Donaldson and James Boettger. About 10 of the students were from scattered areas of the conference and the rest were from the Salem Mennonite congregation.

Elton Kauffman, chairman of the conference congregational ministries commission which planned the event, said, "I am thrilled that the school far exceeded our expectations." At the same time, some people may have hoped more young adults would attend.

The Bible school culminated with a two-day conferencewide Sunday school workshop with the main resource person being David Helmuth of Mennonite Board of Congregational Ministries, as well as Zella Kauffman of Souderton, PA., and Levi and Gloria Miller of Scottdale, Pa.

The Northwest Conference is a grouping of 13 congregations widely scattered across Alberta, including congregations in Northern Montana and Saskatchewan. Alberta is a province rich in natural resources (oil, gas, topsoil, and the Canadian Rockies) and most Mennonite Church members are engaged in farming or agriculture-related vocations.



John Sharp (right), primary person at Sno-Kamp '79, listens to feedback following his presentation on Saturday evening.

Sno-Kamp big event in Midwest

Winter lasts a long time in the upper Midwest. So people there need to come up with creative ways of coping with those teeth-chattering months.

An annual event for the youth of Iowa-Nebraska Mennonite Conference is Sno-Kamp, a weekend gathering which combines cold weather with warm friendship. Held Feb. 2-4 this year at the Twin Lakes Bible Camp near Manson, Iowa, Sno-Kamp '79 featured talks about dating, special music, a talent show, ice skating, a film *(My Son, My Son)*, good food, fellowship—and, of course, tobogganing on the camp's super-slick toboggan run.

A total of 225 people took part in Sno-Kamp '79, approximately 170 of whom were youth. Coordinating the goings-on was Iowa-Nebraska youth minister Wayne Nitzsche, of West Point, Neb.



One of Sno-Kamp's main attractions: tobogganing.

John Sharp, Hesston, Kan., served as primary resource person for the weekend. Sharing in a low-key way on the theme, "Foundations for Dating," Sharp talked about relationships with the opposite sex in the context of three larger questions: 1. Whom or what shall I serve? 2. What shall be my vocation? 3. With whom, if any, will I share my life? He used as his text 1 Cor. 3:11 ("No other foundation can anyone lay . . .").

Throughout the weekend, a Hesston-based singing group, called "Shadah" (Hebrew for worship), alternated skillfully between lighthearted good humor and personal testimonies of faith through music.—Dan Shenk

Seminaries tap profs' skills for workshop

One hundred and forty-five persons enrolled for and attended the pastors' workshop at the Associated Mennonite Biblical Seminaries, Elkhart, Indiana, Jan. 29-Feb. 2. The theme for the workshop was "The Pastor as Person, Professional, and Person of Prayer."

Waldemar Janzen, Jake Elias, and Henry Poettcker brought exegetical skills; Ron Hunsicker spoke out of his experiences as a supervisor of pastoral interns; Ed Thornton shared the fruits of his study in the last year of *Pilgrim's Progress* and the mystical tradition; David Augsburger brought his concern for relationships; and John Howard Yoder came with his ability to raise good questions.

Waldemar Janzen of Winnipeg, Man., opened the workshop with an exegesis of Genesis 1:26-30. He concluded that this particular passage, while not a complete definition of human nature, does emphasize that all persons in the image of God have a task in the world. This passage contradicts notions of humankind as a captive to nature. Janzen challenged the audience to let this passage be one of the criteria in assessing ideas about man coming out of psychology and social sciences.

Ron Hunsicker, Elkhart, Ind., said in his address, "The Personal Identity of the Pastor," that the achievement of identity involves, among other things, answering three questions: 1. How close dare I get to other persons? 2. How aggressive dare I be? 3.

How do I become a committed minister?

Ed Thornton of Eastern Baptist Seminary based his presentations on the premise that having a pastoral identity means being one "who prays aright" and being caught up by "an insatiable desire for the presence of God."

One of the more humorous notes of the week occurred when Ben Sprunger, who was to speak on "The Pastor and Time Management," was late, having been delayed by bad roads between Elkhart and Bluffton, Ohio. Sprunger said pastors often are plagued with a tomato plant problem—they have allowed things to grow without thinking how they will manage the growth. Reflecting on one's perception of time and opportunities at mid-life, Sprunger advised, "Choose your ruts carefully!"

The workshop was planned by a committee of persons from the Central District of the General Conference and the Indiana-Michigan Conference of the Mennonite Church.

World's Attic goes to kitchen for help

In two benefit performances for the World's Attic, an MCC Self-Help shop in Sarasota, Fla., John J. Miller of Lancaster, Pa., presented a program of music and drama at the Bayshore Mennonite Church earlier this year. The music was taken from various dramas performed by the Festival Players at the Dutch Family Festival east of Lancaster.

The drama *Honey and Vinegar*, written by Merle Good, held the largely-Mennonite audiences at attention as they identified with the frustrations and humor of the retired Mennonite bishop portrayed in the drama. A visiting couple whose son acts on Broadway admitted to being pleasantly surprised: "We thoroughly enjoyed the evening." Another non-Mennonite couple was amazed when Miller led the audience in singing a closing hymn, the favorite of Mennonites everywhere: Number 606 in *The Mennonite Hymnal*.

Though the Attic's debt of $2,800 was not dissolved, the $943 profit made a large dent in the loan which, if paid in full by Apr. 1 will be interest-free. The Board is confident that monthly bake sales and catered breakfasts will meet the Apr. 1 deadline. The bake sales are sponsored by the Sarasota churches of Southeast Mennonite Convention, and the Attic caters the monthly breakfasts for the Southeast Delegates' Breakfasts.

The World's Attic, a former Amish restaurant, is located on Bahia Vista Street in the heart of the Amish-Mennonite community of Pinecraft. The Self-Help inventory is quite extensive and consignments are also taken from local craftsmen.—Audrey Metz Frey.

Overseas expansion stymied, money woes

Despite projected cutbacks in spending and inflation, the Overseas Committee of Mennonite Board of Missions (MBM) appointed four new overseas mission associates and reappointed seven workers who are currently on furlough at its Jan. 30 and 31 meeting in Elkhart, Ind.

The associates commissioned were Nicholas King to Uruguay, Rose Wiebe to England, and Tom and Disa Rutschman to Spain. Reappointed were Jon and Ruth Beachy to Argentina, David and Wilma Shank to Ivory Coast, Carol Erb to Afghanistan, and Marvin and Neta Faye Yoder to Japan.

But lack of support funds may slow the sending of new personnel to Bolivia, Southeast Nigeria, and Ireland, which urgently need workers according to the overseas secretaries. On the other hand, "the committee and staff have faith to believe that funds will be made available when the personnel are ready to go," says Steve Shenk, information services staffer.

Frozen at last year's level, by order of MBM's board of directors, this year's overall budget may have to include up to $30,000 in cuts from overseas operations.

In a statement of objectives adopted by the committee, curriculum development and "joint ventures in mission" seem to be the newer components of the overseas commitments.

From pulpit to a mike in the night



Harley Stauffer

Harley Stauffer, pastor of the West Sterling (Ill.) Mennonite Church for the past ten years, has asked for a year's leave to devote himself full time to a local radio ministry.

Station WSDR has hired Stauffer as of Jan. 1 to run an upbeat midnight to 6:00 a.m. inspiration and talk show modeled on his earlier one-night-a-week program called *Your Friend in the Night*, which had begun in April 1978.

The interviews, music, and comments are unabashedly Christian. According to certain measuring techniques, audience size has grown from 10,000 to 30,000 listeners.

Commercials are a fact of life even on a religiously oriented broadcast, but Harley Stauffer is allowed to choose which commercials he airs. He also has the freedom to select the more positive news for his reports.

The church is supportive of this work, because, "Several months ago, a prophecy was given to our congregation revealing that in the near future there would be an open door to a much wider ministry."—adapted from material submitted by Nora Rigler.

Service flexibility strength of latest volunteer jobs

Almost three months after Mennonite Board of Missions listed its "ten most wanted" in Voluntary Service, seven persons have been assigned, two assignments are no longer available, and one remains open.

The joint MCC-MBM program in Appalachia benefited by the transfer of a nurse from another MCC-VS location. Susan Headricks from La Junta, Colo., was transferred to Mary Breckenridge Hospital in Hyden, Ky., "because the need seemed greater there," said Dianne Springer, VS placement counselor. In addition Mennonite Central Committee has assigned a VS nurse, Kathleen Moshier, from Tucson, Ariz., to the same hospital. The Appalachia program includes three VS units under joint sponsorship.

Kathy Hostetler from Oklahoma City, Okla., transferred from an assistant houseparent assignment in Washington, D.C., to the Fort Dodge, Iowa, VS unit where she is now a nurse aide. The call for a nurse in Canton, Ohio, has yet to be filled.

The homemaker and health aide position in Aurora, Ohio, has been filled by Christine Ponce from Middlebury, Ind. She asked to be considered for the assignment after exploring various service opportunities.

Eunice Eby from Belleville, Pa., applied and was accepted for the social worker position in London, Ont., number five on the list.

The number six assignment, juvenile court liaison officer in Appalachia, was filled locally.

Walter Schoenhals from Archbold, Ohio, applied for VS and was encouraged to explore the carpenter assignment in Stratford, Ont. He was accepted and after some quick phone calls was packing his bags for VS orientation.

In Tuscon, Ariz., the opening called for a carpenter-leader, the job description later modified to include just the carpenter work. Jay Huber from Myerstown, Pa., was assigned to the job.

The housing rehabilitation job in La Junta, Colo., "is no longer open to us," Springer said.

Jim Kandel, assigned last November to a van driving position in London, Ont., was invited to take the number 10 opening as a carpenter in Champaign, Ill., when his visa to work in Canada was not granted.



The Holsopple family

VS, a family enterprise

As they begin their second year of service with Mennonite Board of Missions VS in Columbus, Ohio, Al and Donna Holsopple look forward to another year of family life within the context of unit living.

Al and Donna and their two daughters, Kelly and Gina, have found that sharing service assignments and the struggles and joys of unit living with each other and their fellow VSers is exciting.

Al doesn't hide his excitement about life with young transients he counsels at Paul's Porch, a temporary housing facility run by the Neil Avenue Mennonite Church, and the soccer team he coaches.

He takes care of his spare time by attending classes in pastoral counseling and volunteering at Grant Hospital. Donna shares program director responsibilities with Al and volunteers with Right to Read, an adult literacy program.

Canadians get break

The uncertainty of adequate finances for seminary study causes some potential church leaders to continue in or go into other vocations, according to Joseph Hertzler, administrative vice-president at Goshen Biblical Seminary. "I am amazed," he says, "at how often student financial needs are met by a combination of grants, low interest loans, gifts from home congregations and friends, and part-time work coupled with cutting financial corners. Students often respond that these financial answers to prayer strengthen their call to serve."

Canadian students carry additional financial burdens. U.S. labor laws forbid spouses to work. And the current Canadian/U.S. dollar exchange rate differential of approximately 18 percent adds another expense. In a recent action the Goshen Biblical Seminary Board of Overseers, along with the Mennonite Biblical Seminary Board of Trustees, agreed to exchange Canadian and U.S. dollars on par value or dollar-for-dollar on tuition (currently $1,230 per year) for all Canadian students. Also the expense of the Canadian/U.S. exchange will be included as an expense along with other costs when applying for student aid.

mennoscope

The Associated Mennonite Biblical Seminaries are planning to make an appointment in the field of church history. The primary area of concentration will be the modern period from the 17th to the 20th centuries. The secondary area of competence could well be the medieval or early church periods. Letters of nomination or application for this position may be sent to Dean Ross T. Bender, AMBS, 3003 Benham Avenue, Elkhart, IN 46514.

Summer Bible school superintendents and assistants can get help for their schools by attending the 1979 VBS Superintendents' Workshop to be held at Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Mar. 30—Apr. 1. To register, call LMCC (412) 423-2056.

Mervin Stoltzfus was licensed to the Christian ministry at the Ridgeview Mennonite Church for ministry in South Coatesville, Pa. Pastor Charles Good brought the message and Melville Nafziger, overseer, gave the charge. Ridgeview is a member of the newly formed Atlantic Coast Conference.

Dan Zehr has announced his resignation as director of Peace and Social Concerns, MCC (Canada) effective on June 30. Chairman of Peace and Social Concerns Committee, Larry Kehler, said the committee has accepted Dan's resignation with reluctance and yet with warm gratitude for the contribution he has made in directing the MCC constituent witness for peace and social concerns. Kehler added, "In all of this there is some good news, in that Dan and Elaine have accepted an overseas assignment with MCC beginning with language study in January 1980."

The annual meeting of the Lancaster Mennonite Conference will be held at the Lancaster Mennonite High School, Mar. 16-18. The theme, "Growing Together in Christ," is to highlight the unity of Christians. Guest speakers for the occasion are Richard C. Detweiler, Souderton, Pa., bishop in the Franconia Mennonite Conference, and Richard and Jewel Showalter, who serve on the staff of Rosedale Bible Institute, Irwin, Ohio. The meetings will be held in the auditorium-gymnasium facility at Lancaster Mennonite High School east of Lancaster.

Richard S. Weaver, pastor of the Broad Street congregation, Harrisonburg, Va., for almost 20 years, retired from active duties in the congregation effective on Sept. 1. Following a process of congregational discernment, four persons have been chosen to serve on a ministry team: Harold Huber, minister of stewardship and administrator of the congregation; Kenneth Handrich, minister of teaching; Brent Leichty, minister of service; and Jack Heppner, minister of fellowship and worship. The first three men have been licensed for ministerial work by Virginia Conference; Heppner, a student at Eastern Mennonite Seminary, is an ordained minister in the Evangelical Mennonite Mission Conference, Manitoba, Canada. The team was installed by Harold Eshleman, overseer of the Harrisonburg District, and Richard Weaver on Jan. 28.

In their February meeting, the Trustees of Eastern Mennonite College, Inc., elected Samuel O. Weaver for his sixth two-year term as principal of Eastern Mennonite High School. Weaver will also be on a half-time sabbatical for the 1979-80 school year. During the fall months his sabbatical plans include several graduate school courses. During the spring months, he will assist in the evaluation of other Mennonite high schools. Many of these ten schools will be evaluating their program in relation to previously prepared Anabaptist themes. Ernest Martin, assistant principal, will assume the internal administrative duties of discipline, curriculum, scheduling, and information releases.

Nepal and the Gospel of God, a 350-page book by Jonathan Lindell, was published recently in Delhi, India, to commemorate the 25th anniversary of the United Mission to Nepal—an organization of more than 30 international Christian agencies, including Mennonite Board of Missions and Mennonite Central Committee. Books may be purchased by sending prepaid orders to the UMN agents in North America: Mrs. Char Valvik, 5755 23rd Ave. South, Minneapolis, MN 55417; or Mrs. Berit Eriksson, 5408 49th Ave., Camrose, Alberta T4V 0N7. The price in the USA is $9.94 for airmail and $5.95 for surface-mail delivery. The price in Canada is $11.95 and $6.95, respectively.

A growing number of requests from students for Herald Press Tracts has seriously depleted the Free Tract Fund, reports Maynard W. Shetler of the Evangelistic Literature Department, of Mennonite Publishing House (MPH). "A number of retired persons continue to ask for free tracts," Shetler points out. "They have the time to distribute literature, but little money. Yet it is the many more requests from young people—also with limited funds—which is creating a problem for us. A good problem!" Mennonite Publishing House is issuing a special appeal this month for donations to the Free Tract Fund, the first time such an appeal has been made since 1970. In the past a few large contributions and regular monthly donations to the fund have been sufficient for the demand. But recent

requests for free tracts have exceeded the flow of gifts. Requests for Herald Press Tracts are received from throughout the United States and Canada, Latin America, Africa, Asia, and most other areas of the world. Contributions can be sent to the Free Tract Fund, Herald Press, Scottdale, PA 15683.

Ponce Mennonite Church in Puerto Rico is still looking for a meeting place. Last year it was forced to vacate its rented facilities and is now using enlarged carports for its activities. Currently under consideration is the purchase of property and construction of a building on it or the acquisition and remodeling of a house. "Pray that the people will remember that the church is people and not a building," said Gladys Widmer, a worker with Mennonite Board of Missions, Elkhart, Ind.

LeRoy Bechler studied for the four-month fall semester and Walfred Fahrer will be studying the full year, aided by grants from the Sabbatical Study Fund at Goshen Biblical Seminary. Both have expressed appreciation for the opportunity of study and renewal. Fahrer said, "Financially a sabbatical seemed out of the question until I learned of the Sabbatical Study Fund. It has blessed me to know that persons have obeyed the leading of God in the establishing of this fund which became a crucial link in the chain of God leading us." Applications for the 1979-80 school year are due on Apr. 1. Normally the Fund supplies 35 percent of the pastor's need with the congregation and/or conference supplying 35 percent and the recipient the remaining 30 percent.

Prayer belongs to every Christian, yet it takes persons like 88-year-old Alta Erb to show how significant a part of one's life prayer can be. Alta and husband, Paul, recently told staff of Mennonite Broadcasts, Harrisonburg, Va., about reading and re-reading, *Alive*, Prayer Partners letters, and news stories and photos clipped from *Gospel Herald* and other sources. After visiting with the staff, Alta said, "Getting well acquainted helps so much. I can pray so much better now." Paul reported that Alta took up her prayer ministry when she was about 75. Since then prayer has become a significant ministry for her and has helped her to understand God more fully. Mennonite Broadcasts, the public-media division of Mennonite Board of Missions, maintains a list of prayer partners to whom specific requests are mailed throughout the year. Two other MBM programs, Voluntary Service and Overseas Missions, also maintain a prayer partner ministry. Persons wanting more information concerning these may write to Prayer Partners, Mennonite Board of Missions, Box 370, Elkhart, IN 46515.

SIGNING is the name of a new publication for deaf Mennonites and other persons interested in deaf ministries in the Mennonite Church. The newsletter, making its first appearance in January with a mailing list of 350 names, is published by the Home Missions Division's Deaf Ministries Office, Mennonite Board of Missions, Elkhart, Ind. Don Yost is editor of *SIGNING* and Reuben Savanick is director of deaf ministries. Persons interested in receiving the newsletter may write to: *SIGNING*, Box 370, Elkhart, IN 46515.

Correction: The opening sentence in last week's editorial should have read, "The Old Testament in the Protestant Bible ends with a strange and poignant prophecy."

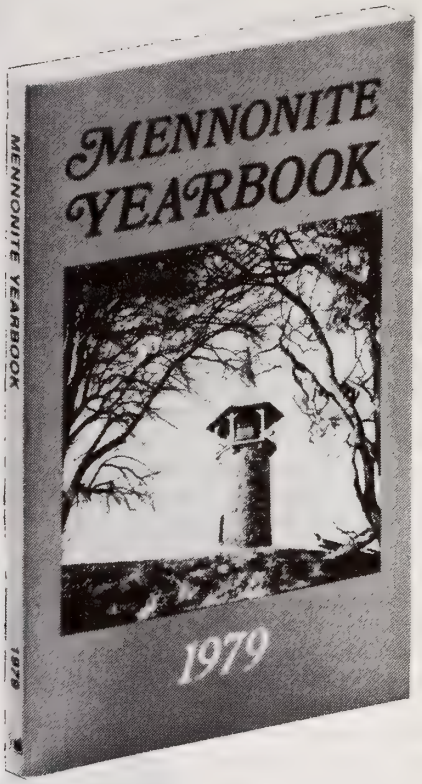
Correction: The item about Paul Longacre in Mennoscope in the Feb. 27 issue, p. 188, was not complete. Paul was elected chairman of the Overseas Committee of Mennonite Board of Missions for 1979.

Ruth S. Lefever is interested in organizing a Mennonite Widows Association. Interested persons may contact her at this address: Ruth S. Lefever, 12 Mennonite School Rd., Lancaster, PA 17602.

Eastern Mennonite College has a position open in physical education and athletics beginning in August 1979. Responsibilities include the teaching of major courses in physical education, directing the women's athletic program, and coaching volleyball and softball. Write Dean Albert N. Keim, Eastern Mennonite College, Harrisonburg, VA 22801, for details.

How is life for missionaries on furlough? Hectic but rewarding, say Kenneth and Grace Schwartzentruber, workers in Brazil since 1961 with Mennonite Board of Missions, Elkhart, Ind. Since September they have lived in Harrisonburg, Va., where they got reacquainted with their children, spoke in area churches, and attended classes at Eastern Mennonite College and Seminary. They enjoyed the many offerings of a campus setting—seminars, plays, music, sports, and a wide variety of people. Ken even helped his son-in-law in EMC's learning resources department. "Teaching equipment surely is different from what it was 25 years ago when I was in college here," he said. Campus life and family times ended in late February, however, when Schwartzentrubers traveled to their home in Ontario to be children to their own parents and take on a heavy schedule of speaking engagements in churches.

Lupe De Leon, Jr., was ordained to the Christian ministry on Monday evening, Feb. 26, at the *Iglesia del Buen Pastor* (Church of the Good Shepherd) in Goshen, Ind. Glenn Brubacher, Kitchener, Ont., pastor and chairman of Mennonite Board of Missions' (MBM) Home Missions Committee, delivered the message. J. C. Wenger, bishop and teacher at Associated Mennonite Biblical Seminaries, conducted the ordination. De Leon; Ray E. Horst, associate executive secretary of MBM; and Jose Ortiz, associate general secretary of Mennonite General Board, Office of Latin Concerns, gave responses.



More Comprehensive!

An expanded feature of the 1979 *Mennonite Yearbook* is the integration of the Evangelical Mennonite Brethren and Evangelical Mennonite Church of Canada congregations into the Regional Directory. These listings added to those included last year—Mennonite, General Conference, Brethren in Christ, and Mennonite Brethren congregations—provide a more complete picture of Mennonite-related groups.

Each congregation is listed by state or province, town, congregation, conference or denomination, and address. Enough information to locate them! A good companion to *Mennonite Your Way.* $3.95.

Order from Mennonite Publishing House, 616 Walnut Avenue, Scottdale, PA 15683; or Provident Bookstores.

The sixth annual meeting of the Lancaster (Pa.) Area Women's Missionary and Service Commission (WMSC) will be held in the New Holland Mennonite meetinghouse on Wednesday, Mar. 14. Devotions, talks on the organization and functions of WMSC, and inspirational music make up the program. Each woman should bring a sack lunch. Beverages will be provided. Babysitting services will be arranged for those who register. For those needing these services, call Lois Hess at 464-3505.

All former students (including ministers) and teachers who attended Michigan Mennonite Bible School are invited to a reunion at the Fairview (Mich.) Mennonite Church on Saturday, July 7. For further information, write to Lloyd Troyer, R. 1, Box 387, Mio, MI 48647.

There is an opening for activities coordinator at Millersville Youth Village, Millersville, Pa. Contact Ernest S. Mast at the above address or call (717) 872-4638.



Dale Schumm

Dale Schumm has been appointed secretary for Personnel Services at Mennonite Board of Missions effective on July 1. He will replace Dorsa Mishler who as part of pre-retirement planning, resigned the post after 28 years. Dale comes originally from Tavistock, Ont. He is married to Laura (Bauman) Schumm, head nurse of Foundation View Place, Elkhart. They have two children: Kristine (18) and Dwight (14). The Schumms have lived in Elkhart since 1972 during which time Dale served as member of the administrative faculty of Associated Mennonite Biblical Seminaries. They are presently members of the Belmont Mennonite Church in Elkhart. Dale's new assignment involves responsibility for recruitment and continuing services policies related to staff, Voluntary Service, Missionary Health and Welfare, and other MBM worker assignments.

"Freed to Be a Servant" will be the theme of the sixth annual Interdenominational Youth Convention to be held Apr. 20-22 at Eastern Mennonite College, announced planning committee Chairman Jon W. Lowe. Abe Penner, a professor at Grace College of the Bible in Omaha, Neb., will be featured speaker for the weekend seminar. "Sonrise," a music group from Pennsylvania, will open the program with a concert of contemporary Christian music at 7:45 p.m. on Friday. The high schoolers will also attend workshops, interaction groups, and recreational activities. Youth group sponsors will also attend special sessions, according to Lowe. Registration is $14 per person or $12 each for groups of eight or more. Weekend registration begins at 2 p.m. on Friday. More information and a pre-registration form is available by writing to Youth Convention, Eastern Mennonite College, Harrisonburg, VA 22801.

A new filmstrip entitled *Self-Help: Breaking the Cycle* is now available from all North American Mennonite Central Committee audiovisual libraries. The 20-minute color filmstrip is accompanied by a cassette tape sound track. The filmstrip focuses on the MCC Self-Help program within both North America and overseas. It serves both as an introduction to the Self-Help program as well as a survey of Self-Help's current involvement overseas. For many people Self-Help assists in breaking the cycle of poverty, physically and spiritually. *Self-Help* is also available as a slide set.

Stan and Jane Freyenberger, overseas mission associates in Ghana with Mennonite Board of Missions, Elkhart, Ind., arrived in the USA on Feb. 17 for a three-month furlough. They work at the Langbensi Agricultural Station in the northern part of the country. Freyenbergers' furlough address is Rt. 1, Moundridge, KS 67107.

"What a joyful welcome we received," reported Ralph Buckwalter, a missionary who returned on Jan. 24 to his work in Japan with his wife, Genevieve, after five weeks of tests and treatment in the USA for melanoma, a form of cancer. "There was surprise at our early return and many expressions of gratitude to God." A longtime worker with Mennonite Board of Missions, Elkhart, Ind., Ralph will commute from his home in Furano every three weeks for two days of treatment at Asahigawa Medical College Hospital. Japanese Mennonites provided round-trip tickets to the USA for Buckwalters and an additional $5,000 for some of Ralph's medical expenses.

Three hundred inmates at Nswam Prison in Ghana have enrolled in a Home Bible Studies program directed by Abraham Wetseh, a leader in the Ghana Mennonite Church. "He has been going to the prison several times a month to see these men," reported a Mennonite Board of Missions coworker. "He has been warmly received by the staff as well as the prisoners."

Three congregations were missed in the listing of Conservative Mennonite Conference, page 46, of the 1979 *Mennonite Yearbook*. The following churches should have been included after the National City (Mich.) congregation. Their listings are as follows:

North Wayne (11015) (x) Dowagiac, MI (IV) 35
Floyd Brenneman MI-1
R. 2, Dowagiac, MI 49047 (616-782-5295)
Calvin Borntrager BI-2

Pigeon River (11064) (1902) Pigeon, MI (IV) 267
Luke D. Yoder BI-1
821 S. Bayport Rd. Bay Port, MI 48720 (517-453-3375)
Jesse L. Yoder BI-2
Loren Dietzel MI-2

Pine View (11098) (1938) Vassar, MI (IV) 40
Emery J. Helmuth MI-1
4360 Swaffer Rd., Vassar, MI 48768 (517-871-3716)
Luke Yoder BI-2

Special meetings: Isaac Risser, Harrisonburg, Va., at Hernley, Manheim, Pa., Mar. 25—Apr. 1. **Wesley Stoltzfus,** Altro, Ky., at Mattawana, Pa. Mar. 25—Apr. 1. **Charles Gogel,** Phoenixville, Pa., at Pike, Elida, Ohio, Mar. 11-18.

New members by baptism: One at Lac La Biche, Alta.; two by baptism; and two by confession of faith at Lockport, Stryker, Ohio.

Change of address: Ezra Beachy from 1520 S. 13th St., to 2000 S. 15th St., Goshen, IN 46526.

readers say

I am writing in regard to "A Foundation for the Urban Church" by Hubert Schwartzentruber (Jan. 30).

While I am not in agreement with most of the article, there is one thing in particular that disturbs me.

The author uses part of Ephesians 6:12 about "principalities and powers." He says, "The principalities and powers are not disembodied spirits, they are human beings controlling the power structures of society."

After consulting four versions, namely KJV, RSV, Phillips and NEB, I can only conclude that the first part of that same verse contradicts the author's point. It plainly states, "We *are not* fighting against flesh and blood!"

Either the author failed to properly study the verse which he chose to use as his main point of emphasis, or he chose to deliberately mislead and deny Scripture. In any event, the editor should have recognized this error and refused to print it.

It is true that many in political power are energized by Satan, but it seems the Scripture is saying that our battles are spiritual, therefore we must put on the armor of God to withstand. Satan and his demons were active in biblical times and his nature has not changed.—**Leola Russell, Ft. Wayne, Ind.**

• • •

Hubert Schwartzentruber responds: In Ephesians 6:12 the principalities and powers are mentioned in the context of "the world rulers of this present darkness." That is not to say that demonic spirits do not exist. It is to say that rulers or government in this case do work out demonic practices. They are flesh and blood whom we can see. In Romans 8:37 Paul says that nothing can separate us from the love of God. In the list is included angels and principalities and powers. I understand in the context that the principalities and powers have to do with political structures. In 1 Corinthians 2:8 Paul talks about the inability of the "rulers of this age" to understand the wisdom of God. Since they did not understand, they crucified the Lord of glory.

I speak on this subject only out of my limited theological background with the help of such persons as Hendrik Berkhof and others. I also speak out of my experience of being deeply involved in social action and having experienced the political powers crushing poor and needy people. The napalm poured on children in Vietnam was not done by "disembodied spirits" but by live flesh-and-blood beings who were taking their orders from authorities of the political structures.—**Hubert Schwartzentruber, Associate Secretary Mennonite Board of Congregational Ministries, Elkhart, Ind.**

• • •

Conrad, I agree in part with your article, "The Cult of Paranoia," in the Feb. 13 issue. If we truly believe what we preach, why aren't we using the

"electronic pulpit"? We can not blame the people who support these ministries when they aren't offered anything better. Why isn't something being done?—**Terry A. Cowan, Columbus, Neb.**

° ° °

I have just finished reading Ralph Lebold's article, "Leaders That Lead" (Jan. 2). In my estimation he has very perceptively reviewed and evaluated past and present attitudes of the church toward her leaders, as well as the leaders' own attitudes toward themselves and their function. It is interesting to me that in saying, "Can we also see that leadership means seeing the delegate body as the people of God where decisions are made?" he seems to be suggesting that in making the move (in the fifties) to focus authority in the congregation rather than in conference, we may have taken a wrong turn.

Is it possible that we have imbibed the spirit of Korah in saying to our leaders, "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye yourselves above the congregation of the Lord?" (Num. 16:3). God's judgment upon Korah and his sympathizers was breathtakingly severe; do we dare to assume that it will not be so when we all appear before the judgment seat of Christ?

When Brother Lebold says, "Leaders who lead will learn the art of being present, being bearers of a contemporary word rather than giving answers to questions people are not asking," I understand him to be saying that leaders must learn to be relevant. I certainly agree. However, I would like to suggest that it may be that in order to be truly relevant, we may need to help people to see that they are not asking the right questions: we may need to help them to see the answers to the questions they ought to be asking.

For example, take the matter of change: In the past forty years we have seen the Mennonite Church make some profound changes. Many of these have come about because we asked questions like: "How can we be more faithful to our Lord Jesus in today's world? How can we be more effective in our service for Him, and in our witness to Him? Some examples of the results were CPS, MDS, VS, and PAX, WMSC, and a largely expanded missionary effort. Our professionals—doctors, nurses, teachers—organized themselves to encourage a united witness. Some business leaders dared to ask, "How can I be faithful to the Lord Jesus in my business practices and in personnel relationships?" and proceed to find creative refreshing and sometimes even radical (from the world's point of view) answers.

Too many other changes have come because we asked, "What's wrong with it?" and even echoed the question of the serpent, "Yea, hath God said . . .?" I submit that these were, and still are, the wrong questions to ask! We should have been asking, "Is it right? Will it help me draw nearer to God? Is it acceptable to God? Will it help me to witness with more power?" Our leaders should have been answering these questions even though they weren't being asked. We should have been taking our stand firmly right alongside our Lord Jesus Christ with an unequivocal "It is written. . . ." But it is not too late. The most relevant message in the Scriptures is: Repent!

Brother Lebold says that "the scribes were official communicators of a past word." But to say this disregards the fact that, insofar as it was God's law given to Moses, it was for them a present word. Jesus never criticized the scribes or Pharisees for their faithfulness to God's commands! His most scathing criticisms exposed their hypocrisy in preaching but not practicing. His rebukes uncovered their distorted priorities! "These ought ye to have done, and not to leave the other undone."

I wonder, what would Jesus say to the Mennonite Church in 1979? Would He see this kind of thing among us? And would he agree with some that "legalism" and "traditionalism" is a problem only in the so called "conservative" element of the church? Or would He rebuke the so-called "liberals" for having developed their own brand of "legalism" and "traditionalism" which conveniently relegates certain portions of God's Word to another culture in another age, and says it does not apply to us today?—**Wayne Yoder, Port of Spain, Trinidad.**

° ° °

I was amazed to read your January 30 article on the Nestlé boycott and realize that no attempt has been made by your newspaper to contact Nestlé and seek its views on this controversial issue.

Isn't the objective of presenting balanced information one of the fundamentals of journalism? You appear to have simply picked up the boycott group's view without questioning its accuracy or soundess. In addition to ignoring the Nestlé position your article failed to mention the one positive effort that is being made to provide a solution to the problems of infant nutrition in the Third World.

The effort is the World Health Organization conference that has been called at the request of Senator Edward Kennedy to examine this issue along with the total problem of infant nutrition in the Third World. This forum will involve nutrition experts, government officials, health professionals from the developing world, the infant food industries, and other interested parties that can work together to find viable solutions. It has the unqualified and unconditional support of Nestlé.

We are determined that solutions shall include strict, reasonable, and responsible guidelines for the distribution of formula by industry as a whole, along with the adequate monitoring and enforcement. It is also vital that the conference develop positive programs to improve infant nutrition as well as programs to facilitate and promote breast-feeding.

Nestlé completely supports the concept that breast milk is the best food for infants. Our distribution practices are not aimed at getting mothers to abandon breast-feeding in favor of formula. What we are doing is providing a supplement at that time when the child needs more food than mother's milk can provide.

Nestlé is not involved in aggressive promotion of infant formula anywhere in the world. As a matter of responsiblity we have our distribution practices under constant review and take action, without condition, to modify practices where such reviews show them to be inappropriate. For instance, we have halted all consumer advertising of infant formula in the Third World because we believe the role of media in the educational process needs to be reevaluated.

In addition, we are currently consulting with governments and pediatricians around the world on our policies to insure that they are appropriate and to find new ways to minimize the possibility of misuse of infant formula.

In consideration of these points we would urge that your readers not join the boycott but rather consider support of the WHO conference as a means of finding real and lasting answers to the problem of child nutrition in the Third World. Support of the boycott will achieve nothing for the health of Third World infants, support of the WHO conference will, and that is what we will should be concerned about.—**Jane E. Ferri, The Nestlé Company, White Plains, N.Y.**

° ° °

Thank you for your thoughtful editorial on the Nestlé infant formula controversy (Feb. 13). You isolated the real problem when you said that we are highly developed in areas of production and marketing of goods, but are less inclined toward determining whether the goods are really needed.

So many new questions confront us these days: Not can we afford it (we can!), but do we need it? Not can it be invented and manufactured (it can!) but is it a wise use of scarce materials? Not will it sell (it will!) but, as you said in your editorial, "Is it a help or hindrance to those who purchase it?"—**Doris Longacre, Mennonite Central Committee, Akron, Pa.**

° ° °

I continue to boycott Nestlé products. When the professionals—doctors and nurses—on the spot talk to this issue in this strong language,* I cannot ethically purchase Nestlé products. The politization of baby feeding is an obscenity to me. I protest your neutral editorial on this issue. Breast milk is clearly better than formulas.—**Ruth Krall, Assoc. Professor of Nursing, Goshen College.**

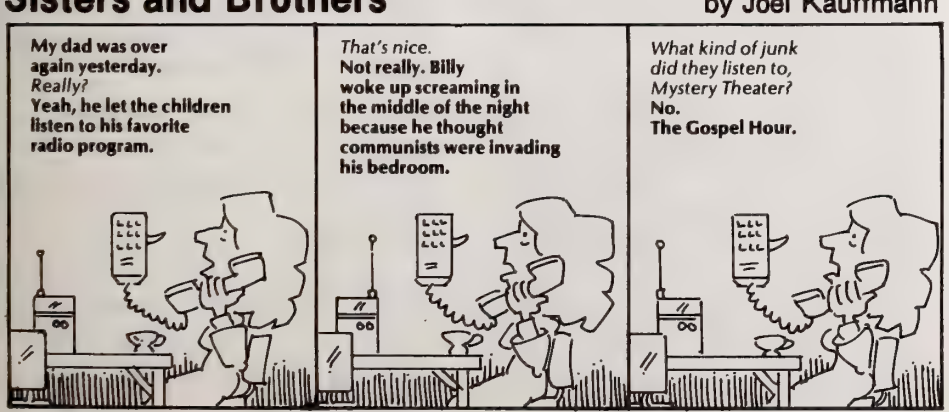
*The writer enclosed a copy of a testimony by Michael C. Latham, professor of international nutrition at Cornell University. Dr. Latham's testimony reads in part: "I lived for nine years in East Africa working in small hospitals and in large ones. . . . In all of the many developing countries where I have worked, bottle feeding is killing babies. When I see an emaciated, dehydrated, seriously ill baby, and I learn from the mother that he has been bottle-fed and that she could have breast-fed that baby, I do become emotional. When I find that the mother was persuaded to bottle-feed rather than breast-feed because of the immoral promotion of infant formula, then I do become angry. . . . Efforts made to influence Nestlé to adopt a code of ethics and marketing, that many of us believe are necessary to protect child health, have failed."

° ° °

I read with interest the witty "Letter from Screwtape" submitted by Marion Bontrager. While I certainly agree with the suggestion that

Sisters and Brothers

by Joel Kauffmann



the church cannot afford to become so obsessed with particular crusades and issues that it loses sight of the larger manifestations of evil that are always with us, I feel that the tone of the article creates a truly great danger, with its equal obsession with generalities.

Throughout its history the Christian church has battled with greed and a lust for power which has led to war, as well as with the escapism of alcohol; but this should not and cannot permit us to bury our heads in the sand and pretend that the current rash of pseudo-religious cults does not present a real danger. The fact that the cults feel justified in using deception and outright lies to promote their cause, that they often embrace the cause of world peace as vigorously as the church, and that the method of mind control used to build the cult cannot allow the use of alcohol and drugs, should be enough to how that such blind denial of the problem aids the cause of the "minor cults." By all means let us continue to speak out against the lack of commitment in the church, the materialism, self-centeredness, alcoholism, and militarism. But let us not underestimate the power of evil and let us not bury the evil underneath the pious war cries of the past or the literary brilliance of others.—**Pastor Jonathan C. Terry, Linglestown Church of God, Harrisburg, Pa.**

° ° °

I never like to be critical of a work that others are doing and there is much to be commended in the *Gospel Herald*. But I'm sure our people have trouble reading it. Myron Augsburger's article, as for example "Mennonite Education is Unique" (Feb. 20, p. 154) which has expressions such as "college consortium," "articulate what is unique," "different hermeneutic," and similar words and phrases. There is too much in our *Gospel Herald* that is too difficult for our people to grasp. They won't pay $12 a year for that kind of magazine. I have graduated from Hesston Academy and I have difficulty reading the *Gospel Herald* myself. My wife and I have always had the *Gospel Herald* in our home and expect to continue our subscription, but I do wish it were more readable.—**Leroy Gingerich, Versailles, Mo.**

° ° °

Keep it simple. The following paragraph appears in the article "Urgent Theological Issues" (Feb. 20, p. 162):

"Commitment to the preservation of the orders of creation and society or primary commitment to faith pilgrimage in creating a new kingdom determines largely our interpretation of the Scriptures on a broad spectrum of issues such as loyalty to human government, participation in or support of international warfare, equality of men and women, racial privilege and social justice, capital punishment, poverty and affluence, vocational ideals and goals, the nature of authority in the church, and eschatology."

Does it mean, our commitment to Christ determines our attitude to current liberal issues? Or perhaps, "Ye cannot serve God and mammon."—**Joe Freyenburger, Wayland, Iowa.**

births

Children are an heritage of the Lord. (Ps. 127:3).

Benfield, Brent and Ruth Ann (Landis), Perkasie, Pa., second daughter, Melisa Anne, Feb. 14, 1979.

Cressman, Ray and Maxine (Dibben), Guernsey, Sask., first child, Nathan Stanley, Feb. 4, 1979.

Goshow, Rodney and Lucy (Bauman), _____, N.Y., second child, first daughter, Bethany Joy, Feb. 6, 1979.

Hofstetter, Gerald and Phyllis (Keiner), Youngstown, Ohio, second son, Jason Lewis, Jan. 8, 1979.

Kindy, David A. and Merna (Hoylman), Winston-Salem, N.C., third child, second son, Jeremy Daryl, Jan. 27, 1979.

Swartz, C. Stephen and Marianne (Souder), Souderton, Pa., second daughter, Rebekah Erin, Dec. 13, 1978.

Shelly, Bradley and Mary Lou (Meyer), Sellersville, Pa., first child, Eric Matthew, Feb. 12, 1979.

Stauffer, Bruce and Norma (Martin), Kinzers, Pa., first child, Neil Anthony, Feb. 8, 1979.

Stauffer, Sanford and Ruth (Gehman), Nicholville, N.Y., second son, Benjamin Lane, Jan. 31, 1979.

Zuck, Ray and Janie (Miller), Quakertown, Pa., third son, Andrew Philip, Jan. 30, 1979.

marriages

"They shall be one flesh" (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Hershberger—Schrock.—Bruce Hershberger, Louisville, Ohio, Beech cong., and Norma Jean Schrock, Archbold, Ohio, Zion cong., by Ellis Croyle, Dec. 30, 1978.

Kaufman — Schmidt. — Harry Kaufman, Hesston, Kan., Hesston cong., and Erna Schmidt, Newton, Kan., First Mennonite cong., by Arnold Epp, Feb. 11, 1979.

Wyse—Rehklau.—Patrick R. Wyse, Archbold, Ohio, Zion cong., and Carleen J. Rehklau, Camden, Mich., Evangelical Mennonite cong., by Ellis Croyle and Robert Waggoner, Dec. 23, 1978.

Yoder—Goosen.—Weldon Ray Yoder, Kalona, Iowa, Lower Deer Creek cong., and Patricia Ann Goosen, First Mennonite cong., Glendive, Mont., by Max Yoder, father of the groom, Nov. 25, 1978.

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Begly, Martha M., daugher of William and Sarah Ann (Gerber) Hofstetter, was born near Kidron, Ohio, Mar. 13, 1903; died in Wooster (Ohio) Community Hospital, Feb. 15, 1979; aged 75 y. On Dec. 25, 1928, she was married to Nathan Begly, who survives. Also surviving are 5 children (Doris, Marilyn—Mrs. Norma Stauffer, Maynard, Loren and Vernice), 20 grandchildren, 4 great-grandchildren, one sister (Irene Hofstetter), and 8 brothers (Millard, Oscar, Clarence, Roy, Edwin, Lloyd, Raymond, and Leland). She was a member of Kidron Mennonite Church, where funeral services were held on Feb. 18, in charge of Bill Detweiler and Reuben Hofstetter; interment in Kidron Mennonite Church Cemetery.

Bergey, Edith S., daughter of Isaiah and Lizzie Ann (Shoemaker) Landis, was born in Franconia Twp., Pa., Jan. 28, 1896; died of a heart attack at Grand View Hospital, Sellersville, Pa., Feb. 15, 1979; aged 83 y. She was married to Howard F. Bergey, who died on Aug. 19, 1973. Surviving are one daughter (Evelyn—Mrs. Russell Detweiler), 2 sons (Lester and Willard), 18 grandchildren, 11 great-grandchildren, 2 brothers (Elwood and Isaiah), and 2 sisters (Mrs. Amanda Landis and Mrs. Ida Kratz). She was preceded in death by one son (Henry), one brother (Jacob Landis), and 2 sisters (Mrs. Martha Derstine and Lizzie Landis). She was a member of Franconia Mennonite Church where funeral services were held on Feb. 20, in charge of Earl Anders, Jr., and Floyd Hackman; interment in adjoining cemetery.

Delp, Jennifer Lynn, daughter of Lowell and Brenda Kay (Alderfer) Delp, was born at Grandview Hospital, Sellersville, Pa., Feb. 9, 1979 and died the same day. Surviving are her maternal grandparents (Norman and Janet Landes Vincent); paternal grandparents (Herbert and Rose Hange Delp, and great-grandparents (Abram and Susie Clemens Landes, John and Jenny Hanna Vincent and Walter and Anna Johnson Alderfer). Funeral services were held at Line Lexington Mennonite Church, Feb. 11, in charge of Kenneth Seitz; interment in Line Lexington Mennonite Church Cemetery.

Miller, Theodore, son of Alpha and Ella (Secor) Miller, was born at Bismark, N.D., July 30, 1903; died at Medco Nursing Home, Elkhart, Ind., Feb. 16, 1979; aged 75 y. On June 12, 1926, he was married to Ruth Hartman, who survives. Also surviving are 2 daughters (Doris—Mrs. J. Lowell Hartman and Beatrice—Mrs. Francis Shetler), and 3 grandchildren. He was preceded in death by 3 brothers and 2 sisters. He was a member of Olive Mennonite Church, where funeral services were held on Feb. 19, in charge of Jason Martin; interment in Olive Cemetery.

Nafziger, Christian H., son of Joseph and Lizzie (Greiser) Nafziger, was born at Hopedale, Ill., July 12, 1885; died of leukemia at Albany, Ore., Feb. 11, 1979; aged 93 y. On Dec. 29, 1907, he was married to Lydia Birky, who died on Jan. 5, 1931. On Oct. 5, 1941, he was married to Della Showalter, who survives. Also surviving are 2 sons (Wilbert and Mervin), one daughter (Florence Nafziger), one brother (William), 3 half brothers (Albert, John, and Simon Birky), 8 grandchildren and 9 great-grandchildren. He was preceded in death by 2 sons (Howard E. and Melvin R.) and one daughter (Ada M.). He was a member of Albany Mennonite Church, where funeral services were held on Feb. 15 in charge of James M. Lapp, George M. Kauffman, and Verl Nofziger; interment in Fairview Cemetery.

Ruth, Harold, son of Arthur and Florence (Landis) Ruth, was born at Line Lexington, Pa., Aug. 20, 1918; died at Grand View Hospital, Sellersville, Pa., Feb. 17, 1979; aged 60 y. He was married to Beatrice Hagey, who survives. Also surviving are one daughter (Carol Ann), one son (William), 2 grandchildren, and 3 brothers (Paul, Marvin, and Ralph). He was a member of Line Lexington Mennonite Church, where funeral services were held on Feb. 20 in charge of Kenneth Seitz, Daniel Longenecker, and Curtis Bergey; interment in Line Lexington Mennonite Church Cemetery.

Witmer, Sana T., daughter of Elias and Susannah (Oswald) Troyer, was born at Arthur, Ill., Aug. 5, 1886; died at Goshen, Ind., Jan. 16, 1979; aged 92 y. On Aug. 17, 1916, she was married to Samuel W. Witmer, who survives. Also surviving are one daughter (Mildred—Mrs. Wilbur J. Harriman). She had 8 brothers and sisters, all of whom preceded her in death. She was a member of College Mennonite Church. Funeral services were held at Rieth, Rohrer, and Ehret Funeral Home, Jan. 19, in charge of John H. Mosemann and Arnold C. Roth; interment in Violett Cemetery.

Cover by Joseph O. Brenneman; p. 212 by Greg Bowman; p. 221 by Strix Pix.

calendar

Interdenominational Youth Convention, Eastern Mennonite College, Apr. 20-22

EMC Homecoming weekend, Eastern Mennonite College, Harrisonburg, Va., Apr. 27-29.

Annual session of Virginia Conference Assembly, Eastern Mennonite College, Harrisonburg, Va., July 25-27

Waterloo 79 (Mennonite General Assembly and Youth Convention), University of Waterloo and Conrad Grebel College, Waterloo, Ont., Aug. 11-16.

items and comments

Arrested clergy who marched with King —whites outnumbered the blacks

A survey of clergy who were arrested while taking part in civil rights demonstrations led by Martin Luther King, Jr., in the 1950s and 1960s indicates that whites outnumbered blacks by two to one in arrests. The study conducted by Charles Teel, Jr., associate professor of religion and society at Loma Linda University at La Sierra, California, also found that parish pastors outnumbered non-parish clergy by two to one on police blotters during the civil disobedience.

Mr. Teel, a Seventh-day Adventist who teaches at an Adventist institution, surveyed 200 clergy who were jailed while taking part in demonstrations led by Dr. King. He found that, contrary to popular belief, most were not theological liberals but affirmed such traditional doctrines as "divine judgment after death," "the virgin birth as a biological miracle," and "Jesus' physical resurrection as an objective historical fact." Most of the clergy who took part in the survey were from "mainline" Protestant denominations, but Roman Catholics, Unitarians, Brethren, Mennonites, and Adventists also participated.

Conservation of energy goal of Methodists in Indiana

A nine-point energy conservation plan for its churches and agencies in 55 counties has been recommended by the United Methodist Church in southern Indiana. A task force chaired by C. MacHammon of Milroy, Ind., has made the energy recommendations for church buildings, parsonages, and automobiles regarding conservation of fossil fuels. The energy plan includes the following points:

—Endorse new church construction designed to conserve energy.

—Recommend greater efforts to insulate church buildings, including parsonages.

—Urge mileage incentives to encourage car-pooling.

—Pastors may mail annual reports instead of hand-delivering them.

—Miles-per-gallon goals suggested for clergy-owned or leased automobiles used in church business.

—Urge agencies to consider energy implications of decisions regarding the number of meetings held, geographic location, and mileage involved.

—Development of educational materials and films for churches on ways to conserve energy.

—Urge churches to seek energy-saving locations for small meetings during extremely cold weather or other emergency situations.

—Urge that one agency be assigned to deal with energy conservation on a continuing basis.

Record number of abortions reported in Minnesota

A record 13,762 abortions were reported in Minnesota during the first 10 months of 1978. The year's total is expected to be about 16,500 after reports for the final two months are received, according to Glen Clover of the Minnesota Department of Health. In all, more than 70,000 abortions have been performed in Minnesota since the Supreme Court decision six years ago, according to state health department statistics and estimates.

World's most forgotten Jews are in Ethiopia, rabbi says

The Jewish community in the U.S. and Israel have been urged to strengthen their bonds with the persecuted and poverty-stricken black Ethiopian Jews known as Falashas. "The Falashas are today the most forgotten Jews in the world, and the time is long past due for the Jewish community . . . to help rescue them from their suffering, while there are still some Falashas left alive to save," said Rabbi Marc H. Tanenbaum, national interreligious affairs director of the American Jewish Committee.

"Several centuries ago," he said, "there were about a half-million Falashas, once proud warriors, rulers of their own Ethiopian kingdom. Today there are less than 28,000 Falashas left in the 490 isolated villages in the central highlands of Ethiopia." Their status as Jews was affirmed in 1908 by 44 chief rabbis "and the Chief Rabbis of Israel today have also reaffirmed their status as Jews, tracing their origins to the Tribe of Dan," Rabbi Tanenbaum said. Some 300 Falashas have found their way to Israel in recent years.

Baptist visits her homeland, China, reports surreptitious Bible lessons

Children are taught Bible lessons in China, but are cautioned against revealing that fact, according to a native Chinese who visited the mainland for the first time in 30 years. Cherry Chang, a Southern Baptist Foreign Mission Board member and home missionary in Los Angeles, said she carried several Bibles with her when she went to visit her 88-year-old mother and other friends. Mrs. Chang, who was born and raised in mainland China, had not visited her homeland since late in the 1940s. She and her husband were students at Southwestern Baptist Theological Seminary at Ft. Worth when the communists took over.

She said it is not likely that Christian missionaries will be admitted to China in the near future. "While I was there a friend told me he had read in a publication that China would welcome all overseas Chinese and others, except missionaries," she said. "But I told my Christian friends that Christians are praying for them and that no matter what happens, we are all one in the body of Christ."

Psychiatrist urges drive on alcohol similar to that waged on smoking

A prominent British psychiatrist has called for a campaign against the "health hazards" of alcohol similar to that against the dangers of smoking. Dr. Griffith Edwards, chairman of a committee which prepared a recent report by the Royal College of Psychiatrists on "Alcohol and Alcoholism," said that alcohol, a depressive or tranquilizing drug, can be addictive and cause serious illnesses.

Complaining about the lack of a campaign against the dangers of alcohol comparable to that against smoking, Dr. Edwards said:

"Both [alcohol and nicotine] are drugs. Smoking is more quickly addictive and may have more immediately serious physical side effects than alcohol. "But when one thinks of the damage to society caused not only by alcoholics but by people under par because of drink, we say that the campaign [against alcohol and smoking] should be similar."

Family farms may not survive, Kansas Lutheran group charges

Farmers who are members of the Lutheran Church in America (LCA) expressed deep concern at a meeting in Lindsborg, Kan., that many family farms will not survive continuation of present economic imbalances. They said the need for large capital and inadequate return on investments are making it almost impossible for young people to enter farming. Less than 4 percent of the U.S. population now farm the land, and their political voice has diminished greatly, according to participants at the "listening to people" conference conducted at Bethany College.

A statement from the meeting said that a major factor in the decline of family farms "is persistently low farm commodity prices." Three of the major causes are: "1. Federal 'cheap food policies' which artificially restrict raw food prices below the cost of production; although 'cheap food policies' may appear beneficial to the consumer in the short term, the long-range consequence will be drastically higher food prices. 2. The relatively weak position of family farmers in the market, especially when faced with vertical integration. 3. Tax policies which attract nonfarm investors in agriculture."

NEWSPAPER

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

Through a glass, darkly

There is enough diversity in the *Gospel Herald* family that we will have different views on many subjects. In fact, I am continually amazed at the kindness of readers.

Each week we send out perhaps a dozen news stories and sometimes half that many articles plus Items and Comments and the editorial. In any of these there could be cause for controversy through opinions given or the manner of reporting. Yet most of the material is reasonably acceptable by up to 75,000 readers.

Now and then it happens: we publish a report or an opinion that some find offensive. Indeed they wonder how such an opinion could possibly be expressed in a journal supposed to be concerned with the gospel. Once in awhile after it happens I almost wonder myself. But I know in my heart that the answer is that we have tried to be helpful. The testimonies, reports, and exhortations we publish are written from a perspective of faith, hope, and love. Even though some of the material may be of a critical nature, it is of love.

The *Herald* family is bound together because we have a general basic agreement that God loves us and Jesus died for us and we are called to join with others of like mind who seek to follow Him. Beyond this we have a wide variety of experiences and each experience has colored the way we view reality. In fact, according to Paul in 1 Corinthians 13, it has distorted our view.

It is interesting to see that toward the end of the famous love chapter, he begins discussing our relative clarity of vision. It is not very good, he says, like seeing "through a glass, darkly." Or as modern versions have it, "in a mirror, dimly." William Barclay says that in Paul's day mirrors were made of metal and their reflective quality was not very good. He also reports the suggestion that Paul was referring to "a window made with horn," for windows in those days were made from this substance.

Either way we get the point. Our perception of God and of ultimate issues is really not clear, but we look for a clearer day ahead. In the meantime we will need to have reasonable patience with one another as we compare our perceptions of what is true. But it is hard to be patient when our view seems better than another's. A joke I heard recently goes something like this:

Premillennialist: Five minutes after the rapture, we will all be premillennialists.

Bystander: Why five minutes?

Prm: Because it will take that long to get through the thick skulls of the non-millennialists!

Which of us has not held a similar opinion concerning a point of view with which we disagreed?

This does not mean that we should avoid seeking the truth or hesitate to take a stand. It is rather to encourage a decent humility in the light of our limited knowledge. It also calls for love. Love is the oil that lubricates the rough edges of our interrelationships.

Nevertheless the biblical vision is to keep pressing ahead. As the relative maturity of adulthood is an improvement over that of childhood, so we seek to continue to grow in perspective and understanding. After love, I believe that maturity is probably the most valued trait in the New Testament.

What can we do to improve our maturity quotient? A basic ingredient is broadened knowledge. We can inform ourselves about the world, its peoples, and the issues that press upon us. It used to be said of the better informed people that they were "well read." Reading is still a good practice as a way to gain important information on a wide variety of subjects.

Knowledge alone is not enough. Indeed, as Paul said, it "puffeth up." A corollary ingredient is suffering. No one would choose suffering, but many who have suffered testify that it has aided their maturing. Perhaps the ultimate maturation exercise is listening to and serving others. These are some of the most untapped resources available.

What is all this leading to? The goal says Paul, is to see "face-to-face." Evidently this implies fellowship with God and full understanding. So we wait.

Yet there is a strange quality about the heavenly vision. According to Revelation 21, the holy city comes to us. Indeed, it seems to be both here and in the future. One cannot be quite sure which is intended.

So while we wait for the ultimate vision, we can begin now to practice the presence of God and enjoy the vision we do have. Even though it is dim and the details are uncertain, the light of God's love contrasts sharply with the darkness around.—Daniel Hertzler.

Gospel Herald

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

March 20, 1979



The Teacher who turned the law upside down

The Teacher who turned the law upside down

(Luke 6:17-49)

by Wayne North

Teachers have always received a wide variety of responses. From being highly respected as one of the few older persons in a community who could read or write, on the one hand, to being run out of the school by the big bully students, they have had a confusing reception. While some teachers are given special recognition, there are also the "absentminded professor" jokes. Teachers are entrusted with the education of students and yet are often blamed for the failures of society.

Jesus was very quickly identified as a teacher. Not that He chose the title or established an office. In fact, He hadn't been to the scribal school, where the rabbis or teachers of His day were trained. When He spoke in His hometown of Nazareth, His acquaintances were astonished and said, "Where did he get all this? . . . Isn't he the carpenter?" (Mk. 1:2, 3). A tradesman, yes; but a teacher, hardly. Yet here Jesus was, in the synagogue, reading and interpreting the law and the prophets.

Further He gathered around Him a group of disciples. This was also very teacher-like. And as this traveling classroom circuited the countryside and the crowds listened, they detected a note of authority. A carpenter He may be, but this was an element that could not even be found in the professionals (Mk. 1:22).

The subjects He discussed were such as any rabbi would have taught. Questions of marriage, divorce, retaliation, or Sabbath observance were all a part of the curriculum. The meaning of the law was the focal point of rabbinical teaching and Jesus also spoke to those issues. So when Nicodemus came to Jesus and observed, "Rabbi, we know that you are a teacher sent by God," he was speaking for everyone who had half a notion of what Jesus was doing.

But neither Nicodemus nor anyone else was prepared for the real impact of Jesus' ministry as a teacher. For while there was much about Him that was typical of any other rabbi, there were aspects of His teaching that were unsettling.

An example of that is the teaching in Luke 6:17-49, which has been called the Sermon on the Plain. To us the words are familiar and friendly, but to those who first heard them, they must have been radical and puzzling. That we don't find them the same means that our familiarity has led us to miss the point.

Out of touch? Many of the people who heard Jesus say "Happy are you poor" must have thought that He was simply out of touch with reality. "Happy are you who weep now" is no better and "Happy are you when people hate you, reject you, insult you" is totally ridiculous. Then, as if that isn't difficult enough, it is repeated in reverse, "But how terrible for you who are rich . . . who are full . . . who laugh . . . when all people speak well of you. . . ."

Either Jesus is just trying to shock people and start trouble, is so confused that He thinks He is Napoleon or He knows something nobody else knows. The religious leaders were

Wayne North is superintendent of Central Christian High School, Kidron, Ohio.

Gospel Herald

The Teacher who turned the law upside down 234
Wayne North

A profile of diminishing resources 236
Kenton K. Brubaker and A. Clair Mellinger

Does God control life's events? 238
Conrad Baer

Editor: Daniel Hertzler. News editor: David E. Hostetler
Volume 72 Number 12

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan: $9.50 per year mailed to individual addresses. Eighty Percent Plan: $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States. Copyright © 1979 by Mennonite Publishing House.

certain it was the first option—that He was an immature radical, certain to stir up trouble and bring Roman reprisal. Some of His listeners finally decided for the second and turned away when they couldn't comprehend. A few found these words to feed their feeble faith and clung tenaciously to the One who fanned it.

But even for those who believed, Jesus' teaching was difficult. As we try, in some elementary way, to live it out, we have to ask, Why does He make it so hard? Why depart so far from the accepted patterns of even the religious leaders? Is loving enemies, not judging, and giving to others generously really what God had in mind?

Jesus was well aware of the conflict and at one point assured His disciples that He indeed had not come to do away with the law and the teachings of the prophets (Mt. 5:17). He had no interest in appearing to scrap the law and set up some counter code. What He had to say had to do with fulfillment—bringing to reality what God had in mind all along. That the law had been twisted out of shape and misinterpreted was what had really gone wrong. Given the human tendency to read everything according to one's own advantage, it is not surprising that God's intention had been thwarted.

But now that Jesus had arrived, coming directly from the heart of God and completely aware of what God wanted to do, the highest intention of God's will could be revealed. It was no wonder that what Jesus had to teach seemed to contradict what the other teachers of the law said. For they had the law down to a manageable size and had shaped it to fit their capabilities.

In Judaism the understanding of the law expressed the will of God. For Jesus, the will of God became the law. That was a difference that many could not handle. We also find ourselves struggling with it.

Not only did Jesus come with an intimate understanding of the will of God, but He also demonstrated what it meant to obey that will. This is what made His Word so effective. There was no room for disputation when Jesus commanded love and then lived that command so vividly. We would really be left in a fog if all we had was Jesus' statement about loving enemies. It is so counter to human logic and history that we would simply say, Impossible! And that indeed is what the majority say.

In fact, many Christians say that loving enemies is okay, but look what the people of God did in the Old Testament. They fought wars all over the place. And what would happen if we didn't defend ourselves? It's just impractical, so Jesus didn't really mean national enemies or He meant it for some future age when things will be different.

Jesus' own response. But there is Jesus' action; His own response to enemies. What can be argued, except that maybe He did it and we don't need to. In that case we say the gospel doesn't work. It has good words but is irrelevant. And if irrelevant, then bad words—not good. Jesus' obedience brings His fulfillment of the law into the realm of the real, the possible, the practical.

Finally, Jesus invites His disciples to try His teachings. Following Him has much more involved than assenting to the doctrine or acknowledging that His teachings are right. He says it is as a healthy tree bearing good fruit. It is the very nature of its life (Lk. 6:43-45). He says that following is not mouthing complimentary titles, but obeying the words (Lk. 6:46-49).

Of course, the scribes and Pharisees were concerned about obedience, but it was for the sake of the law. Jesus was concerned about obedience, but it was for the sake of the individual and that was really a new twist. The law had become burdened with oral tradition to the point that it obscured God rather than growing out of a relationship with Him. The law destroyed the individual under the oppressiveness of its legalistic interpretation. Jesus invited followers to a joyful, free obedience growing out of an intimate relationship to Himself. The words of Jesus then became an exciting invitation to participate in a new life.

The simple folk heard Him gladly. It was the good news of a new kingdom that was open to anyone who loved the King. The old word of hopelessness and oppression might be defended by people of advantage and power but it had been outdated by the Teacher who turned the law upside down.

Ann's Good Friday

Obviously I've never been crucified.
I had never even been beaten up until today.
It resulted in the need
for one stitch above my eye.
Christ, how many stitches
would it have taken
to sew up your side?
the muscles and skin on your feet?
your hands?
Your torn flesh
went unwashed, unsoothed.

People crazed with anger
killed you well.
One person, emotionally disturbed,
merely attacked me.
In a miniscule way,
I am initiated into suffering.
I am grateful, Lord, for this suffering.

—Muriel Thiessen Stackley

A profile of diminishing resources

by Kenton K. Brubaker and A. Clair Mellinger

"How blest are those of a gentle spirit; they shall have the earth for their possession" (Mt. 5:5, *NEB*).

"We are reaching the end of technological fixes. . . . It is time to get back to looking at the land, water, and life on which our future depends, and the way in which people interact with these elements." This is the way ecologist Raymond Dasmann has described the dilemma of diminishing resources. This article is an attempt to look at land, water, life, and interactions in order to show the biological nature of our resource dilemma. The point of view is biological; using Dasmann's words as he paraphrases E. F. Schumacher, we propose "conservation as if people mattered" and "development as if nature mattered." What will be needed for our society to continue to function even with fewer resources?

Low entropy. We need to slow down our use of energy sources. A general understanding of the nature of entropy (the measure of disorder in the universe) is necessary for future-oriented persons. Many people seem to believe in some sort of magic wand waved by scientists and technicians which will enable man someday to violate the laws of thermodynamics. The belief in a self-perpetuating force, an inexhaustible source of matter and energy is deeply ingrained in man's mythology. Some people are willing to accept the concept of entropy for nature but not for man's social activity, especially his economic life.

T. M. Blake states the case eloquently: " . . . having reached equilibrium with his natural environment, man dug through its crust to harvest some *limited resources*. . . . By consuming such *capital* the human species has increased its numbers and standards of living far in excess of anything that can be sustained when that *capital* has been expended. Unless that is understood and acted upon by the exercise of *restraint*, the runaway *growth* of *Homo sapiens* may come to be recorded in history as a temporary phenomenon. It may be said that the species opted for a short but exciting life."

Blake notes that "we burn by the power of the leaf; and additionally by the power of any energy we can find to boost the growth of the leaf." The economist Nicholas Georgescu-Roegen holds that the economic process as a whole neither produces nor consumes matter-energy, but only absorbs it and throws it out continuously. In the process, entropy (disorder) increases, never to be regained. "Every time we produce a Cadillac, we irrevocably destroy an amount of low entropy that could otherwise be used for producing a plow or a spade . . . we do it at the cost of decreasing the number of human lives in the future.

Georgescu-Roegen notes further that " . . . unless man can reorient his technology and economy toward the energy that comes directly from the sun, his life as a species will be sharply limited by this 'terrestrial dowry' of low entropy materials." Low entropy materials such as coal, oil, and natural gas are a legacy upon which modern man is drawing heavily. The use of these materials will not be available for future persons; they have no vote in the current energy exploitation. On the other hand, solar energy *of the future* is protected from the greed of modern man.

Georgescu-Roegen's solar-based program of the future features the following: 1) no production for war; 2) aid to underdeveloped nations toward the good, not luxurious, life; 3) population reduced to that sustained by solar agriculture; 4) energy use controlled; 5) excess consumption as a way-of-life (consumerism) considered a crime.

Minerals for all? Some estimates, which include both projections of "ultimately recoverable" resources and escalating future demand for given minerals, predict that our supplies of copper, zinc, lead, tin, gold, and tungsten will run out by the year 2000. The term "run out" does not, of course, mean that those materials will disappear from the face of the earth, but simply that processed tungsten, for example, will be so dispersed and remaining ores will be so dilute that concentrating into new tungsten products will cost too much in terms of dollars, energy, or environment disruption.

Those more optimistic suggest that marketplace economics will cause (1) greater recycling of scarce materials, (2) substitution of more abundant for scarcer materials, and (3) use of low-grade ores not currently exploited. These processes, they claim, will prevent dramatic exhaustion of any important material in the near future.

Kenton K. Brubaker and A. Clair Mellinger are biology teachers at Eastern Mennonite College. This article is from a symposium on "The Emerging Shape of the Eighties" held at Laurelville Mennonite Church Center.

Even if these checks on our excessive use of certain materials do operate, two assumptions behind this give us pause. First the assumption that cheap abundant energy will always be available and will be used. Second, that we are willing to disrupt the environment to whatever extent is necessary to obtain the materials we "need." An extreme example is Colin Clark's suggestion that 45 billion people could be fed a good diet, by U.S. standards, through the use of nuclear energy and mining much of the earth's crust to a depth of one mile. Can we have development as if people *and* nature mattered?

Whether the optimist or the pessimist is right, the ability of the developing nations to acquire the materials they need is not bright. If important metals such as zinc, copper, and tin become very scarce, rich countries will be inconvenienced, but poor countries will be priced out of the market. On the other hand, the use of low-grade ores involves less efficient processes requiring more energy and producing mountains of waste and other environmental degradation, thus also costing more money. Paul Ehrlich says, "Substitution [and use of low-grade ores] may only make the rich a little poorer, but it could make the poor much less likely to get richer."

It seems to us that a Christian taking the broadest viewpoint possible must reject the above scenarios and embrace an immediate commitment to conserve—in the words of Ehrlich, "to learn how to derive more well-being out of each kilogram of material that flows through society—by recycling, paring down oversized artifacts, by increasing durability, by substituting among alternative processes that meet the same human goals in ways that reduce the use of materials." We have become rich through the use of the world's easily obtained, relatively inexpensive, high-grade reserves of energy and materials. Surely the reminder of these best stocks should be preserved for a modest level of development of the poorer countries of the world. We propose conservation as if *all* the people mattered.

Energy appropriate? Despite two recent pronouncements (that Princeton scientists have produced a "major advance" in nuclear fusion research and that Commonwealth Edison has found nuclear-generated electricity to be as cheap as that from other sources), I think we must conclude with Lester Brown that the era of cheap energy is past. World oil production will peak by 2000 or earlier and natural gas before that. Whether their replacement will be nuclear, coal, solar, or combinations of these and other energy sources, some technologists argue that the transition will be too little too late. If so, this difficult transition will again mean the rich countries may be inconvenienced for some years while the poor countries will probably suffer drastic setbacks.

But many scientists are optimistic about the long run and already assume an infinite cheap energy source in their solutions of other technological or social problems. Another group, however, believes that rather than too-little energy too late, we are getting too much too soon. They are worried about the ability of society to use wisely the vast amounts of energy and the untested technology used to produce it.

In addition all energy production produces large amounts of entropy in the form of heat which may in itself become a limiting factor. One study attempting to suggest a maximum population for the earth found that heat buildup would be the first limiting factor preceding food, oxygen, space, energy, or water. But a more important, more immediate question is whether we should be working toward gigantic, centralized, government-controlled, nuclear power parks that may resemble armed fortesses, or smaller solar, wind, or coal-powered plants that serve and are operated and controlled by a smaller portion of the community itself? Can we have power generation as if people mattered?

Topsoil eroded. The supposed "self-sufficiency" of European and North American agriculture is a major myth of world economics. The industralized Western world is highly dependent on the topsoil of Asia, Africa, South America, and Australia, as well as the Great Plains of North America for its well-being. Dasmann refers to the well-fed, rich populations as "biosphere people" drawing on the entire planet through trade and communication. "Ecosystem people" are those who depend almost entirely upon a local ecosystem, living in balance with its solar energy budget.

The U.S. food system depends on foreign topsoil. Michael Perelman observes that since the 1964 military coup in Brazil, U.S. investors have purchased 80 million acres of farmland in that country. Over and over again we can witness the erosion of topsoil as poor people are forced to the steep hillsides of Haiti, Dominican Republic, and the Philippines while export corporations control the fertile valleys. Dorothy Friesen and Gene Stoltzfus document the exploitation of soil and human resources by multinational corporations in Mindanao, Philippines. Gene writes, "We are deeply concerned about how this particular company is destroying the land through chemicals and erosion, using land for export of luxury foods [bananas and pineapple] to the first world while over 50 percent of the people here are malnourished. . . ."

Ecosystems free from the sun. Paul Ehrlich points out some of what we get from ecosystems, free services without which man cannot survive: "Humanity is utterly dependent for its existence upon the functioning of immense and complex ecological systems. The conditions that make earth hospitable to human life result from complex and perhaps fragile balances among the great chemical cycles . . . all powered by the energy of the sun."

These free services include energy capture, nutrient storage and recycling, waste disposal, ultraviolet radiation filtration, water vapor protective shielding, nitrogen conversion, preservation and reshuffling of genetic information, natural pest control, food production by natural systems such as oceans, and flood control. The ability of these ecosystems to persist and perform is directly related to their diversity and complexity.

Modern agriculture seeks to replace complex biological systems with simplified plant and animal plantations and factories. Industrial and housing "developments" eliminate significant expanses of natural areas. The free services must

then be replaced with artificial complexes, the most successful often being those which best imitate biological processes, such as sewage treatment plants. However, the products of many of these artificial systems are not allowed to reenter the local ecosystem, thus breaking the natural cycle. Disappearance of natural ecosystems threatens human survival.

Implications for world food production. The using up of resources will hinder the production of food throughout the world, not only in poor countries. Michael Perelman notes that "Chinese wet rice agriculture is more than 150 times as efficient as U.S. Agriculture." The fossil energy burned in mechanized agriculture far exceeds the solar energy captured. In nonmechanized agriculture, up to 50 calories of food energy are obtained for each calorie of human energy expended; industrialized food systems require little human energy but from 5 to 10 calories of fuel to obtain one food calorie. Howard T. Odum noted that potatoes, once considered products of solar energy, now are "partly made of oil." Lester Brown points out that the question " 'How much food can the world produce?' is not very illuminating. The critical question is 'How much food can the world produce at a price people can afford?' "

Our final comment on this pessimistic view of man's dilemma—his diminishing resources of matter, energy, topsoil, and ecosystems—deals with the question of ultimate survival. Can we manage an environment fit to produce food and a supply of energy, minerals, clear air, and water necessary to produce it? And in a world where three fourths of the food is consumed by one third of the people (those who can pay for it), how will the poor be fed?

The answers we have suggested plead for a system free of war, restrained in consumption, and economically adjusted to solar energy as the primary input, a world where there is "conservation as if people mattered" and "development as if nature mattered."

"How blest are those of a gentle spirit, they shall have the earth for their possession" (Mt. 5:5, *NEB*).

Does God control life's events?

by Conrad Baer

Jesus once gave an illustration in which God is portrayed as an absentee landowner. The man is concerned about the condition of his vineyards, but has assigned the control over them to a second party.

For this reason it disturbs me when people survey the chaotic world scene and smugly say, "God has everything under control!" The Hitlers and Amins of world history stand in diametric opposition to a God whose hallmark is social justice.

Some Bible teachers stand on Romans 13 and portray God as a fixer of elections, someone who sets up evil men in world government. The Father is viewed as a cosmic computer operator whose apparatus is wired to human marionettes. Large segments of mankind are made to do God's bidding through some sort of subconscious manipulation. Yet only a theocracy would exactly match the description of government found in chapter 13. There it is portrayed as a body dedicated to the pursuit of truth and righteousness.

Cataclysmic events are often attributed to the Almighty. Insurance policies are riddled with exclusions having to do with "acts of God"—phrases which simply mean unexplainable disasters. When a believer survives a sixty-foot dive from an improperly secured silo scaffold, we credit God with sparing his life. Yet if Brother Jacob dies in a farm accident, people are likely to intone, "God knows best." Suddenly Jake's demise becomes an overt act of God.

We should be cautious in tracing too many of nature's "freaks" to a heavenly deity. Our planet was designed to function as a self-sustaining ecosystem and the race of mankind was placed in the role of overseer. It is not God's fault that man has disrupted nature's cycles through defoliation. The finger does not point to God's door when greedy men engender poverty and war through uneven distribution of materials. When we manufacture and distribute untested drugs to pregnant women, we cannot throw the suffering of deformed babies into the lap of God.

God is not the author of fear or havoc. Rather, we are imperfect people and our misguided actions result in death and destruction.

Has God then retreated to watch the drama? Of course not! God is an active participant in our affairs, but only to the extent we are willing to make Him a partner. Through the availability of the Holy Spirit and the example of Jesus, God enters our consciousness and affects human choices.

God sometimes chooses to intervene because of intercessory prayer. James 5 speaks of a righteous man's prayers carrying great weight with God. Yet God does not erase the results of our mistakes. When we spew cancer-causing chemicals into the air, people get sick and die. At other times our requests are based on immature judgments or incomplete knowledge. The Creator denies these requests somewhat as good parent who does not give in to every childish whim.

In this context I see God. Concerned about the destiny of man. Actively illuminating our minds. Rejoicing in our triumphs and grieving at our degradation. A benevolent Spirit who gently guides the receptive heart and yet respects our integrity and freedom.

Let us praise God for what His Spirit has accomplished in the world, but let us take care not to blame the powers of heaven for what is truly our own folly.

In Christ's kingdom, each year is the Year of the Child. To neglect one of these little ones — the homeless, the orphaned, the hungry, the hopeful — is to neglect Christ.

Care of children continues to be an important emphasis of MCC. Christ's followers give of their time and possessions so children can grow in wisdom and stature and faith to be future workers in the kingdom.

Mennonite Central Committee
21 South 12th Street
Akron, PA 17501
or
201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8

Of such is the kingdom of Heaven





Protesters at "Defense Technology '79"

Protests force curtailment of Chicago weapons fair

Mennonites from at least three states and two church colleges (Hesston and Goshen) were among 2,000 people who gathered last month to protest Defense Technology '79, an international weapons trade show held in a Chicago suburb.

Also present were members of the Church of the Brethren General Board, which was meeting that week in Elgin, Ill., and Hubert Schwartzentruber and Howard Zehr, Jr., of the Mennonite Board of Congregational Ministries, Elkhart, Ind. Schwartzentruber and Zehr rented a room in the Hyatt Hotel, adjacent to the O'Hare International Trade and Exposition Center where the weapons fair was being held, in order to witness in a personal way to many of the show participants who were staying in the hotel.

The Feb. 18-21 fair in Rosemont, Ill. had been billed as "the most significant exposition for the defense and strategic community to be held this decade," and was designed to feature both weapons and strategy and technical seminars. But prior protests and demonstrations by a coalition of some 50 religious, civic, and labor groups succeeded in drastically curtailing participation in the show by both exhibitors and foreign diplomatic and defense representatives. Out of the 120 firms that had expressed interest in exhibiting, only 26 showed up. No major weapons were exhibited. The anticipated 6,000 buyers amounted to fewer than 1,000.

Midway through Sunday afternoon, the first day of the show, Rosemont Mayor Donald Stevens emerged from the Expo Center to tell the demonstrators, "You've won. There isn't anything going on in there, and they are planning to close today's session two hours early." He added that "the few buyers that showed up are disappointed, and the sponsors are taking a financial bath because they still have to pay for all the space they've rented."

The Village of Rosemont owns the Expo Center but was unaware that the Hyatt Corporation, which manages it, had entered into a contract for Defense Technology '79 until members of a variety of religious and peace groups, along with many local citizens, appealed to Rosemont officials last December to cancel the show.

After repeated meetings with members of such groups as the New Call to Peacemaking (a cooperative peace witness of Mennonites, Church of the Brethren, and Society of Friends), Mobilization for Survival, and Clergy and Laity Concerned, village officials became sympathetic and sought a voluntary cancellation of the show from its sponsors. But when the sponsors refused, Rosemont and Hyatt were unwilling to risk the threat of a six-figure damage suit for unilaterally canceling the contract.

Protest activities at the show began several days before the arms bazaar opened, and included a retreat on nonviolence and an ecumenical worship service. As the show opened on Sunday afternoon, members of Reba Place, a Mennonite fellowship in nearby Evanston, led demonstrators in a worship service in the parking lot in front of the exposition center.

Following the service, the over 2,000 protesters present, including Mennonites from Illinois, Indiana, and Minnesota, began to march in a long loop in the parking lot. Several hundred persons were at the police barricade directly in front of the entrance to the center, talking with police and shouting slogans such as "death merchants go to jail" to those entering and leaving the building. Their sometimes hostile and abusive-sounding chanting was in contrast to the quiet and low-key witness of three Mennonite and Church of the Brethren young men who kept an around-the-clock vigil on the center, sleeping in the center, sleeping in the subfreezing weather in a tent in the parking lot for the duration of the bazaar. This group included Doug Wiebe and Pete Haynes of the "Peace Caravan" sponsored by the Illinois-Wisconsin New Call to Peacemaking, and Ronn Frantz of Reba Place.

Protest activities during Monday and Tuesday included several acts of guerrilla theater (unexpected and often improvised vignettes relating to the issue of protest) and the pouring of blood of some of the demonstrators onto some of the center's windows and sidewalks. A torchlight service was canceled when the show closed earlier than scheduled on Tuesday. The morning of Wednesday, the final day, those attending the arms bazaar were greeted by the tent dwellers, holding bowls filled with toy weapons and begging for food. The day's activities also included a silent vigil and a worship service which concluded with a funeral service to symbolize the death of the arms race. The police allowed the group of about 200 to cross the barricade and place a tombstone at the entrance to the center and have the ceremony.

A vanload of 13 Hesston (Kan.) College students arrived on Wednesday in time to join the demonstrators for two hours. Students from Goshen (Ind.) College also took part in some of the activities during the four-day protest outside the exposition hall.

According to Peace Club President Shari Leidig, the Hesston group's participation stemmed from Ladon Sheets' visit to the college just four days earlier. Sheets spoke in chapel about his conversion from IBM executive to peace activist and showed films of the human suffering inflicted by World War II bombing in Japan. He also met with campus worship participants, Peace Club, and the Christian Leadership Week study of cults.

College faculty and staff persons donated $180 toward the students' travel expenses to Illinois. About half the students involved were Peace Club members.

House churches seek covenant, Laurelville

The fourth annual House Church Retreat met on Feb. 16-18, at Laurelville Mennonite Church Center. The House Church Retreat is a gathering of communities and house churches from the Midwestern and Eastern parts of North America.

This year's theme was "Covenant in the Inward and Outward Life of Community." Marlin and Ruthann Miller, Harold and Elizabeth Bauman, and Keith Kingsley accepted the responsibility for planning and directing the weekend.

The worship periods were planned and directed by Keith Kingsley, Sam Yoder, Phyllis Magal, and Ron Denlinger of the Fellowship of Hope. Keith reminded us that worship is a political activity; a corporate pledge of allegiance to the King.

Phyllis and Ron helped the group to visualize the content of the songs through interpretive movement. We learned to use some deaf sign language, as well as other motions to include our whole bodies in worship. Sam provided the accompaniment to the worship periods.

Friday evening was spent in getting acquainted with the representatives of the nineteen fellowships who participated and other interested persons. Most of the groups distributed an information sheet describing their fellowship and its covenant.

On Saturday morning John W. Miller, of the Kitchener-Waterloo House Churches, shared the biblical roots of covenant.

In the afternoon sessionn, Sue Krass of Jubilee Fellowship, shared on the topic "Covenant and the Mission of Community." Our job is to be a reconciling force in the world, she said. A mature inward life encourages us to reach out to others and to accept responsibility for the conditions of their lives.

After each session, small groups met to identify what each person could affirm from the teaching, what questions were raised, and what applications could be made. Reports on the small-group interactions were made to the larger group. Saturday evening was spent in special interest groups.

On Sunday morning, both John and Sue were given additional time to answer a few of the questions generated in the discussion groups. The remaining questions were left for future retreats.

The last hour was spent on the "offering." Individuals were encouraged to share insights they had gained during the weekend, both in word and in song. We concluded by praying for ourselves and each other.—Karen Boyd

Urban ministry is focus of students' Chicago visit

Do Mennonites really support the current urban thrust of the Mennonite Church? Did the mandate for action at the 1977 General Assembly in Estes Park, Colo., come from the grassroots, or was it just the idea of a few leaders? These were questions that troubled the Home Missions Committee of Mennonite Board of Missions which met on Feb. 26 and 27 in Elkhart, Ind.

The committee heard a report on MBM's new urban project in Pittsburgh, Pa. Edward Taylor, associate secretary for Home Missions, is working closely with Allegheny Conference in gearing up for a major effort in that western Pennsylvania city.

Frustration with the urban thrust was part of the committee's general struggle with the sometimes confusing mandate that it has been given. The eight-member group must give leadership to an MBM Home Missions Division which promotes local initiative and which tries increasingly to work alongside district conferences and other church agencies.

Although the ideals are admirable, how can clear lines of responsibility be maintained and how can good stewardship of Home Missions resources be practiced? Committee members expressed hope that this and other questions can be cleared up at the churchwide Home Ministries Consultation scheduled for Apr. 19-21 in Chicago.

Ontario, Quebec, volunteers rap

Mennonite Voluntary Service workers in southern Ontario and Quebec spent their second annual weekend together in mid-February at Camp Iawah, located north of Kingston, Ont.

Volunteers in the two provinces are related to Mennonite Brethren, General Conference Mennonite, Mennonite Central Committee, and Mennonite Church agencies and an interdenominational prison ministry.

Dave Worth, Kitchener, Ont., regional director of VS in Ontario for MCC and offender ministries coordinator; and Clair Hochstetler, Elkhart, Ind., regional VS director for Mennonite Board of Missions, planned the retreat. The event brought 42 persons to Camp Iawah, a central location for units located in London, Stratford, Kitchener, Toronto, and Montreal. Persons from Hamilton were unable to attend because of the mid-triennial sessions of the General Conference Mennonite Church.

The weekend included recreation, singing, worship, and study of Art McPhee's book, *Friendship Evangelism*. Amzie Brubacher, pastor of the Nith Valley Mennonite congregation near New Hamburg, led the study on sharing faith. The group also interacted at the camp with more than 80 Inter-Varsity Christian Fellowship retreaters from four Ontario universities.

Scattered Mennos picnic in Brownsville, Tex.

Mennonites wintering in the Rio Grande Valley near the McAllen, Pharr, and Brownsville, Tex., areas got together for a picnic dinner in the Dean Porter Park in Brownsville on Feb. 24.

Sixty-two people attended, representing ten different states. Perhaps more would have come had they known.

The singing of choruses and good fellowship characterized the meeting. Participants were also treated to the Charro Days Celebration Parade that passed nearby. Feelings were so good about the experience that there was a unanimous vote for another picnic next year.—M. P. Schaer

Sense of humor needed by new R and S secretary

Among the qualifications for the new relief and service secretary for Mennonite Board of Missions are that the person "have a sense of humor," ability to model policies, delegate work, and be able to relate to congregations and conferences.

The committee anticipates that prospective candidates can be identified by or before its next meeting in early May, said Chairman Ike Glick of Edmonton, Alta. Secretary John W. Eby has announced plans to leave the post on June 15 to assume an assignment with Mennonite Central Committee in Botswana.

The context for relief and service, Eby said in his written report, is set by "intense spiritual and physical need in the world." He senses that the future direction for VS will be more toward discipleship, growth, and personal involvement than toward service or social action alone.

The committee approved a $1,082,245 budget for 1979, including an expenditure from contingencies for an experimental pre-orientation exposure to what VS is all about. The plan would include a weekend modeling of VS in a Mennonite community. "We could hold back the dreaming part of this budget, but I'd like to see you move ahead," said Hope Ventura of Denver, Colo.

Finding earning persons is crucial to whether a unit stays open or not, staff underscored in a discussion of financing VS. VS earnings in recent years have borne more than 80 percent of the total cost of the program.

In the closing moments of the meeting, staff reported recent actions that have led to early termination of VSers. Back of any action to terminate, whether initiated by the VSer or by mutual discussion, lies the concern to focus the questions on commitment and discipleship issues, said John Eby. Where does the person find himself or

herself in relation to faith in Christ and the style of life that issues from that stand? "If the person wants to develop in discipleship, we're ready to work with him; if not, then we'll probably come to a mutual decision that the person leaves," he said.

The committee affirmed the way in which individual autonomy was respected and at the same time care expressed for persons who find that they cannot continue in VS. While staff acknowledged some mistakes are made in placements, they can also point to other placements "that worked out beautifully," Eby said.

"We're constantly taking risks with people," committee member Millard Osborne of Harper, Kan., said. "I'd rather err on the side of taking risks than being suspicious," he added.

Actions of the committee included two on recent deaths. For persons who shared the experience of loss of four persons—VSers Darlis Clemens, Stephanie and Joe Guhr, and pilot Roy Slabaugh—in a pre-Christmas plane accident, the committee said in part: "We pray that God's healing touch may continue to rest lovingly on you. May you gain comfort, strength, and courage to continue in His service."

In memory of former committee member Mark Peachey, a pastor in the Conservative Mennonite Conference, the action said, "We remember his life of service with thanksgiving to our heavenly Father and extend to his loved ones our sympathy and concern."

"The story of VS is that it's not for everyone," said Ike Glick following the meeting. "There's rigor required." He and other committee members, VS, and support staff believe that approximately 175 persons will respond to that rigor by volunteering in 1979.

Signing for the deaf

Deaf ministries is here to stay, Mennonite Board of Missions Home Missions Committee said last July. That mission was affirmed by the Advisory Committee on Deaf Ministries which met on Feb. 10 in Elkhart, Ind.

The eight-member committee, meeting twice a year, includes the Mennonite Church's only ordained deaf pastor, two other deaf persons, and four other persons active in deaf-related work.

"Our two general goals are deaf awareness among the Mennonite population and leadership training for deaf persons," said Reuben Savanick, deaf ministries director for MBM's Home Missions Division.

The advisory committee urged Reuben to put top priority on continuing the publication of *SIGNING*—the office's just-launched newsletter—as part of an effort to fight the isolation and support-lag experienced by persons engaged in deaf ministries across the Mennonite Church.

In addition, Reuben was urged to make a fact-finding visit to isolated deaf Mennonites in the Western states. The committee made plans for interpretation services at Mennonite General Assembly in Waterloo, Ont. Deaf persons interested in attending the Aug. 11-16 event may contact Reuben.

Myron Yoder, a sign language instructor at Goshen (Ind.) College and an interpreter at last year's Mennonite World Conference, chairs the committee. Other members are Ruth Geiser, Orrville, Ohio; Ferne Glick, Lancaster, Pa.; Norman Kauffman, Goshen (Ind.) College; Rick Lanser, Paoli, Pa.; Raymond Rohrer, First Deaf Mennonite Church, Lancaster, Pa.; Robert Scheffel, Salem, Ore.; and Pauline Yoder, Goshen, Ind.

EMC targets upgrade

The board of trustees of Eastern Mennonite College met on Feb. 16 and approved a 10 percent increase in tuition, room, and board for the 1979-80 school year, boosting the cost of three terms of study to $4,395. It will cost a student $399 more to attend EMC next year. Lee M. Yoder, EMC's vice-president for administrative affairs, said one percent of the tuition hike—roughly $25,000—will go directly for additional student financial aid.

The board also approved a 9 percent raise in salaries for the school's faculty and administrators, designating 7 percent for a cost of living increase and 2 percent toward an earlier institutional commitment to eventually achieve a parity level with colleges similar to EMC.

The board's actions "are in line with a planning objective for the 1980s to improve faculty-staff salaries," Vice-President Yoder said. Program development, instructional equipment, deferred maintenance and landscaping improvement, and student life needs are other priority items, he added.

In other business, the board authorized the purchase of a new phone system for EMC to replace the present inefficient one.

Dwight O. Wyse, director of business affairs, told the trustees that the new system "will offer greatly expanded service capabilities on- and off-campus and realize significant savings to the institution over the next decade." The system should be installed this summer, he noted.

EMC President Myron S. Augsburger sounded an optimistic note in a brief critique of current educational trends at EMC.

"EMC will survive the 1980s if we work diligently to maintain our distinctive qualities and philosophy," Dr. Augsburger told the board.

Central to this effort, he maintained, will be "selectivity in priorities—identifying what it is we do best and emphasizing those areas.

Peachey steps down as Hesston president



Laban Peachey

Hesston College President Laban Peachey submitted his resignation (effective on June 30, 1980) to the school's Board of Overseers at their quarterly meeting on Feb. 23. In consultation with friends and Board members Peachey said he decided that this would be a good time to leave to pursue other interests. His fourth three-year term ends in June 1980.

Hesston College has grown from 400 students when Peachey came in 1968 to almost 700 in 1978. "It's been an utterly exciting decade," he says. "And the process and timing [of leaving] feel so right."

Peachey's future plans are uncertain, but he and his wife, Helen, plan to stay in Hesston until their youngest daughter, Joyce, graduates from high school in 1981. During the next year he will revisit many of the churches he gained counsel from during his first year at Hesston.

A native of Springs, Pa., Peachey came to Hesston from Eastern Mennonite College, where he had taught psychology since 1954 and served as dean of students and registrar. Peachey has degrees from University of Va. and George Washington U. Since 1977 he has served as president of the National Council of Independent Junior Colleges.

Inflation outruns contributions

Giving to Mennonite Church boards and agencies for fiscal year 1978 (which ended Jan. 31, 1979,) was up 8.6 percent over fiscal year 1977, according to figures released by the General Board, Lombard, Ill. The increase, however, was not sufficient to keep pace with the rate of inflation, which was 9 percent for the 1978 calendar year.

"Careful spending was exercised by all boards and agencies, resulting in expenditures which were below the budgets projected at the beginning of the year," General Secretary Ivan Kauffmann said. "However, year-end balances are very low, and in the case of the Mennonite Board of Congregational Ministries and the Mennonite Board of Missions, there are deficits, resulting from contributions also being below budget figures."

MBM, which had a $3.3 million budget, ended the fiscal year with a $24,000 deficit. MBCM, with a $309,000 budget, finished with a deficit of $13,000. The General Board ended the year with a $10,000 surplus out of

a total budget of a $192,000.

"If the present programs for which the church is asking are to be continued, then increased resources will be needed," Kauffmann said. "If there can be increased giving beyond the inflation rate, then programs could be expanded to include new ministries and services where such are needed. The church is encouraged to practice the kind of stewardship described in 1 Corinthians 16:2—'On the first day of the week, each one of you should set aside a sum of money in keeping with his income. . . .'"

Kauffman also observed that in recent years some 40 percent of the year's giving is done near the end of the year. While year-end giving is appreciated, he said, this pattern of giving "forces boards and agencies to operate on borrowed funds earlier in the year, thus adding interest costs to budgets. If some of the year-end giving could come in earlier, then the interest cost item could be eliminated."

Total giving to all boards and agencies was $4,933,569 during fiscal year 1978, an increase of $390,906 over 1977. These figures do not include giving to congregations, district conference programs, or non-Mennonite projects.

Board asks increased giving to church schools

Giving to Mennonite Church colleges and seminaries is up the first half of this fiscal year, according to information released by the Mennonite Church General Board. At the same time, the Board says, further increase is necessary to meet a contributions goal set by the General Assembly in 1975.

Contributions to the three colleges and two seminaries of the Mennonite Church for the first six months of this fiscal year are up more than 15 percent over the same period last year. While warning that "one should not generalize or establish a trend from a six-month financial report," the General Board says that the increase can be interpreted as growing support for higher education by the church.

At its August 1975 session in Eureka, Ill., the General Assembly took action to encourage the doubling of contributions to church colleges and seminaries over the following three years. By June of 1978, however, when the reports were compiled the goal had not been reached—contributions had increased only 63 percent over the preceding three years. The time for reaching the goal has now been extended another year to June 1979. To reach the goal by June of this year a 23 percent increase in contributions is needed.

The goal "is within reach," General Secretary Ivan Kauffmann says. "If the rate of increase that was achieved in the first six months of this year is extended during the second half of this year, we will have reached the goal which was set four years ago. Pastors, elders, and finance commissions are encouraged to consider the goal and give leadership to the congregation in trying to reach it."

The General Board establishes denominational policy and annual churchwide asking packages. The Mennonite Board of Education provides the basic educational policy framework and requests that colleges operate their programs without deficit spending. Beyond that each college and seminary is on its own to develop and plan its program and finances.

mennoscope

Parkesburg Mennonite School, Parkesburg, Pa., needs a seventh- and eighth-grade teacher for the 1979-80 school year. Interested persons may contact Lester Eby, R.D. 1, Atglen, PA 19310. Phone (215) 593-6036 or (717) 442-8394.

A bilingual secretary—Spanish and English—is needed by the Mennonite Board of Congregational Ministries, Elkhart, Ind. Contact Mary E. Yoder, MBCM Office Manager, Box 1245, Elkhart, IN 46515; (219) 294-7536.

Friends of Paul Weidner: Paul Weidner, a Goshen Biblical Seminary graduate from Ft. Wayne, Ind., died last year after a long illness. Nevertheless, Earl B. Eberly, pastor of Ft. Wayne, reports that Weidner's family is still receiving mail addressed to Paul. Eberly asks that all correspondence to the family be addressed to Weidner's wife, Mary, or to the children.

Needed for immediate openings in Mennonite Board of Missions Voluntary Service are a program director couple with additional assignments in home repair and community work, Philadelphia, Pa.; a community worker, Downey, Calif.; a male community worker/recreation leader, Pearl River, Miss.; a homemaker-health aid, Champaign, Ill.; two RNs, Riverside Hospital, Columbus, Ohio; a carpenter, Indianapolis, Ind.; a carpenter foreman and teen center co-manager, Stratford, Ont.; a secretary for Central Committee for Conscientious Objectors, San Francisco, Calif. For more information on these and other VS opportunities write Personnel Office, MBM.

Laurence Horst, Ghana missionary on health leave in the USA, was hospitalized recently for a cerebral hemorrhage while visiting in Kansas. He was transferred to Wesley Medical Center in Wichita. Laurence does not have any paralysis and is experiencing some relief from pain. He had returned to the USA last fall with hepatitis. Laurence and his wife, Marian, have served in Ghana since 1969 with Mennonite Board of Missions, Elkhart, Ind.

Wilbert R. Shenk, secretary for Overseas Missions with Mennonite Board of Missions, Elkhart, Ind., will leave on Mar. 12 for an administrative visit to India, Nepal, Cyprus, and Israel. At the request of overseas workers, Wilbert will be accompanied by his wife, Juanita, who will pay her own travel expenses. In India Wilbert will deliver the convocation address at Union Biblical Seminary's commencement exercise. In Nepal he will participate in 25th anniversary activities of the United Mission to Nepal—of which MBM is a member agency. Cyprus is the site Apr. 10-12 for a consultation of Mennonite workers in the Middle East. Shenks will return to the U.S. on Apr. 19.

The son of a Mennonite pastor in New York City was hospitalized on Feb. 26 after being assaulted near his home in the Bronx. Carl Smucker, son of John I. and Irene Smucker, was knocked unconscious and suffered a broken jaw, gashes on his head, and an injury to his shoulder. Carl was a member of a nonviolent anticrime youth brigade in his community which had received considerable publicity following an incident a week earlier in which Carl had been struck during a three-man patrol of a nearby subway station. Born and raised in the Bronx, Carl had never before been assaulted. His father is pastor of Friendship Community Church—working in association with Atlantic Coast Conference and the Home Missions Division of Mennonite Board of Missions, Elkhart, Ind. Carl is one of the persons who shares his view of the city in the 15-minute urban-awareness film, *A People Garden.*

Two new children's resources have been published on the topic of world hunger. *Hunger Activities for Children* by Phil Lersch, Jean Lersch, and Bonnie Munson describes a wide variety of activities for teaching how it feels to be hungry and how we can help the hungry. Bible learning, crafts, drawing, studies of the environment of the hungry, file folder ideas, games, music, tapes, pictures, and written material and other miscellaneous activities are included. A supplementary audiovisual kit, "Sight and Sounds of Hunger," is also available. The book is available from Brethren House, 6301 56th Avenue N., St. Petersburg, FL 33709. Cost is $5 paperback plus 75 cents for postage and handling. *Have You Ever Been Hungry?* by Patricia L. Kutzner and Linda Stoerkel is church school curriculum guide on world hunger which springs from the Rock Springs Congregational Church (United Church of Christ) in Arlington, Va. Revised and edited to meet the needs of a broad spectrum of North

American congregations. This curriculum explores the problem of hunger, helps the student know the hungry as real people in our world, and develops creative, positive responses to the problem. Scripture basis for a Christian approach to hunger has been interwoven into each week's lesson. Available from United Church Press, 287 Park Ave. S., New York, NY, 10010.

Chester Wenger, Salunga, Pa., will present a lecture on Mar. 26 as part of a Discipleship Forum entitled "How Churches Grow." The forum is the last of a six-part series sponsored by the Center for Discipleship on "Missions, Evangelism, and Church Growth." Wenger is Secretary for Home Missions with the Eastern Mennonite Board of Missions. The former missionary to Ethiopia presently serves as executive secretary of the Keystone Bible Institutes, director of the Lancaster (Pa.) Paul-Timothy Program, and secretary of the Mennonite Information Center. Registration for the forum can be made by writing or calling Carolyn Yoder at Goshen College.

Orv Wiebe, a local counselor, will lead a weekend continuing education seminar on "Tension Management" from 9:00 a.m. to 4:00 p.m. on Saturday, Mar. 24, in Eastern Mennonite College's Discipleship Center.

Wiebe said his seminar will focus on "learning how to deal with unavoidable tensions and how to reorder living to eliminate others." He will demonstrate the use of biofeedback to ease tension and control problems such as migraine headaches. The seminar costs $15 and may be taken for one-half continuing education unit (CEU) or college credit on a pass-fail basis. More information is available by calling John L. Horst, continuing education director, at 703-433-2771, ext. 248.

The directors of Frontier Village Foundation have announced their intention to sell the 99-acre campus and buildings near Lakespur, Colo., which had been the site of the Frontier Boys Village program until it was discontinued last Aug. 31. The decision to sell the property came after a recent meeting of the Board of Directors of Frontier Village Foundation and representatives of the Health and Welfare Committee of the Mennonite Board of Missions (MBM). During the meeting Lester Glick of Clearwater, Fla., a consultant to the Health and Welfare Committee, presented an oral report in which he appraised the needs which the Frontier Village Foundation might attempt to meet in Colorado communities, and commented on the feasibility of programs proposed to meet those needs.

The Winnipeg Mennonite Children's Choir has donated $4,600 to the Mennonite Central Committee India Cyclone Disaster Fund. This gift is part of last summer's India Cyclone Benefit Tours project undertaken by the choir. Under the direction of Helen Litz, the 40-voice choir performed on two tours: July en route to and from the Mennonite World Conference (including services at Wichita) and in August en route to and from the International Music Educator's Conference at London, Ontario, and the International Youth Choral Festival at Washington, D.C. Over 20 concerts were given.

First Mennonite Church of Hyattsville, Md., will celebrate its newly received dual conference membership during the morning worship on Apr. 1 at 10:30 a.m. A member of the Allegheny Conference of the Mennonite Church, the congregation has now been accepted into the General Conference Mennonite Church. Heinz Janzen, General Secretary of the General Conference, will bring the morning proclamation. A fellowship meal will follow the morning worship.

OFFICE '79, a biennial event for non-executive employees of Mennonite institutions, will be hosted by Mennonite Mutual Aid, May 4-6. Invitations have been mailed to 90 church-sponsored agencies, schools, and other facilities. Miriam Weaver, professor of business education at Eastern Mennonite College, Harrisonburg, Va., and J. Marvin Nafziger, fraternal activities director for MMA, will provide input on the theme "Wholeness: Mind, Body, and Spirit." Additional information about OFFICE '79 is available from Eunice Culp at MMA.

The Evanston Mennonite Fellowship encourages students and young adults moving to the Chicago area to contact them for assistance in securing housing. Members of the fellowship live in a six-unit apartment building, Dobson House, and in the adjacent Rogers Park section of Chicago. Further information is available from: Karen Martin, Moderator, 738 Dobson, Evanston, IL 60202, 312/492-1467.

The public can view "Stars for a Night in Spring" at Eastern Mennonite College's Brackbill Planetarium beginning 2:30 p.m. on Sunday (Mar. 18) and each Sunday thereafter through May 13. The program features prominent constellations of the spring evening sky, folklore stories, poetry, and music according to narrator John L. Horst of EMC's physics faculty.

The Chamber Singers from Hesston College will travel through nine states during spring break, Mar. 14-26. The 22-voice choir, directed by Randy Zercher, music instructor, will present programs of sacred music. Their itinerary follows: Mar. 14—Rainbow Boulevard Mennonite Church, Kansas City, Kan.; 15—Arthur Mennonite Church, Arthur, Ill.; 16—Pleasant View Mennonite Church, North Lawrence, Ohio; 17—Allensville Mennonite Church, Belleville, Pa.; 18—Sandy Hill Mennonite Church, Coatesville, Pa., and First Mennonite Church, Hyattsville, Md.; 19—Eastern Mennonite College and Eastern Mennonite High School, Harrisonburg, Va.; 20—Salford Mennonite Church, Harleysville, Pa.; 21—Clarence Center Mennonite Church, Clarence Center, N.Y.; 22—Orrville Mennonite Church, Orrville, Ohio; 23—East Goshen Mennonite Church, East Goshen, Ind.; 24—Lombard Mennonite Church, Lombard, Ill.; 25—Kalona Mennonite Church, Kalona, Iowa; 25—Washington Mennonite Church, Washington, Iowa.

Milo D. Stahl, director of learning resources at EMC, has been named one of seven delegates from the Seventh Congressional District to attend the Virginia Governors Conference on Library and Information Services to be held Mar. 29-31 in Richmond. The appointment makes Stahl a possible candidate to attend the national White House Conference on Library and Information Services to be held Oct. 28-Nov. 1.

A new policy took effect with the start of spring term at Eastern Mennonite College and Seminary that entitles the husband or wife of a full-time EMC or EMS student to take one course for credit per term at a fee equal to one fourth the part-time credit hour cost. The spouse must already be enrolled in the class. EMC student Frank Shelp developed the proposal that was subsequently endorsed by the Student Government Association and the EMC faculty and administration. The new policy does not apply to continuing education courses and summer school classes.

The Eastern Mennonite Seminary Chorus from Harrisonburg, Va., will present sacred music programs in four congregations in Maryland and Pennsylvania, Mar. 31-Apr. 1. They will sing 7:00 p.m. on Saturday at Paramount Brethren in Christ Church in Hagerstown; 10:00 a.m. on Sunday at Hebron Mennonite Church in Hagerstown; 3:00 p.m. on Sunday at Bethel Mennonite Church in Gettysburg; and 7:30 p.m. on Sunday at Cedar Grove Mennonite Church near Greencastle. The 17-voice Seminary Men's Chorus and a 13-member Ladies' Chorus will sing classical compositions, spirituals, hymn arrangements, and contemporary pieces. The groups will combine on some numbers. Roy D. Roth, associate professor of church music at EMS, will direct both choruses.

The Hesston College Chorale will present programs of sacred music in eight states between Oklahoma and Ohio during spring break, Mar. 14-16. The 44-voice choir is directed by Dave Gerig, music instructor. Their itinerary follows: Mar. 15—Zion Mennonite Church, Pryor, Okla. 16—Mt. Zion Mennonite Church, Versailles, Mo.; 17—East Bend Mennonite Church, Fisher, Ill.; 18—St. John's United Church of Christ, Archbold, Ohio; 18—North Clinton Mennonite Church, Wauseon, Ohio; 19—Hively Avenue Mennonite Church, Elkhart, Ind., and Associated Mennonite Biblical Seminaries, Elkhart, Ind.; 20—Valparaiso

Mennonite Church, Valparaiso, Ind.; 21—Science Ridge Mennonite Church, Sterling, Ill; 22—Sugar Creek Mennonite Church, Wayland, Iowa; 23—Manson Mennonite Church, Manson, Iowa; 24—Bethel Mennonite Church, Mountain Lake, Minn.; 25—Bellwood Mennonite Church, Milford, Neb.

In Touch, the new weekday Mennonite Broadcasts radio program, is designed to bring listeners into active involvement with sponsoring congregations. "Mennonites should care about bringing persons into a local fellowship for nurture, fellowship, and affirmation," says Kenneth J. Weaver, contrasting the effort to electronic evangelism that tends to create TV or radio congregations. Congregations, special interests groups, and businesses interested in sponsoring *In Touch* may write to Mennonite Broadcasts, Box 1252, Harrisonburg, VA 22801; or Box 334, Kitchener, ONT N2G 3Z3.

Eastern Mennonite College and Seminary in Harrisonburg, Va., will sponsor a "Central American Fellowship Tour" from June 20 through July 3 for alumni and friends of the college. EMC President Myron S. Augsburger and his wife, Esther, will serve as tour hosts and Bible study leaders for the 14-day trip.

The group will depart from New York, Philadelphia, or Washington, D.C., and make a stopover in Miami. The trip, planned by Menno Travel Service of Ephrata, Pa., will emphasize Mennonite mission work such as housing built by Mennonite Disaster Service after hurricanes in San Pedro Sula and contacts with EMC alumni involved in mission-service projects in Central America. Larry E. Nolt, tour coordinator, said there are still a number of openings and more information and a brochure is available by writing him at EMC, Harrisonburg, VA 22801; or by calling 703-433-2771, ext. 131.

Special meetings: Richard F. Ross, Hartville, Ohio, at Berlin, Ohio, Mar. 18-21. **Stan Shirk,** Lyndhurst, Va., at Louisville (Ky.) Mennonite Fellowship, Mar. 18-22 and at Mathias, W.Va., Apr. 15-19. **Alvin Kanagy,** Harrisonburg, Va., at Barrville, Reedsville, Pa., Apr. 22-29.

New members by baptism: seven at Plains, Hatfield, Pa.; three at Goodville, Pa.; fifteen at Weaverland, East Earl, Pa.

readers say

I was disappointed when the news article "Study on Human Sexuality" (*G.H.*, Dec. 5, 1978) seemed to say how the theologians and health professionals felt, for now there is no need to speak out against homosexuality when they are flaunting and pushing it so strongly. I am thankful for other prominent preachers and Christian periodicals that are speaking out strongly against it. As I read the Bible I find many references giving out the warnings against this sin and the results on the individuals and nation.

I spoke to a brother from the East about the article and he didn't see any bad reaction to it so I told him I'd wait to see any outcome from it. Well, I'm still waiting! I do want to have the attitude and concern like Jesus. "Neither do I condemn thee [the homosexual]: go, and sin no more."—**Amos E. Brubaker, Sweet Home, Ore.**

° ° °

Since the decease of my parents several years ago, I listen to my radio a lot when I'm home and am often inspired and drawn closer to my Lord by the messages and music I hear. Therefore I was very interested indeed in Conrad Baer's article in the Feb. 13 *Gospel Herald* entitled "The Cult of Paranoia." I tend almost to concur with his evaluation of Van Impe and Falwell and hope my fellow Mennonite brethren and sisters will use some spiritual discernment as to how much, if any, time they listen to them. And, most of all, when they pull out their checkbooks I pray they consider the needs of our own church's mission boards and institutions first.

However, in evaluating the ministry of these and some other preachers with whom I can't agree in manner of presentation and even in the whole content of their message, I do sometimes think of Paul's words in Phil. 1:15-18. I especially refer to verse 18 which reads in NIV, "The important thing is that in every way, whether from false motives or true, Christ is preached. And because of this, I rejoice."

Thank you also for "Stomach Acid" by Joseph Shenk. He put a contemporary application to an ancient incident.—**Grace D. Lehman, Lancaster, Pa.**

° ° °

I did not appreciate Conrad Baer's article "The Cult of Paranoia" (Feb. 13). I think it is about time we stop referring to people we don't quite agree with as cultists. The Bible says to try the spirits to see if they are of the truth. However, if someone believes in the basics of Christian experience such as the incarnation, death on the cross, resurrection, and His coming again, the Bible is clear that there is no justification in calling them cultists. Jack Van Impe may put more emphasis on eschatology than do most of us. He also clearly shows that he believes in the basics of the Christian life. Maybe our deemphasis on eschatology demands that others emphasize it more. I think we need to be careful about the kind of articles we publish.—**Allen Kaufman, Nappanee, Ind.**

° ° °

I just read "Firing and Retiring in the Mennonite Church" by Robert Baker (Feb. 27). I agree wholeheartedly that as long as a person is physically and mentally able, much valuable service can be given to the church by an older person because of the years of experience of an older Christian. My experience has been nearly opposite that mentioned in the article.

I had been a Sunday school worker for over 35 years and I was nearly always elected as a teacher for the older classes. So three years ago I had to tell the church of the need to resign as teacher for health reasons. But I taught some that year yet at the age of 70 years.

I surely miss the warmth of fellowship that I had throughout the years teaching the Word of God. And I want to thank the Lord for all of them. Because I always felt that I learned more from the classes that I could dish out.—**Dan S. Miller, Shipshewana, Ind.**

° ° °

I feel comfortable with the comments Baker makes in his article "Firing and Retiring in the Mennonite Church" (Feb. 27, p. 180). Perhaps more emphasis could have been given to the manner in which we have patterned our lives and "church government" after the society in which we live. The Scripture sadly lacks in giving any indication of "term" of office and very little concrete help leading us to believe that due democratic process is spiritual. Terms and popular votes tend to help us rely on the "honor we receive one of another" and we therefore cannot "believe" (Jn. 5:44). We need to take a fresh look at our manner of appointment to offices and responsibilities in church life. Yes, maybe Baker is right, "Should every firing committee . . . be required to spend at least five hours in prayer before they say in effect. . . ."—**James L. Maust, Telford, Pa.**

° ° °

Following is a quote from "The Spirit Led Us Together" (Feb. 27, p. 184). "I heard the delegates say that without feeling any need to be promoting the cause of licensing or ordination of women, they would want to be sensitive to a situation where there be such a need."

Will the delegates and church leaders be more sensitive to the desires of certain women than to the teachings of the Bible?

Instructions on worship are given in 1 Tim. 2:11, 12: "A woman should learn in quietness and full submission. I do not permit a woman to teach or have authority over a man; she must be silent." We see the underlying principle in 1 Corinthians 11 where it discusses God's divine order and propriety in worship. "Now I want you to realize that the head of every man is Christ, and the head of woman is man, and the head of Christ is God." (How can a wife be subject to her husband in everything (Eph. 5:24) if she assumes the leadership role of a congregation?

This in no way minimizes the importance of women in the church. Women have unique gifts and talents that, when exercised in their respective roles, are a tremendous asset in building His kingdom.

Let us remain faithful to the Scriptures and keep things in their proper perspective.—**Robert D. Wengerd, Coshocton, Ohio.**

° ° °

I was so happy to read "A Church that Cares for Cancer Patients" by Lamont Woelk (Feb. 20). I've been distressed by needs in this area that are not touched and have felt that *somehow, someway,* the church could and should be in there. Perhaps the article will be contagious! I suspect every church in the Mennonite conferences would have patients and their families, right at their doorstep, needing the caring and loving of a compassionate people.—**Rachel Smucker, Markham, Ont.**

° ° °

I enjoy your magazine very much and have sent in the following poem. I hope you can print it soon.

I saw the world explode today,
It was a saddening sight,
Two sides who seemed to hate each other,
Ended it in a fight.

The people could have talked it out,
But they preferred to have a bout.

They fought and fought,
Acting very dumb,
They fought and fought,
But no one won.

Instead they fought,
Until they died,
Leaving no one,
To abide.

It is a sign of human greed,
And of doing things without need.

I'm only 11 but my mother suggested I send this in, and my family did too, so I did.—**Carl Riehl, Mechanicsburg, Pa.**

births

"Children are an heritage of the Lord" (Ps. 127:3)

Borkholder, Lloyd and Kathleen, Springfield, Ore., second child, first son, Stephen Lloyd, Dec. 22, 1978.

Cressman, Douglas and Nancy (Snyder), Waterloo, Ont., second child, first son, Paul Douglas, Feb. 6, 1979.

Derstine, Ray and Darlene (Alderfer), Souderton, Pa., first child, Kelly Kay, Feb. 18, 1979.

Heisey, Menno F. and Carolyn Y. (Erb), Winchester, Va., third child, Bryan Douglas, Mar. 1, 1979.

Freed, Lowell and Linda (Yoder), Lagrange, Ind., first child, Leslie Diane, Feb. 19, 1979.

Horst, Donald and Rachel (Brubaker), Hesston, Kan., third child, second son, Nathan Daniel, Feb. 26, 1979.

King, Hal and Becky (Stutzman), Lebanon, Ore., first child, Kelsey Gene, Feb. 28, 1979.

McNickle, George Andrew and Phyllis (Schultz), Ashland, Kan., second daughter, Amanda Schultz, Feb. 8, 1979.

Mullet, Robert and Fern (Graber), Sarasota, Fla., second son, Shawn Robert, Feb. 21, 1979.

Nafziger, Ellis and Patricia (Short), Wauseon, Ohio, second daughter, Emily Elissa, Jan. 10, 1979. (First daughter deceased.)

Nofziger, Terry and Connie, Lebanon, Ore., third child, first son, Blain Jay, Jan. 16, 1979.

Overduin, Jan and Margaret (Deboer), Kitchener, Ont., fifth child, fourth son, Simon Alexander, Feb. 6, 1979.

Sherck, Steve and Laurinda (Lehman), Lagrange, Ind., first child, Christopher Steven, Feb. 20, 1979.

Steiner, Glenn and Arneda (Shank), Dalton, Ohio, fourth child, first son, Anthony Glenn, Jan. 30, 1979.

Stutzman, Dennis and Sue, Albany, Ore., first daughter, Lindsey, Nov. 17, 1978.

Whitmer, Mark and Diana, Plain City, Ohio, third daughter, Marlene Renee, Feb. 7, 1979.

marriages

"They shall be one flesh" (Gen. 2:24) A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister

Davis—Stouffer.—Gary Eugene Davis, Chambersburg, Pa., and Carol Ann Stouffer, Greencastle, Pa., Cedar Grove cong., by Nelson L. Martin and G. Robert Crider, Feb. 24, 1979.

Derstine—Miller.—David Daryl Derstine, Blooming Glen, Pa., Blooming Glen cong., and Julie Kay Miller, Iowa City, Iowa, Lower Deer Creek cong., by David F. Derstine, father of the groom, Feb. 10, 1979.

Good—West.—Kenneth V. Good, Westover, Md., Holly Grove cong., and Donna West, Sanford, Va., Assembly of God Church, by Kenneth G. Good, grandfather of the groom, Feb. 10, 1979.

Sommers—Swartzentruber.—Lambert Sommers, Mt. Gilead, Ohio, and Rosetta Swartzentruber, Fredericktown, Ohio, both of Johnsville cong., by Elvin Sommers, father of the groom, Nov. 11, 1978.

Stoltzfus—Lampl.—Daryl Stoltzfus, Mantua, Ohio, and Debbie Lampl, Mantua, Ohio, by John F. Murray, Feb. 10, 1979.

Taniguchi—Snyder.—Ronald Ken Taniguchi and Susan Wanita Snyder, by Linford D. Hackman, Feb. 10, 1979.

Yoder—Birky.—Ellsward Yoder and Sue Ann Birky, both from Kouts, Ind., by John F. Murray, Feb. 24, 1979.

Zimmerman—Kieffer.—James Zimmerman, Ephrata, Pa., and Charlene Kieffer, Myerstown, Pa., Krall cong., by James R. Hess, Feb. 17, 1979.

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14:13) We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Appleby, Georgia M., daughter of John and Catharine (Henry) Hollinger, was born at Westminster, Md., Sept. 19, 1884; died at Menno Haven, Chambersburg, Pa., Dec. 15, 1978; aged 94 y. On Mar. 11, 1903, she was married to James A. Appleby, who died on Apr. 25, 1953. Surviving are one daughter (Mary—Mrs. Glenn A. Cordell), 2 grandsons, and 6 great-grandchildren. She was a member of Marion Mennonite Church, where funeral services were held, in charge of J. Irvin Lehman and Merle Cordell; interment in adjoining church cemetery.

Hartzler, Grace Leon, daughter of Jesse C. and Lydia (Diener) Hartzler, was born in Logan Co., Ohio, June 25, 1908; died at Bellefontaine, Ohio, Feb. 14, 1979; aged 70 y. Surviving are 3 brothers (Lloyd, John, and Glen Hartzler). She was a member of South Union Mennonite Church. Funeral services were held at Kauffman Funeral Home, Feb. 16, in charge of Howard S. Schmitt; interment in Yoder Cemetery.

Heatwole, Jay Brent, son of Charles L. and Doris (Brubaker) Heatwole, was born in Harrisonburg, Va., Feb. 20, 1963; died in a tractor accident at his home in Harrisonburg, Va., Feb. 15, 1979; aged 15 y. Surviving are his parents, 3 sisters (Dawn, Marlene, and Erma), and a stepgrandmother (Mrs. Jacob Brubaker). He was a member of Pike Mennonite Church, where funeral services were held on Feb. 17, in charge of John Risser, Menno Brunk, Fred Miller, and Roger Berry; interment in Pike Mennonite Cemetery.

McKenzie, Clara, died at Sunnyside Home, Kitchener, Ont., Feb. 19, 1979; aged 89 y. She was married to John McKenzie, who preceded her in death. Surviving are 2 daughters (Marguerite and Mrs. Mary Deveau) and a number of grandchildren. Four brothers and 2 sisters preceded her in death. She was a member of First Mennonite Church, Kitchener, Ont. Funeral services were held at Ratz-Bechtel Funeral Home, Feb. 22, in charge of Glenn Brubacher; interment will be made in Geiger Mennonite Cemetery.

Stahl, Esther, daughter of John J. and Mary Ann (Burkholder) Reber, was born in Cordell, Okla., June 2, 1894; died at West Branch Hospital, Feb. 24, 1979; aged 84 y. On Oct. 18, 1914, she was married to Charles W. Stahl, who survives. Also surviving are 3 sons (Bryon, Willis, and Carl), 2 daughters (Priscilla Harrison and Alene Rabald), 18 grandchildren, 10 great-grandchildren, and 2 sisters (Mrs. Katie Chesler and Mabel Rouner). She was a member of Fairview Mennonite Church, where funeral services were held on Feb. 28, in charge of Ellsworth Handrich; interment in Fairview Cemetery.

Roth, Dale Benjamin, son of Merton D. and Virginia (Rensberger) Roth, was born in Washington, Iowa, Nov. 20, 1948; died in a farm accident at his home near Wellman, Iowa, Feb. 23, 1979; aged 30 y. On Aug. 15, 1970, he was married to Nancy Lee Schlatter, who survives. Other surviving relatives are Carol—Mrs. Nelson O. Miller, Mary—Mrs. Harold D. Stutzman, Joann—Mrs. Stanley Marner, Leslie, his parents, and his grandmother (Mrs. Martha Roth). He was a member of West Union Mennonite Church. Funeral services were held at West Union Mennonite Church, Feb. 26, in charge of Emery Hochstetler; interment in church cemetery.

Rittenhouse, Abram Z., son of Abram C. and Sallie (Geyer Ziegler) Rittenhouse, was born on Dec. 6, 1905; died at North Penn Hospital, Lansdale, Pa., Feb. 22, 1979; aged 73 y. On June 16, 1925, he was married to Bessie Ruth, who survives. Also surviving are 3 sons (Royden, Walter, and Abram), 7 grandchildren, one great-granddaughter, and one brother (Samuel Z). He was a member of Plains Mennonite Church, where funeral services were held on Feb. 25, in charge of John E. Lapp, Gerald C. Studer, and Kenneth Seitz; interment in Plains Cemetery.

Schmucker, Clara, daughter of Michael and Amanda (Ramseyer) Krabill, was born at Louisville, Ohio, Jan. 28, 1896; died at Louisville, Ohio, Feb. 20, 1979; aged 83 y. On Dec. 25, 1919, she was married to David Schmucker, who died on Sept. 26, 1960. Surviving are 2 daughters (Arlene—Mrs. Clifford Mercer, Doris—Mrs. John Sukosd), 4 grandchildren, and 7 great-grandchildren. An infant daughter (Luella) preceded her in death. She was a member of Beech Mennonite Church, where funeral services were held on Feb. 23, in charge of Calvin J. King; interment in Beech Mennonite Church Cemetery.

Unzicker, Ervin, son of William and Anna (Oyer) Unzicker, was born at Dewey, Ill., Mar. 21, 1904; died of a heart attack at Gifford, Ill., Feb. 18, 1979; aged 74 y. Surviving are 4 daughters (Pearl Lamb, Jean Rhodes, Carol Van Camp, and Patricia DeLuca), 2 sons (Robert and Tom), 20 grandchildren, 4 great-grandchildren, 2 brothers (Alvin J. and Ellis), and 2 sisters (Clara Springer and Esther Unzicker). He was a member of East Bend Mennonite Church, where funeral services were held on Feb. 22, in charge of Wilbur Nachtigall and Clyde Ingold; interment in East Bend Memorial Gardens.

Yoder, Susan Beth, daughter of Glen and Lois (Johns) Yoder, was born in Kansas City, Mo., Feb. 19, 1955; died at Canton, Ohio, Jan. 31, 1979; aged 23 y. Surviving are one brother (Philip), 2 sisters (Sarah and Deborah), and paternal grandparents (E. J. and Erma Yoder). She was a member of Hartville Mennonite Church, where funeral services were held on Feb. 3, in charge of Richard F. Ross; interment in Hartville Mennonite Church Cemetery.

Zehr, Lena, daughter of Peter Y. and Anna (Ruby) Zehr, was born in Oxford Co., Ont., Dec. 21, 1899; died of a heart attack at Orrville, Ohio, Oct. 12, 1978; aged 78 y. On Dec. 11, 1929, she was married to Joshua Ruby, who died on Feb. 18, 1935. On Oct. 5, 1938, she was married to Andrew Zehr, who died on Oct. 2, 1968. Surviving are one daughter (Marie—Mrs. Arlin Zuercher), one son (Vernon Ruby), 7 grandchildren, one brother (Ezra Zehr), and 2 sisters (Susie Zehr, Barbara—Mrs. Mike Ropp). She was a member of East Zorra Mennonite Church, where funeral services were held on Oct. 15, in charge of Henry Jantzi; interment in adjoining cemetery.

Zeiset, Anna S., daughter of Moses and Fianna Zimmerman, was born at Martindale, Pa., June 8, 1897; died at Lancaster, Pa., Jan. 23, 1979; aged 81 y. On Mar. 4, 1920, she was married to Martin M. Stauffer, who died on Sept. 5, 1930. On Feb. 23, 1946, she was married to George M. Zeiset, who died on Feb. 5, 1967. Surviving are 4 children (A. Richard, Lloyd, Alma, and Vera—Mrs. Emmet Kauffman), 6 stepchildren (Horace, Alvin, Arlene—Mrs. John Kitch, Ruth—Mrs. John Rohrer, George, and Paul), 13 grandchildren, 12 great-grandchildren, 32 stepgrandchildren, 27 stepgreat-grandchildren, and 3 brothers (Moses S., Walter S., and Ira S.). She was a member of Groffdale Mennonite Church, where funeral services were held on Jan. 26, in charge of Curvin Bucher, Amos Sauder, and Charles Wert; interment in Weaverland Mennonite Cemetery.

Cover by Beelden uit de Evangelien, p. 240 by Howard Zehr, Jr.

calendar

Interdenominational Youth Convention, Eastern Mennonite College, Apr. 20-22.

EMC Homecoming weekend, Eastern Mennonite College, Harrisonburg, Va., Apr. 27-29.

Annual session of Virgina Conference Assembly, Eastern Mennonite College, Harrisonburg, Va., July 25-27

Bills that could tax churches are submitted in Oregon

One bill that would tax church property and another that might lead to such taxation have been introduced in the Oregon legislature by Rep. Vera Katz (D-Portland). One bill would retain existing exemptions from school taxes for religious, charitable, and fraternal organizations but "phase in," within five years, taxes covering fire and police protection.

Another would place a "sunset" provision in the Oregon constitution repealing all property tax exemptions in 10 years, beginning on Dec. 31, 1980. After that, each exemption would end unless it were renewed by a two-thirds vote of the legislature or by referendum.

Members of U.S. Congress urge FTC action on cigarette ads

Thirty-eight representatives in Congress have requested the chairman of the Federal Trade Commission to "initiate a voluntary agreement" with cigarette manufacturers to make their advertising less appealing to teenagers and children. In a letter to Chairman Michael Pertschuk, the group noted that the FTC is "responsible for correcting deceptive or unfair trade practices" and it offered suggestions for the "voluntary advertising code" they propose.

It would include "provisions prohibiting the depiction of scenes or copy implying that smoking cigarettes leads to youth, sex, manliness or femininity, courage or glamour, and would be a decisive step in eliminating the exploitation of young people who are especially vulnerable to claims of this type," they stated.

The members of Congress refer to recent announcements by the U.S. Surgeon General which "not only reaffirm the original findings, but highlight the alarming increases in cigarette smoking by young people," indicating, for example, that "among teenagers aged 13 to 19, the number of regular smokers exceeds 6 million."

Religious relief agencies are preparing for new wave of Indochinese boat people

Religious relief agencies, which have resettled the bulk of the 180,000 Indochinese refugees admitted to the U.S. since 1975, are now preparing for the anticipated new flood of "boat people." About 75 percent of all refugees admitted have been resettled under auspices of Roman Catholic, Lutheran, and National Council of Churches agencies. Catholics have resettled about 45 percent of the total.

Under new parole regulations designed especially to help Vietnamese fleeing by boat, some 50,000 refugees are expected to be admitted to the U.S. by April and as many as 70,000 to 100,000 may be admitted by the end of the year.

Independent Methodist liberals urge "full acceptance" of homosexuals

The executive committee of the unofficial Methodist Federation for Social Action (MFSA), in a position paper, has stated that "we understand the spirit of Christ in our times to mandate full acceptance of homosexual persons in the life and ministry of the church." The independent liberal caucus in the United Methodist Church noted that Scripture is sometimes cited as grounds for opposing homosexuality, but commented that "the Scriptures themselves must be interpreted, weighed, and evaluated in the light of the grace, truth, and love of Christ." A committee was appointed to prepare the position for the MFSA last July, in response to reports that the unofficial evangelical Good News group plans to make ordination of homosexuals an issue at the denomination's General Conference in 1980.

UCC aide hits Hearst release, Carter stand on Chavis

Leon White, North Carolina-Virginia field director of the United Church of Christ's Commission on Racial Justice, said President Carter's pardoning of Patty Hearst while not pardoning Benjamin F. Chavis, Jr., leader of the Wilmington 10, makes the President's international stance on human rights look questionable. "Most people," he said, "are shocked, as I am, at the President's decision. But when we analyze it we shouldn't be shocked. It comes from the elite in the American system."

Amnesty International, the Nobel prize-winning human rights group, has placed the Wilmington 10 on its list of political prisoners.

Storm of protest on abortion predicted by Catholic leader

The "storm of protest which arose from men and women of good will across the land" following the U.S. Supreme Court's Jan. 22, 1973, abortion decision will not "fade and die away" as those endorsing abortion predicted, Cardinal John Carberry said in a tape-recorded message featured at all masses in St. Louis on Jan. 20 and 21. The truth that human life exists from the moment of conception, he held, "will conquer because the American people treasure and respect life and liberty. It is written into our Constitution. The day will come when abortion will be seen for what it is—the destruction of God-given life. Americans have always held respect for life in highest esteem."

Instead of the forces of the pro-life movement fading and dying away, they have grown, Cardinal Carberry said, "and are at this moment influencing the thinking of many people. Their voices are reaching the halls of Congress where many senators and representatives have expressed, in forceful and unmistakable manner, their respect for life, their opposition to the penalty of death inflicted on helpless infants in the mother's womb, and their determination to do something for the reversal of the infamous decision."

More than half world's people live in Asia, report reveals

The estimated world population at mid-1977 was 4.124 billion, with more than half the total in Asia, according to statistics of the United Nations *Demographic Yearbook* for 1977. The figures show 2,355 million people in Asia, 584 million in the Americas, 478 million in Europe, 424 million in Africa, and 22.2 million in Oceania.

According to U.N. estimates, as of 1975, women outnumbered men by 1,987,049,000 to 1,979,000,000. Figures from the early 1970s show Shanghai is the world's largest city with a population of 10.82 million followed by Tokyo with 8.59 million and New York with 7.48 million.

Kivengere pleads for assistance to refugees

A worldwide appeal to aid refugees from Uganda was launched in most Anglican and some other churches throughout Britain under the leadership of exiled Anglican Bishop Festo Kivengere of Kigezi, Uganda. Bishop Kivengere had to flee Uganda following the murder of Archbishop Janani Luwum of Uganda two years ago and Feb. 18 was chosen as the day for launching the appeal because that is the nearest Sunday to the second anniversary of Luwum's death.

According to the bishop, "The death of Archbishop Janani Luwum brought to our attention in a unprecedented way something of the effects of the regime of President Idi Amin on Ugandan citizens. Many people do not realize that for numbers of Ugandans it is no longer safe or wise for them to remain in their country, and probably as many as 50,000 have already fled, mostly initially to (adjoining) Kenya."

Commenting on the situation in Uganda, he said President Amin had been involved in about 25 "bad incidents," that many of his soldiers had defected and were fighting among themselves, and he would not be surprised to see President Amin deposed soon.

NEWSPAPER

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

Dear Jim Bowman

I have your manuscript "Giving the Poor a Chance" which came to me from the Mennonite Central Committee news service. I was minded to publish it, but then I hesitated. Will some readers think that you and I are ringing an old bell? For years we have been telling the news about poverty. How much that is new can be said about the poor?

You say that you know people in South Sumatra, Indonesia, who cannot afford to buy buttons for their children's clothes. You report that most of them have a shortage of Vitamin A in their diets. In our country such people would be urged to take Geritol or eat Total cereal, but you make it clear that such luxuries are out of their reach.

In fact do I hear you say that they cannot even afford to eat the vitamin-rich papaya which they grow themselves because they must sell it for cash to buy more essential items? Some of us in North America have memories of a time called "the depression" when such things happened here. My wife says that when she was a girl she could not have all the milk she wanted to drink because her grandfather said it had to be sold to the dairy. I do not have this kind of memory, but I do recall making homemade ice cream from milk that was rejected by the dairy, and feeling inferior because my father drove one of the oldest cars in the churchyard.

But for us such experiences are memories only. Today in North America we have resources for aiding the poor which make it unnecessary for any to go hungry, and yet I am sure that some do. There are still people even in our society who are neglected and some may even starve, but there is a professionalized effort to meet their needs.

At the same time I am aware that in our society there are still too many privileges for the rich. For example, I am told that near where I live there is a family which is collectively worth some 5 billion dollars. Some of these people have extensive land holdings and I have evidence that they do not pay taxes at the same rate as ordinary persons. If they were poor, this would be called welfare, but since they are rich I suppose it is just good business!

This illustrates your point that although in your opinion "there are enough resources in the world for everyone [they] have become concentrated under the control of the rich, leaving too little for the unfortunate majority." As you observe, even the dogs and cats of the rich can live better than the poor. We all agree this is not fair.

So you say that we need to "deprive poverty of its nourishment," and I agree, "to take a fresh look at our inequitable commerce structure, and do something about it. . . . The place to start," you say, "is to start doing things on the basis of love your neighbor as yourself." I can go along with that, though I find myself short on imagination. But you are helpful when you apply the principle to business and to consumption. What you say here is really quite basic and ordinary, but I believe your principle of the "ripple effect" needs attention. You say that "a decision . . . sends ripples around the world. . . . Ignorance of the effect of our ripples does not absolve us of our responsibility for them."

At the end comes your clincher. It seems like quite an ordinary statement, but I will quote it in full because I agree that it is important. "Love your neighbor as yourself," you say, "means making a voluntary decrease in the demand we make of the earth's resourses so that our Indonesian neighbors can keep at least some of their papayas. We must voluntarily reduce the size of the economic entity we control—household or business—so that we exert less pull, thereby giving more places to the poor. This means a reduced standard of living for us in the rich countries. Voluntarily, cheerfully."

It is a fair request and something my wife and I have begun to do. But I have a feeling that we are not going far enough fast enough. It is a heavy burden you are laying on us. One that goes against our natural instincts.

For we Mennonites are a rather practical people, quite good at solving specific problems. But it is hard for us to see how cutting back here will help the poor there. I think we also secretly believe that we deserve what we have because we worked hard for it. (So, no doubt, did the rich farmer of Luke 12.)

An article I read in the February issue of *Ambassador* Magazine seems to be along the lines of your concern. It said that Americans between the ages of 18 and 79 are overweight for a total of 2.3 billion pounds. If they would cut their eating enough to get down to a proper weight it would save 5,676 trillion calories as a beginning. Keeping it there would save 3,430 billion calories each year and go a long way toward solving the U.S. energy problem.

It might even have a ripple effect as far away as Indonesia. Jim Bowman, you raise hard questions.—Daniel Hertzler.

Gospel Herald

March 27, 1979



The Healer from Nazareth

(Luke 8:40-50)

by Dorothy Harnish

RECEIVED MENNONITE BIBLICAL SEMINARY FEB 1979

The Place: the home of Jairus, Capernaum

The Time: at night, twelve years before Jesus' public ministry

"Jairus," the voice of the midwife calls softly through the draped doorway where Jairus anxiously waits. "A daughter is born to you."

A momentary frown clouds the face of the young Jewish husband. He had hoped for a son, this firstborn. But he smiles quickly as he hurries to be with his wife. Together they thank God for the gift of a healthy child.

The Place: a humble home in a village near Capernaum

The Time: the same

A woman turns a tired, worried face to her husband as she extinguishes the lamps for the night. "I'm worried," she confides. The husband reaches out a rough, caring hand, encouraging her to continue. "My bleeding does not stop," she sobs softly, relaxing in his strong embrace.

"God has not abandoned you," her husband assures. "I will pray for you every day at the hour of prayer."

As the years passed, Jairus rose in importance in the syna-

gogue. He was a good man. His daughter grew to be a lovely young girl who held a special place in her father's heart. She was twelve when Jairus heard the stories of the Healer from Nazareth. He did not suspect he would have reason to seek Him.

Meanwhile the woman with a hemorrhage grew weaker and more despondent with the passing years. Her illness cost her the Levitical restrictions of separation—physical, social, and spiritual. One day she heard about the Healer from Nazareth. A flicker of hope began to grow in her.

Luke presents the account of the healing of Jairus's daughter and the healing of the woman who touched the hem of His garment as a miracle within a miracle, a drama within a drama. The positioning enhances the portrayal of the sensitivity of Jesus toward all who are in need.

Jesus has come into Galilee from the country of the Gerasenes, where He was teaching, preaching, and healing. His discipleship are with Him. A large crowd awaits His return. Luke says that they *pressed* about Him.

Immediately Jesus is approached by Jairus, a ruler of the synagogue. His prominence is attested by Luke's preservation of his name. But on this day he lays aside his role, and even risks it by coming to Jesus, whose healing activities were frowned upon by the religious leaders. His only daughter, the joy of his life, is dying. Every parent who has watched anxiously by the bed of a sick child can enter into this father's anguish.

With propriety and the reverence due to a prophet of God, the anxious father falls down at Jesus' feet. He implores Jesus to come to his house to, as Mark states, "lay your hands on her, so that she may be made well, and live." It is a supplication born in a flicker of faith.

Caught in the mass. Jesus responds immediately, but as He tries to move, the mass of people moves with Him, thronging about Him. It is the same verb Luke uses to describe the thorns choking the growing grain (8:14).

Then it happens. The movement of the crowd repositions the woman. Suddenly she is near Him! Had she come to be healed? Or had she come just to see Him, to nourish the flicker of hope?

Mark records that she had suffered much from many physicians, that she had spent all of her money, and that she was not better, but worse. Luke softens the account with professional sensitivity. The illness was incurable. Did Luke know her? Was he one of the physicians who had plied his medical skills to no avail? Had this physician, who shows such compassion for the poor throughout this Gospel, also received her money and felt the desolation of knowing that he had not helped her? Had he told her about the Healer when all else failed?

In a moment, her thin, white, trembling hand steals to the fringe of His garment. (This most likely refers to the skimla, a large square cloth worn as an outer robe. It had tassels at the four corners. The tassels were attached to blue cords. Two corners were thrown back over the shoulders so that two of the tassels hung down the back.) In that moment she feels the flow cease. She who could not touch others had touched Him, well, had touched His garment. Propriety, respect, and unworthiness mingled for a moment in desperation and fledgling faith. In a moment of time, her scourge is gone. All the distress, the suffering, the separation, the humiliation, the poverty of possessions and spiritual fellowship of twelve years—gone!

Jesus meets her fledgling faith with words of encouragement. It is perhaps a faith tinged with superstition, for she conceived the miraculous power of Jesus as acting in a purely physical manner. She had thought it sufficient for her cure if she could only touch His garment unnoticed. It is a fledgling faith in that she thought she could touch His garment without His noticing it. It is a fledgling faith in that she thought touching the garment necessary at all. Jesus ignores the superstition and honors the faith.

And Jesus says, "Who touched me?" The disciples are stunned. Peter responds, "Everyone is *touching* you, Lord, and you ask, 'Who touched me?' " The verb here is literally *press* or *crush*. It is the verb used in a phrase "to press grapes." How ridiculous it seems to ask, "Who touched me?" But it isn't. Like Peter, how often we perceive an accident, not a believing touch. Since He had not touched anyone for the purpose of healing, someone had touched Him for that purpose.

Jesus does not pause to rebuke Peter or the crowd. He reasserts the question with a statement. "Somebody *has touched* me, for I perceive power has gone from me." The emphasis goes from the person to the act. The woman was not healed apart from His knowledge or His will. Many touched Him but no power went from Him. Touch wasn't essential. Touch was symbolic.

Dorothy Harnish teaches Bible at Eastern Mennonite High School, Harrisonburg, Va. She represents Region V of the Mennonite Church on the Mennonite Publication Board.

Gospel Herald

The Healer from Nazareth 249
Dorothy Harnish

Eight theses about the church in the next ten years 252
Arnold W. Cressman

What does your Sunday school teach the girls? 254
Herta Funk

Waterloo 79 for children? 255
Helen E. Reusser

Daniel Hertzler, Editor **David E. Hostetler,** News Editor

Volume 72 Number 13

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan, $9.50 per year mailed to individual addresses. Eighty Percent Plan, $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States. Copyright © 1979 by Mennonite Publishing House

In His mercy Jesus looks around so that the concealed believer might come forward. He would have the one who touched His garment in a moment of superstitious, flickering faith, perhaps a long-nourished flickering hope, to understand that it was her faith, not the touching of His garment, that had brought healing. He would have her know that He accepted her touch.

How thin and small and all alone she looks as she falls trembling at His feet. What could it matter this risk of public humiliation for one who had known solitude, and humiliation and shame so long. She trembles not in fear but because her story would be told. Crushed in that shame and fearful that she had sinned, she falls at His feet. All eyes are on her now. She struggles to conquer diffidence and womanly reticence. Then she feels His eyes. In them, there is no accusation, only the discipline of an encouraging love. And she tells Him everything. That others heard no longer mattered. She is responding to Him alone.

A hidden faith must come to light. Many who are healed are lost in the crowd. In His mercy He calls her to acknowledge Him openly. It is the discipline by which her imperfect faith is cleared and confirmed. Further, this public avowal is no doubt essential for her acceptance back into society. Jesus understands. A hidden faith must come to light for the glory of God, for its own attestation and for the enabling of others to believe.

His calling her forth was an invitation. "Daughter," He says, "Your faith has made you well. Be going in peace." With warm, comforting words, He comes near, showing His willingness to be touched or to touch. He breaks all rules of propriety to encourage and uplift. "Go in shalom," He says, "for you have been made well by your faith." What joyfully freeing words to one who had not known shalom for twelve long years.

Meanwhile, Jairus is waiting impatiently. Every precious moment feels like an eternity to the distraught father. Jesus has just begun to move along again and was still speaking to the woman when a messenger comes running up to Jairus and speaks softly. "Your daughter is dead; do not trouble the Teacher anymore." Just as Jairus had dared to believe Jesus could heal his daughter, he learns it is too late!

The feeble faith that had invited "Come, lay your hand upon her" is virtually exhausted. Jesus senses that Jairus's faith is not only exhausted; it is about to be swallowed by fear. With the encouraging words, "Do not fear, continue on believing and she shall be well," faith is sustained. Faltering, Jairus dares to believe that the dread news is not to alter the faith that had brought him to the Healer. Vaguely, he notes that Jesus continues on the way to his house and he trudges beside Him.

It was the custom to bury the dead within a day. The mourning is in full swing when Jesus and Jairus arrive. Shouting above all the commotion, Jesus proclaims, "Do not weep; for she is not dead but sleeping." The wailing of the unbelieving mourners turns to bitter, raucous laughter—for they know she is dead.

Nothing is more cruel than to forbid tears in time of sadness. Jesus never did that. When Jesus says, "She is not dead but sleeping," He is not disputing appearances. Luke entertains no notion that she was in a coma or that this was a natural recovery. The attitude of Jesus expressed here as elsewhere is that death must yield to the powers of the messianic kingdom present in Jesus. In His presence, death becomes sleeping. Until the parousia the sting remains, but its ultimate threat is broken.

Taking the child by the hand, Jesus says softly, "Child, arise." And her spirit returns. The common belief was that the spirit lingered for three days after death, hoping to get back into the body. On the fourth day it went away. She gets up at once. Jesus calls the stunned parents to reality by directing them to give her something to eat.

The miracle is too precious. Then He who had charged the woman to tell everyone charges them to tell no one. He wants them to keep the deep spiritual meaning close to their hearts. The miracle is too precious to subject to vainglorious gossip. Quietly, in the intimate circle, they praise God and thank Him for the miracle. Jesus goes outside and informs the mourners to cease. There will be no funeral in this house.

Always there is the temptation to doubt God's care for the individual in the complexity of the crowd. Jesus says He does, and so does our heart, though perhaps timidly and doubtfully as did this woman's and this anxious father's. From this passage we can take courage. When we are afraid to assume our full responsibilities for having touched the hem of His garment, we can be encouraged to remember that we are not hidden to Him. In His mercy, He will call us forth. When the crowd presses us and Him, discourages us, ignores us, and squeezes us into namelessness, God in His mercy feels our feeble reaching out. When in cowardice we shrink, He calls us to accountability with, "Who touched me?"

In this miracle within a miracle, Jesus looks not to the completeness of faith but to the sincerity of the faith that calls on Him. Within this miracle within a miracle, there is the element of faith in a twofold dimension. There is the receptivity of the person who is the subject of it and the activity of Him by whom it is brought. Jesus honored faith, however feeble. He never made it essential for a person to first reform his life and believe before he could be healed. But we do note that both these recipients of His healing mercy had first to come to the Red Sea in their lives. When we, like they, come to the Red Sea in our lives and there is no other way but through, then like Jairus and the woman in Luke's Gospel, we too can experience His gracious healing.

We note, too, that Jesus does not depreciate their previous efforts to seek healing. Even when faith was only a fledgling flicker, Jesus nourished it with encouraging, uplifting words. Jesus deals gently and kindly with our imperfect faith and weakness. As John G. Whittier wrote:

We may not climb the heavenly steeps.
To bring the Lord Christ down.
We touch Him in life's throng and press,
And we are whole again.

Eight theses about the church in the next ten years

by Arnold W. Cressman

When looking ahead one is tempted on the one hand to be speculative or on the other to be too dogmatic. In order to avoid both of these pitfalls I will use the Martin Luther approach—tack a number of theses to the door of the church, then leave town!

Another caution. We must do our best, whether in writing or in discussing, to be as careful as we can in sorting out what is likely to happen from what we wish would happen. These are by no means necessarily the same thing. What we think is likely to happen rests squarely on how well we perceive the reality of what is already happening. That perception is different in all of us.

1. **The issue in danger of dividing the church will be lifestyles.** It will not be an easy transition to simpler living. Mennonites, too, have been taught the lessons of the throwaway economy, of quick obsolescence, of easy credit. A generation that has worked hard for solvency, often with two incomes, will hope to enjoy a bit of affluence just when it becomes most inappropriate to do so. Lifestyles are highly visible, so it will be rather easy to see who is taking the new ethical mandates for reduced energy and resource use seriously.

A new generation with a keener conscience will rise to dechristian the affluent lifestyles that have been accepted as normal. The radical simple lifestyles of some will be a judgment on the extravagance of others. Some persons may be caught in a new rat race—scurrying to keep a doomed lifestyle together even at the expense of the Joneses.

2. **The house church movement will be vigorous and growing.** Lately this expression of "church" has begun to feel the first tremors of what may become a significant movement. Over twenty fellowships were represented at Laurelville Mennonite Church Center in the House Church retreat in 1978. (A list of 50 units will be contacted for the 1979 retreat.) Unlike the tentativeness emanating from the groups earlier, now there is a mood of permanence.

Note how much in tune with simple lifestyles a house church can be, how adequately it can provide quick reflexes to rapid social change. Here, hurts from a fragmenting world can be helped. Here, firsthand ownership in mission is possible. Consider also the increasing cost of heating a high-raftered auditorium for two hours on a cold Sunday and the likely prospect of taxes on church buildings in the next ten years. Thus even the economic factors point heavily toward the low-profile, decentralized "church in thy house."

3. **Increasingly church organizational patterns will take shape more as metaphysical networks than hierarchical structures.** This, of course, is already happening. Adopting parents are getting together. Persons caught in the throes of divorce are helping each other. House church clusters meet to cross-pollinate.

Such networks are not antagonistic to bureaucratic structures. They simply see no need for them. They have found a more flexible way to get the job done. Persons are appointed from the group to do the tasks for the coming year. Often informal newsletters keep participants in touch.

The role of church boards in relation to the emerging networks is likely to be that of affirming and providing service when asked, but never controlling. A plus for the networks is the way they spill over the edges of denominational lines to bless and be blessed by others on the same pilgrimage.

4. **Congregations will increasingly do their own packaging.** The early sixties brought an end to the "how to-do-it" approach in helping congregations with their Christian education programs. Now the "what-to-do" approach is being questioned too. The more creative congregations design programs to meet their own needs. Not everybody is about to study the same uniform lesson at the same hour on the same Sunday. This self-packaging approach rises solidly from the philosophy that Christian education undergirds God's people to fulfill their mission.

Since local mission, as it reflects the gifts of God's people and the needs of the community, is different from place to place, it follows that the Christian education program must take shape locally. By affirming the role of the local con-

---

Arnold W. Cressman is assistant director for program development at Laurelville Mennonite Church Center. This article is an excerpt from a paper read at a symposium on "The Emerging Shape of the Eighties." A complete set of 18 papers from the symposium is available for $5.00 from Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666.



gregation, agencies helping the congregation are becoming less an "authority" and more a resource. This trend is likely to continue.

5. **More of the church's work will be done closer to the people.** People are eager to use the gifts they have. They are not satisfied to be mere money contributors to programs designed somewhere else. They will not settle for mission by proxy. This is particularly true for people who are now seeing "salvation" more in terms of bringing wholeness to others. The Good Samaritan operates locally. Education for mission, without having a mission, is a barren fig tree.

Along with this change of mood comes the awareness that in a rapidly changing situation things closer home can simply be started and stopped much easier. People want to participate in mission; they want a voice in decisions. Programs and projects that give the work of the church back to the people will be the most successful.

6. **Congregations will accept more flexibility and openness in worship.** Sixteen thousand Mennonites got a taste of new wine at Mennonite World Conference at Wichita. That event by its celebrative style will have positive flow-back to dozens of congregations. Youth particularly will press for freer worship. Of course, biblical input will be needed. Solid, carefully prepared sermons will be important. But people who have been told they too have something to say will want to say it.

They will want to talk about their personal involvement in the progress of the kingdom, in local justice, in the bringing of shalom. The theology that the building is a meetinghouse, the advent of taxes on church property, the variety of religious experiences, the eagerness of people to participate, will all converge to turn "sanctuaries" into facilities of more flexible use. There may also be a good many church benches for sale.

7. **Mennonite Church institutions will be working toward a leaner look.** It may seem that they have already gone as far as they can toward institutional simple living. But, as with automobiles, it will be either "reduce the weight" or accept the consequences of worse alternatives. The factors impinging on institutions are simple and stark: increasing inflation, rising costs, reduced availability of contributed funds as people down-size their personal lifestyles and, in some cases, doubt whether the institution can change rapidly enough to meet the needs of the times.

Institutions are generally dependent on a growth economy. The long-term prognosis for this is not good. Policies of long standing may need to be given a careful review. For example, in a time of continuous inflation, a new definition for an endowment fund might read "a slightly usable but rapidly deteriorating pile of cash raised when fifty cents was worth a dollar." Perhaps the endowment concept is already as outdated as the related word "dowry" is in an equal rights world.

8. **Our Anabaptist/Mennonite message will be reaffirmed.** Many Mennonites have something of a love/hate relationship to their heritage. Some are so little in touch with their roots that any passing bandwagon intrigues them—whether it is the charismatic movement, celebrity "born-again" religion, or as earlier, a dispensational eschatology. It is hard for Mennonites with something of a denominational inferiority complex to believe that their heritage has something worthwhile to offer. Perhaps when communities like Sojourners, when magazines like *The Other Side*, when theologians like Hans Küng confess vigorously what we have long believed quietly, we will finally admit publicly to the Anabaptist vision. We do have a rich residual in our corporate psyche of the very concepts and actions that now are beginning to make sense both to conservationists and theologians—simple living, respect for the land, community, interdependence, neighborliness, brotherhood, peace, and love.

When many factors converge to close off an era, one can realistically talk about it as the end of the world. One kind of world must end so the next can emerge. It is the end of an era when the philosophy of humanism, the peasants' wars, the Protestant Reformation, and the Anabaptist left wing of the Reformation change the face of Europe. It is the end of an era when the industrial revolution turns England upside down, putting farmers into coal mines and women and children into factories. The end of an era comes again and again. The era we have known is ending now and a new one is being born. I predict that the shape of the church in this new era will be along the lines above.

What does your Sunday school teach the girls?

by Herta Funk

"I just dashed off a letter to . . . Press. Getting ready for summer Bible school reminded me of their grade 7 course I taught last season. A two-page spread of pictures of prophets—from Abraham to Billy Graham. You guessed it—room for Billy Graham but *not one* woman. We are brainwashing our youngsters from the day they begin Sunday school and Bible school that God can use *males only*."

I received this letter in 1975, a time when The Foundation Series was in the planning stages. Many persons in Mennonite churches were becoming aware of the negative role modeling for girls which they saw in school texts and church literature. And they were concerned. The concern was brought to the attention of The Foundation Series planners and although some saw sexism as a passing fad, they decided to give attention to it at the writers' orientation in June 1975.

I showed writers the slides "Images of Males and Females in Elementary School Textbooks" (National Foundation for the Improvement of Education, Suite 918/1156 Fifteenth Street, NW, Washington, DC 20005). These portray what Diana Lee Beach had shown in her study of two church school lesson series entitled *Sex Role Stereotyping in Church School Curricula* (John Knox Press, 341 Ponce de Leon Avenue, NE, Atlanta, GA 30308).

Beach says that girls are usually portrayed as passive, waiting, weak, needing help, timid, alone, sick, and unhappy, while boys are shown as active, powerful, working in groups, brave, protective of women, adventurous, and shaping their environment. There were 2,993 men to 725 women, and 769 boys to 496 girls in the curriculum material.

At the writers' orientation I suggested that some nonstereotypical characters could be included, such as the father washing dishes and the mother working outside the home, the boy taking music lessons and the girl roughhousing. "These stories are not artificial," I said. "They are based on observable reality. The goal is not a loud anti-sexism which draws attention to itself, but a quiet equal treatment of the sexes which communicates in its stated and in its *latent* content to boys and girls: You are of equal value in God's sight and in ours."

In the course of the development of The Foundation Series I had the opportunity to read manuscripts for sexism. I asked three questions: (1) Is the language inclusive? (2) Does the biblical material do justice to the women mentioned in the Bible? (3) Is there a fair distribution of male and female characters in the extra-biblical stories?

There are several generalizations which I can make from reading nearly all The Foundation Series manuscripts:

1. The language question was relatively easy to solve. Writers and editors did an outstanding job in making the language inclusive in a way that was unforced and natural. Only occasionally did they have to resort to the somewhat awkward "he/she" or "him/her" construction. Even though there was an awareness that the essence of God went beyond masculine images, none of us knew how to avoid the masculine pronoun traditionally used for God without alienating many people.

2. The biblical question was somewhat more difficult. There was no way that the Bible, coming out of a patriarchal society, could yield an equal number of stories about males and females. The unequal distribution emerges out of the biblical text. A quick rundown of the tables of content in the individual quarters reveals that many of the headings which mention individual people refer to males. However, quarters dealing with the nativity generally have a good deal of emphasis on women. Also, writers generally picked up well the references to Bible women who acted and were treated different from other women in their day. In other words, they stressed that the Bible indeed is good news for women.

3. The most serious difficulty was related to the extra-biblical stories. Writers chose male characters predominantly. In one quarter in which each Sunday had a modern story there were only a few references to women or girls, the first of which came in lesson 10. The songs talked about "faith of our

Herta Funk is director of adult education for the General Conference Mennonite Church. This is a Meetinghouse article.

fathers" and recited the history of the patriarchs on the move. My reading of The Foundation Series manuscripts pointed out the fact that there is a woefully inadequate pool of stories about women. The female experience in our Anabaptist history has almost been lost, even though we have a glorious tradition of women witnesses who were faithful unto death. In the *Martyrs Mirror*, for instance, a third of the stories are about women.

Christian educators are agreed that learning does not take place only by hearing words, but also by observation. That makes modeling in church school curriculum very important. What happens if a Sunday school curriculum offers few good models for girls?

The German theologian Jürgen Moltmann ("The Liberation of Oppressors," *Christianity and Crisis*, December 25, 1978) interprets the meaning of sexism for men: "Male identity is always defined by discriminating against the other sex. Sexist identity is a negative, aggressive identity: A man defines himself by saying that he is 'not a woman' and by not allowing himself to be feminine. . . ." Then he points out the destructive power of sexism: "Whoever identifies being human with being masculine destroys himself. Because he compensates for his self-anxiety through aggression toward the woman, he destroys the human community between man and woman. Masculine sexism is basically self-hatred."

There is still a tendency to snicker when the issue of negative modeling, especially as it relates to girls, is raised. But anyone who has been close to the pain of women who grew up wishing they were boys knows the destructiveness of these negative images. Language is changing to be more inclusive, although not without resistance. However, changing the language alone can be an illusion. The reality behind the language must be changed. That calls for a conscious effort to expose girls to good faith models in their Christian education.

Waterloo 79 for children?

by Helen E. Reusser

Is Waterloo 79 for children? Yes, indeed! Let the children come. In this, the "Year of the Child," we affirm the personhood of children and our desire to give them a good experience as they come to Assembly 79 in Waterloo, Ontario, August 11-16, with their parents. Children are part of the family of God and we want them to feel wanted, included, important, even a bit special at Assembly 79.

Children love stories. The theme for assembly this year is "Acts—A Story Begun." Through stories and many other media, through meeting children from many parts of the U.S. and Canada, we hope to provide enrichment for the girls and boys and an experience of being part of the unfolding story which began back in Acts.

The drama "The Secret Church" tells the story of the founding of the Anabaptist movement and the beginning of our Mennonite story. Written by Ferne Burkhardt and Elaine Cressman from Ontario, "The Secret Church" is based on the book by that name. It will be presented by a cast of local children for the children coming to assembly. There will also be opportunity for the adults to view it. This drama is included in the Grades 5 and 6 The Foundation Series materials for the '78-'79 winter quarter and should have special interest for those in that age-group.

A puppet play, "Leah Leah," written by Norma Rudy and a demonstration on the potter's wheel by Paul Martin are two other special features for the week.

There will be opportunity to participate in many activities such as music, drama, crafts, hiking, photography, puppetry, local tours, nature walks, field trips, and in making Assembly 79 buttons.

Field trips are planned for all the children from kindergarten to grade 8. The younger children may go to the Lion Safari, Pioneer Village, or Waterloo Park, according to their age. The older ones may take a trip to Toronto to the Royal Ontario Museum, the Science Centre, and the Planetarium. Grades 5-8 can go swimming in the university pool and there will be other recreation for all ages.

Baby-sitting service is being provided for children up to age 2½ years during the conference session on the university grounds. Those needing this service will receive registration forms on which to describe their child's needs. These forms will be mailed with the other registration material.

The children's program will take place in three or four churches in the area and in Rockway School. Children from kindergarten age to grade 8 will be bused to their locations in the morning, back to the university for lunch, and then returned to their various locations for the afternoon activities.

The program is staffed by six well-qualified leaders: Arlene Brenneman, nursery children; Doreen Snyder, kindergarten age; Eva Martin, grades 1 and 2; June Leis, grades 3 and 4; Allen Martin, grades 5 and 6; and Gerry Steinman, grades 7 and 8.

Various storytellers who have been in mission work, Voluntary Service, or with Mennonite Central Committee will help the children to understand that the story begun in Acts still goes on here in this country and around the world.

Families will not be separated all week. There are joint sessions which whole families can attend and the Sunday afternoon program is planned particularly with families in mind.

It is our prayer that Waterloo 79 will be a rewarding chapter in the experience of the children who attend.

Helen E. Reusser is chairman of the Children's Committee for Waterloo 79.

Conscription moves accelerate

Telephone calls regarding the latest status of Congressional action to reinstate military conscription are increasing at the Mennonite Central Committee Peace Section Washington Office. Pastors, high school principals, and youth workers are asking what their congregations should be doing.

"The growing number of bills that have been introduced in the House and Senate are, in effect, trial balloons to test public opinion," says Delton Franz, Washington office director.

The activation of peacetime conscription could be a politically dangerous step for members of Congress. Before any bold steps are taken, representatives will be assessing the mail from their constituents closely. Letters from draft-age men and women, their parents, and other concerned church members could have significant impact in the next weeks, Franz believes.

MCC will be testifying at Congressional hearings in March and April. Executive Committee Member Atlee Beechy spoke before a subcommittee of the House Armed Services Committee on Mar. 12. He testified on wider issues of peace and militarism as well as specifically on the draft issue. Executive Secretary William T. Snyder noted that his presentation was "as much to make a testimony as to win votes."

Through the years, MCC has regularly testified before Congress, beginning with statements by Harold S. Bender and C. N. Hostetter, Jr., during the World War II era. These statements have underscored the historical Christian peace principles of Mennonite and Brethren in Christ bodies as well as the unique current factors that lead us to oppose universal military conscription.

Three principal legislative approaches are currently being introduced in the Congress:

1. The reactivation of Selective Service registration of draft-age youth is proposed in H.R. 23 by Rep. Charles E. Bennett (D-Fla.), S. 226 by Senator Robert Morgan (D-N.C.), and S. 109 by Senators Harry E. Byrd (I-Va.) and Sam Nunn (D-Ga.).

2. The reactivation of registration, classification, and limited inductions proposed in H.R. 1901 by Rep. G. V. (Sonny) Montgomery (D-Miss.).

3. The implementation of national service. The National Youth Service Act, H.R. 2206 by Rep. Paul McCloskey, (R-Calif.), would, if enacted, require all draft-age youth to choose among four options: (a) two years of military service; (b) six months of active military service and 5½ years of reserve obligation; (c) one year of civilian service; (d) none of the above, in which case youth is placed in a military lottery pool for six years of draft liability.

The MCC Peace Section has opposed universal civilian service on the grounds that "service" should be voluntary, not compulsory.

Bills to reactivate draft registration, H.R. 23 (House bill) and S. 226 (Senate bill), have several dangerous provisions, Franz said.

The bills would, by waiving the Privacy Act, make it possible for Selective Service to request the names and addresses of draft-age youth from all schools, driver's license registration centers, etc., thus eliminating the voluntary in-person registration by youth. This means of compiling data on draft-age youth raises serious questions regarding the violation of constitutional rights.

These bills would also bring the Selective Service System under the Department of Defense. Such an action would have a "very grave impact for conscientious objectors. It would be horrendous," asserts Executive Secretary Snyder. "They would be asking conscientious objectors to cooperate with the governmental agency that wages war. The Civilian Boards would probably be more understanding on questions of conscience." It would be a serious error if the independent agency-status of the Selective Service System, imperfect as it has been, should now be forfeited to Pentagon control.

Saskatchewan "peace talk" attracts 200 participants

"Peace is not the absence of conflict, but the presence of the Creator," was the theme of the native and Mennonite "peace talk" held Feb. 23-24 at Tiefengrund Mennonite Church, Saskatoon, Sask. Two peoples of different cultures and histories strove to understand each other. Nearly 200 persons participated. They listened as natives and nonnatives spoke on peace, brotherhood, and man's relationship with God and earth.

The conference sponsored by the peace and social concerns committee of Mennonite Central Committee (Sask.) began on Friday afternoon with a discussion of the similarities and differences in the histories of the native peoples and Mennonites.

Cree minister Stan McKay, who provided biblical perspectives at various times during the two days, stressed the gospel as a gospel of equality, of respecting one another's dignity, of sharing wealth and decision making. He said that Christians "are called to open servanthood and faithfulness" in their task of reconciling man to God, man to man, and man to nature.

On Friday evening a drama portrayed Mennonite-native land concerns in Saskatchewan over the past 80 years. Open and honest sharing, facilitated by Menno Wiebe, director of native concerns for MCC (Canada), followed the presentation.

A Federation of Saskatchewan Indians' elder, Smith Atimoyoo, and other representatives of the Indian Cultural College spoke on native religion, language, and values. They stressed the need for native people to achieve a sense of who they are in order to regain self-respect.

Saturday afternoon saw discussion about local land issues, with input from local Mennonite farmers, and Indian representation from former chief Ernest Mike.—Evan Heise

Mexico tests Christian ed development approach

Christian education in overseas Mennonite churches, by the churches themselves, got its first test in Mexico recently.

In response to long-standing requests from churches overseas for curriculum development, Mennonite Board of Missions, Elkhart, Ind., undertook in 1978 the groundwork that would lead to overseas groups developing their own materials.

To translate materials geared to a North American audience, as some groups requested, would not adequately meet the mission, resources, and cultural distinctives of the given overseas church, said David Powell, curriculum consultant for Mennonite Board of Missions. Paul Lederach headed up the first stage of the project in 1978 for Mennonite Board of Missions and Eastern Mennonite Board of Missions and Charities, Salunga, Pa.

David Powell picked up implementation of the project from Lederach's proposal and met with church leaders in Mexico City in mid-February for the first in continuing Christian education workshops that will be held worldwide.

Powell and his family will return to Puerto Rico in June following a year in Scottdale, Pa., where David is involved in a training program at Mennonite Publishing House in curriculum and printing. He is also enrolled in clinical pastoral training at Mayview State Hospital at Bridgeville, Pa., and additional courses at the University of Pittsburgh.



Signing of agreement: (standing) Kirk Bell, director general of recruitment and selection; (seated) Ken McMaster, Manitoba minister of labor and manpower; Bud Cullen, minister of employment and immigration; J. M. Klassen, executive secretary MCC (Can.); John Wieler, director of overseas services MCC (Canada); Art Driedger, associated director of overseas services, MCC (Canada).

Canada facilitates Asia refugees entry

Mennonite Central Committee (Canada) and the Canadian Federal Government signed an agreement on Mar. 5 which is designed to facilitate participation of the Canadian Mennonite and Brethren in Christ churches in a refugee sponsorship program: specifically Vietnamese refugees. The agreement was signed by J. M. Klassen, executive secretary MCC (Canada) and Bud Cullen, Minister of Employment and Immigration Canada.

Cullen commented, "The Mennonites have long shown their concern for the world's displaced and persecuted and this agreement will enable them to further expand this traditional involvement."

Food shortages aggravated by crop losses through floods, insects, and unexploded ordnances have resulted in extreme hardship for many people in Vietnam. Government policies are also causing many to leave and to seek new opportunities elsewhere. World attention has thrown the spotlight on the boat refugees who are being refused permission to land in nearby Asian countries.

The agreement between the Ministry of Employment and Immigration of the Government of Canada and Mennonite Central Committee (Canada) is designed to facilitate the churches' participation in the refugee sponsorship program now possible under the new Immigration Act of April 1978.

"It is my hope," said the minister, "that this agreement with the Mennonite Church will serve as an example for other national church organizations and voluntary agencies.

Brewery tries for acreage in Rockingham County, Va.

The fifth largest brewery in the U.S. has its eye on 2,000 acres, with a body of water, just right for its purposes. Supporting the idea are the governor and Senator Byrd of Virginia. At stake are 6,000 jobs within 20 years, according to one source.

Tilting against this Goliath is a group of people called The Rockingham Concerned Citizens Committee, and heading the committee is Eugene Souder, a Grottoes Mennonite pastor.

"About half the county is convinced this is against the land-use program of the country," claims Souder.

Farming is the number one industry in Virginia, says Souder, and this would have a decisive impact in our area." The emphasis is on jobs, but "supervisors refuse to do an impact study."

The brewery has begun to buy the land but has not yet requested rezoning. The citizens' committee has begun a counter offensive through paid ads in the local press and broader news coverage.

Souder's committee has requested an impact study by county supervisors before rezoning is approved, but four of the five supervisors see little need for this. They say the $25-100,000 price tag would be "a waste of the taxpayers' money." Although, according to one source, they didn't object to using an amount equal to the lower figure to travel to Denver to discuss the possibility of a plant in Rockingham County.

Nurse's service honored Harman, West Virginia

Seventy-five people assembled on Mar. 4 at Lanesville Church to give a farewell to Kathryn Hostetter. She is returning to Harrisonburg, Va., to live with her recently widowed mother.

For 31 years she served the Harman, W. Va., community as a nurse at the Mountain Clinic and as a servant of the Lord.

Her cards sent on birthdays, deaths, weddings, illnesses, and all-important occasions were received regularly year in and year out by members of all Mennonite families here as well as many other homes in the area.

During her long years at the clinic, Kathryn took several noteworthy sabbaticals including a trip around the world, numerous trips to Africa (her sister lives in Kenya), and also a sea cruise to Alaska. She was our loyal historian and correspondent to the *Valley Messenger*. She is also a naturalist.

Kathryn said she will miss our mountain community and its slower pace where people still "take time for one another."

Her absence will be felt by Samuel Bucher and staff at the Mountain Clinic which is in need of a nurse to take her place.

Kathryn's new adventure is starting off with another trip to Africa to accompany her mother home. She will be assisted by the proceeds of a "money tree" given to her at her good-bye dinner at Lanesville.—Michael Snyder

Rally set on missions and urban ministry

Allegheny Conference and the Mennonite Board of Missions, Elkhart, Ind., are jointly sponsoring a Mission Workshop/Rally to be held Mar. 30-Apr. 1 at Belleville Mennonite School, Belleville, Pa.

According to Allegheny Conference Field-worker Irvin D. Weaver, the event is designed to assist congregations in evangelism, to challenge participants for urban ministry, and to inform them of the worldwide ministries of the Mennonite Board of Missions. Theme for the workshop/rally is "Caring as Jesus Cares." The event will include small-group discussions on church growth topics and a Saturday night report on the new Pittsburgh mission program which is being planned by Allegheny Conference and MBM.

Congregations are encouraged to send evangelism teams to the workshop/rally. Teams will be led in study and planning by Harold Bauman from the Board of Congregational Ministries, Elkhart, Ind., and Paul G. Landis from the Christian Leadership Foundation, Salunga, Pa.

The mission/rally is designed so that families can participate.



Nariman Adam Gorshi, a teacher at Broader Horizons School for handicapped children in Sudan, helps Hyatt, 15, with a copybook exercise.

Thompsons set firsts in Sudan

Karen and George Thompson, Mennonite workers in Sudan, brought about at least two firsts in that country. Karen Thompson, originally from Elkhart, Ind., established the first and only school for the handicapped in Sudan. George Thompson of Mebane, N.C., organized the country's first sponsored walk-a-thon.

He conceived the idea of a walk to raise money for the school. Each walker obtained sponsorship before the walk began on Apr. 7, 1978. Approximately 500 people from the community backed the 50 walkers for the 25 kilometer (16 mile) course. The participants collected the equivalent of $4,175.

Karen Thompson did not go to Sudan to start work among the handicapped. She went along as a homemaker. George Thompson had an appointment from Mennonite Central Committee to teach at the Mechanical Engineering College in Atbara.

Neighbors began asking what schooling she had. With a master's degree in behavioral disabilities, she explained that she could work with mentally retarded children.

Contacts broadened when a psychiatrist in a local hospital invited her to help with disabled children and learn Arabic. Once she saw the children, Thompson felt they needed an educational program to reach their full potential. Since hospital visits were infrequent and basically for medical care, she envisioned a daily school program.

Her classes began in August 1974. None other like it existed in the country. In June 1975 an executive committee consisting of eight prominent community members interested in the program was formed. The program was registered with the government as Broader Horizons.

Workers start schools for refugees in Honduras

How does one organize education for a large group of children housed in temporary refugee camps?

Marlin King, short-term MCC worker in southern Honduras, has tried to answer that question. A teacher and agriculturist from Ohio, King is coordinating education for the Yusguare and Guapinol refugee camps there.

As of January, some 8,000 refugees were registered with the Red Cross in Honduras. Many fled from neighboring Nicaragua when fighting broke out there last fall. The political situation is still tense.

King's education program is part of MCC's Central America disaster relief program, now in its second stage. Paul Kirst of Fort Dodge, Iowa, is coordinating the relief and refugee programs for MCC and CEDEN, Honduran Committee for Emergencies and Development.

Starting a school at the Guapinol camp has been a major project of King's. "at this point it looks like we are going to get the Red Cross to expand the existing building and furnish all the supplies," Kirst writes. "We are also working on getting the Honduran government to provide school desks. .... Basically the Red Cross has turned over to us the responsibility to do the work of developing the educational program for the camps. They put up the funds and we do the work."

The project started when King recruited three refugee teachers who wanted to start a primary school in Campo Luna. The Red Cross agreed to this if the school could be integrated into the total educational program they were developing. This meant approval by the Ministry of Education.

So as not to lose the enthusiasm of the teachers, a preschool program not requiring Ministry of Education approval was proposed. King helped develop this project, which will be partially supported by MCC funds.

Meanwhile the Red Cross turned over development of the elementary school to the MCC group. Kirst planned to meet with the Ministry of Education representatives to gain approval for the teachers and to supply school materials and desks.

Red Cross is willing to share expenses for a school building and the people of Guapinol are willing to help with labor. Plans are also being made for a school building in the camp at Yusguare.

"This is by far the biggest thing that we have going to date," Kirst states.

Sharp impressions assault seminarians, New York

For the past seven years, Eastern Mennonite Seminary, with the encouragement and backing of Mennonite Christian Leadership Foundation has sponsored a week of practical experience in New York City for seminary students. For the past several years students have had the opportunity of including their spouses in the experience also.

Dale Stoltzfus, a veteran Mennonite Church worker in the city, arranges the daily program in such a way as to give the students a maximum exposure to the life and problems of the church in the inner city.

Arriving on a Saturday afternoon students are introduced to the city with a two-hour walking tour of Manhattan climaxing with dinner in Chinatown. This year, during the second half of February, the extreme cold curtailed the walk, but we did enjoy the Chinatown experience.

Sunday was a day to sample the church life of the city. It began with a three-hour person-oriented, feeling-level worship service at Canaan Baptist, one of the most aggressive black churches in Harlem. This was followed by an afternoon musical vespers in staid and ritualistic St. Bartholomew's Episcopal, a brief walk through St. Patrick's just as evening mass was about to begin, and sharing the evening service at Calvary Baptist.

Monday Lee Gartrell, of Inter-Church Center, sketched for us the growth and development of New York City, its population problems, and changes and the corresponding impact on church growth and decline. John I. Smucker shared the experience of building a Mennonite Church in a changing inner-city neighborhood where every three years the population is entirely new. Jack Roberts, of Hope Christian Center, told the hope and heartbreak of working with drug addicts. The worst of the drug problems is still alcohol.

Two days at New York Theological Seminary with President Bill Webber, professors Willis Elliot, Bob Washington, and others put us in touch with one of the most unique theological institutions in the world—a seminary of the streets, where almost every one of the students is involved in ministry in the city, and the theology of the classroom is put to the test in the laboratory of the parish.

Two days in Bellevue Hospital under the guidance of Chaplain Glendon Jantzi provided new insights into the ministry to individuals and families in crisis, not in the familiarity of the local parish but in the anonymity of the inner city. The experience was climaxed with a sort of shock treatment in the form of a visit to the city medical examiner's office where we saw the police museum of violence and the autopsy room.

Sharing this experience later was especially helpful in getting students in touch with their own feelings about life and death, the relation of body and spirit, the response to crisis in human experience.

In the encounter with minority groups of the city the students were prepared to understand the cause of the blacks and the Spanish peoples with the attendant expression of feelings, but they were not prepared to understand the intensity of feelings on nationalism and survival which they encountered at the American Jewish Headquarters.

A frequent remark from students has been, "This is the most significant experience of my whole seminary career," or "This should be required of every seminary student."—Linden M. Wenger.

Urban missions get airing

Urban ministry was the focus of interest for twenty students of the Associated Mennonite Biblical Seminaries who went to Chicago early last month to observe the SCUPE program and the variety of ministries taking place in Chicago.

The trip was the result of a larger concern for students to become more interested in and more aware of the unique challenge that city ministry offers. The seminary had been a member of the Seminary Consortium for Urban Pastoral Education but had withdrawn when student interest had declined. SCUPE personnel repeatedly reported missing the presence of an Anabaptist-Mennonite perspective both in the classroom and in board discussion.

The 2½ days in Chicago were very full. On Thursday, the group attended a SCUPE class on urban systems. Wilma Bailey, a student from New York City, found this class exciting and refreshing. "To hear them telling people how to write up proposals for funds was good. People in an urban church need to know this, but we don't get any of this kind of thing here at AMBS."

Students were introduced next to Steve Pedigo, a former SCUPE student, who has committed himself to working in a four-to-five block area where there are over 11,000 young people under the age of fifteen. Pedigo has set up basketball teams, camps, and weekly Bible studies working through contacts made in the local schools.

The highlight on Friday for student Mark Silliman was a visit to Cook County Jail to talk with Ben Greer, director of the PACE program for 150 inmates in a jail population of 5,000 people. Silliman learned that 80 percent of the 5,000 are waiting for trial and that some have waited as long as three years. Although some of the men are innocent of the crime of which they were charged, in jail they learn crime skills which then lead to further arrests once they are back on the streets. PACE encourages inmates to stay out of trouble while in jail, to improve reading skills and general educational level, to develop skills that will lead to employment on the outside. Silliman said, "This kind of ministry outside the institutional church really impressed me."

For Dan Smith, a tour with Bud Ipema through a nine-story apartment complex made him realize "how small my dreams were." This apartment complex is a joint project of several churches and it is designed to be an inter-economic housing area; that is, both those who cannot pay much rent and those who can pay the going rate of $750 a month will be able to live there.

Waterloo 79 calls for registrations

The registration forms for Waterloo 79 (the biennial General Assembly/Adult Convention and Youth Convention of the Mennonite Church to be held on the University of Waterloo Campus, Waterloo, Ont., Aug. 11-16) will be mailed by Apr. 1. Adults' and childrens' forms will be mailed to the pastors and/or congregation contact persons. The youth forms will be sent to youth sponsors. After registration forms have been received and processed in Waterloo, confirmation, along with other information needed before coming to General Assembly will be sent to the registrants.

Adults and children who choose to live on campus will have the choice of either a full package which will include all meals and lodging or a partial package consisting of lodging, breakfasts, and meals the first weekend. They will all be lodged in Village 2.

Youth convention participants who live on campus will be required to take the full package. They are encouraged to remain on campus if possible and will be lodged in Village 1 or one of the affiliated college dormitories. Arrangements have been made to make Conrad Grebel College the center for young adult (college and careers) activities. Young adults who choose the full package will be housed at Conrad Grebel College. All persons on campus not buying the package deal and those living off campus will find their food service at the South Campus Hall Cafeteria.

We are suggesting prepayment of all lodging and meals for those with the package deal and registration fees prior to July 25, 1979. All persons who take advantage of this will find their registration at convention greatly faciliated.

Lodging at Assembly will be available on the University of Waterloo campus, in private homes, or in one of the many hotels/motels in the Waterloo area. There are also a number of camping areas available in the immediate area.

We have begun to locate lodging in private homes in the Kitchener-Waterloo area. Assignments will be made to private homes as early as possible in the hope that registrants and hosts will be able to contact each other prior to convention.

Information on hotels/motels or campsites will be sent to any registrant on request, however, they will be responsible for making their own reservations.

mennoscope



George R. Brunk III

The trustees of Eastern Mennonite College have elected George R. Brunk III, 39, to a two-year term as dean of Eastern Mennonite Seminary, effective on July 1. The trustees accepted the recommendation of the seminary board of overseers in naming him to the position. The dean-elect served as acting dean of EMS since July 1, 1977, and has been associate professor of New Testament at the seminary since 1974.

What does Freemond Burbank, Chinle, Ariz., like best about the new pickup truck he and his family are now enjoying? "It rides nice, and it has power steering," he said. The new truck was paid for by Sunday school children who have so far donated $7,775 through Mennonite Board of Missions Caring Projects. The Chevrolet truck is seamist green with green vinyl seats. Freemond's parents, Peter and Lita Rose Burbank, use the truck in their work at Blue Gap Mission on the Navajo Indian reservation in northern Arizona.

Paul Kniss, regional superintendent of Emmanuel Hospital Association in Bihar, India, was recently presented the keys to a diesel van for use by Nav Jivan Hospital in community health work. Donated by the State Bank of India, the van was presented by the bank's chairman at a luncheon attended by 10,000 people. The occasion was the opening in Satbarwa of the bank's 5,000th branch. Paul and Esther Kniss serve with Mennonite Board of Missions (Elkhart, Ind.) in the Good Books Bookstores in Ranchi and several other centers.

José Gallardo, formerly located in Brus-

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON RESOURCES

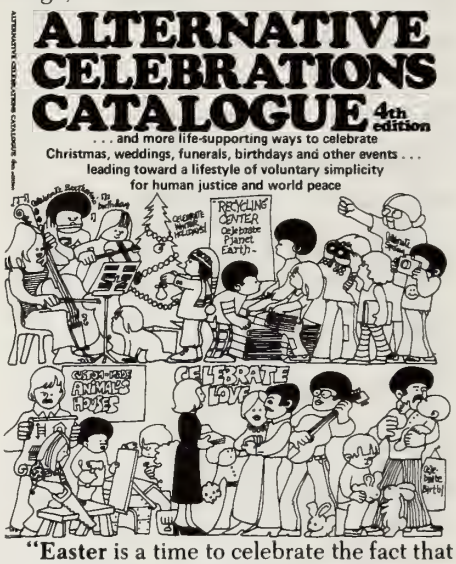
A consultation on the presence and witness of **The Mennonite Church in the suburbs** has been scheduled for May 4-6 at First Mennonite Church, Indianapolis, Ind. The conference is designed to provide a theological critique of suburbia by speaking to the issues of evangelism, lifestyle, and the theology of suburban living. Pastors and interested persons from suburban congregations are urged to attend. Contact David Whitermore, coordinator of Chicago Area Mennonites, 500 Washington Blvd., Oak Park, IL 60302.

An ***Out-Spokin'*** bike hike is a good opportunity for individuals, Sunday school classes, Bible study groups, and youth groups from Mennonite congregations to experience Christian community in a new way. The 1979 schedule of bike and backpacking tours is available on request from Out-Spokin'. Groups considering tours for 1980 should begin planning soon. Contact Jerry Miller, Out-Spokin', Box 370, Elkhart, IN 46515.

PRINTED RESOURCES

Banner making is an easy and impressive way of expressing faith through art. A 31-page booklet on banner making, *Banners: 1978-1979 New Ideas and Designs* is available for $3 from the LaSalle Resource Center, 3501 Solly Ave., Philadelphia, PA 19136.

The MCC Peace Section **Task Force on Women in Church & Society** publishes a bimonthly ***Report.*** The last two issues have focused on family violence; upcoming topics include women and power, women and health care, and Native American woman. The *Report* includes articles, resource suggestions, news and information items, and "verbs" on the activities of Mennonite women. For a free subscription write to MCC, 21 S. 12th St., Akron, PA 17501. ***Dads Only*** is a news and creative ideas resource for dads and husbands. Published monthly, it provides practical ideas and suggestions for improving family and marriage relationships: ways of communicating knowledge and affection, for encouraging growth of children, sensitizing men to the needs of their wives and children, suggestions for the dinner table, free time, and bedtime, with book reviews, thoughts, and other resources. A special introductory subscription price of $8.50 for one year is available: *Dads Only*, P.O. Box 20594, San Diego, CA 92129.



"Easter is a time to celebrate the fact that love is more powerful than evil and violence, that in loving God and serving humanity, a person overcomes the power of death." The ***Alternative Celebrations Catalogue*** is an indispensable 250-page illustrated resource book. It suggests practical ideas and actions on ways of making Easter and other holidays and celebration events less commercial and more nurturing of human growth and global justice and peace. It also describes more than 75 groups working for creative change and includes a crafts section. The new 4th edition is available for $5 postpaid from Alternatives, 1924 E. Third St., Bloomington, IN 47401.

AUDIOVISUAL RESOURCES

The **Cassette Library** of the Lancaster Mennonite Conference has an extensive collection of tapes including conference and churchwide meetings, and covering such areas as biblical studies, evangelism and church growth, death and dying, Anabaptist/Mennonite studies, marriage and family, peacemaking, and hunger. A listing of the tapes and rental information is available on request from Lancaster Mennonite Conference, Salunga, PA 17538.

Resource materials for this column are compiled by Jon Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

sels, Belgium, has for some months been working in Burgos, Spain, with a Christian community of 300 young people who are organized into units of 50 and cell groups of six to eight persons. They have "a deep thirst for the Word of God and a great enthusiasm," José said in a letter to Mennonite Board of Missions, Elkhart, Ind. "The needs and difficulties were also in proportion with the importance of the movement. But the Lord is answering faithfully." The cell group with which José lives is engaged in housing rehabilitation and intensive discipleship training.

Roy and Florence Kreider are spending five weeks in North America for extensive deputation in congregations, several meetings with area pastors and congregational leaders, schools, and visits with parents. Roy addressed the ninth annual Mennonite Missionary Study Fellowship on Mar. 7 at Associated Mennonite Biblical Seminaries, Elkhart, Ind., and will officiate at the wedding of their daughter Rosemary to James Hess at East Petersburg (Pa.) Church before returning to Israel on Apr. 6.

The Jamaica Mennonite Church (JMC) began releasing in January a new locally produced *Way to Life* radio broadcast. Ransford Nicholson, moderator of the JMC, is the speaker on the 15-minute weekly program. Singing groups from the JMC provide music for the Wednesday program. B. Charles Hostetter, field representative for Mennonite Board of Missions (Elkhart, Ind.) and Eastern Mennonite Seminary (Harrisonburg, Va.), recorded several messages for the program while in Jamaica during January and February for leadership training seminars. "They feel good about the program. Jamaicans speaking to Jamaicans will be more effective than outside speakers," Charles said.

A Mocovi Indian of the Argentine Chaco, not yet a Christian, recently bought a preliminary edition of the Scriptures that have so far been translated into his language—about 50 percent of the New Testament. Translation associate Roberto Ruiz, who sold the man the Scriptures and later visited him in his home, told Mennonite Board of Missions missionary Albert Buckwalter that the man had said, "During church last Sunday I heard Hermano Alberto read a passage from this book, and I thought, 'How is it that a white man can read our language?' The lesson was beautiful and so clear I wanted to read it myself. So I bought the book."

Bob and Fran Gerber continue to wait for governmental approval of their continued residence in Brazil. The Gerbers are allowed to stay in the country on a tourist visa while their permanent visa application is in process. Bob is recuperating from hepatitis, an infection he contracted in late February. The Gerbers live in Conceicao in Pará state. The Gerbers' assignment is leadership train-

ing in the northeastern Brazil region and helping to start a congregation in Conceicao.

With regard to their recent voyage around the world, Nelson and Ada Litwiller want to express special appreciation and gratitude for the hospitality and fellowship of brothers and sisters in every place they visited. "We were given such splendid hospitality in so many homes of both missionaries and nationals that we hardly had enough words to say thank you," they reported.

Shalom Christian Academy, near Chambersburg, Pa., is looking for a principal, preferably with administrative training or experience, to begin in the fall. A high school English teacher and several elementary teachers are also needed, writes Roy M. Showalter of the board of directors. Apply by writing SCA, Box 134, Maugansville, MD 21767; or call (301) 733-7986.

A Titan II missile base, near Rock, Kan., has been chosen as the site of an Easter morning sunrise service by a group of citizens in the Newton area, calling themselves the Kansas Coalition for Peace and Justice. The Apr. 15 service will protest the arms race and nuclear weapons in particular and will be a "celebration of hope," agreed the coalition at a meeting on the Bethel College campus, North Newton, Mar. 1. Easter as a symbol of life stands in opposition to the missile base as a symbol of death, said a spokesperson. The event is being held in cooperation with a newly formed Wichita group called "Reverse the Arms Race Wichita," organized by Jerry Irish of the religion department at Wichita State University. Also scheduled for the same day will be a nonviolent protest at the Wichita offices of the Internal Revenue Service, designed to draw attention to tax money being used for military expenditures, said coalition spokespersons.

Dwight Leatherman was licensed to the Christian ministry at the Bethel Mennonite meetinghouse, near Gettysburg, Pa., Sunday morning, Mar. 11. He will be serving as a minister in the Atlantic Coast Conference. Nelson L. Martin, overseer of the Pen-Mar district, assisted by Robert L. Shreiner, pastor of the congregation, was in charge of the licensing procedure. Leatherman's address is Box 511, W. Hanover St., Biglerville, PA 17307; phone (717) 677-7900.

Carmel House, under MCC (Sask.), has a position for houseparents in Saskatoon. The House is a special foster-care group home for five teenage boys. Duties begin before July 1. Write Arnold Shantz, Box 58, Guernsey, Sask., S0K 1W0.



Elvin R. Stoltzfus

Elvin R. Stoltzfus, currently pastor of Kern Road Chapel, South Bend, Ind., will join Goshen College this summer in church relations. He will be replacing John H. Mosemann, who is retiring after three years of work in that position. Besides representing the college to the churches, Stoltzfus will coordinate special services for the churches by scheduling student groups and choir tours, arranging faculty speakers, and designing Church School Day materials.

Fran Wenger, currently associate professor of nursing at Goshen College, has been named director of the Goshen College Division of Nursing. Dr. J. Lawrence Burkholder, president of the college, announced the appointment. As director of the division Mrs. Wenger will administer the nursing program and give leadership to the nursing faculty in curriculum and program development. The Division of Nursing of Goshen College was created in 1950. Today more than 200 students are enrolled in its four-year baccalaureate program. The program is fully accredited by the National League for Nursing and the Indiana State Board of Nurses Registration and Nursing Education.

Goshen College has openings for full-time resident directors of men's and women's residence halls for the 1979-80 school year. Bachelor's or master's degree required. Send inquiries and résumé to Norman Kauffmann, Dean of Students, Goshen College, Goshen, IN 46526. Equal Opportunity Employer.

Hesston College needs a full-time home economics instructor with a specialty in foods and nutrition and interests in family life. Master's and teaching experience required. Job available in August 1979. Send letter of application and résumé to Dean's Office, Hesston College, Hesston, KS 67062. Call toll free, (800) 835-2026.

Mark: The Way for All Nations by Willard Swartley, of Elkhart, Ind., has just been published by Herald Press. It is designed for small-group or classroom settings but also has value for individual reading and study. "The author expects the learner to take the Bible seriously," says reviewer Harold D. Lehman, Harrisonburg, Va. Released conjointly is a book by Urie A. Bender, *To Walk in the Way* (Herald Press 1979), which contains a series of monologues, chorics, narrations, pantomimes, and dramatic vignettes. Both publications are available for U.S. $4.95, or $5.75 (Canadian) each.

Linville Hill Mennonite School, Box 269, Paradise, PA 17562, has openings for two positions: kindergarten and grades 5-6. Write or call (717) 442-4447, or 442-8028.

Paul L. Miller, principal of Christopher Dock Mennonite High School, Lansdale, Pa., submitted a letter of resignation effective on June 30, to the school's Board of Trustees on Feb. 27. Accepting the resignation with regrets, the Board of Trustees noted that enrollment growth experienced by Christopher Dock during the five years of Mr. Miller's service.

Costs have been determined for the Youth Convention to be held conjointly with the General Assembly and Adult Convention of the Mennonite Church, August 11-16, 1979, at Waterloo, Ontario. The registration fee is $25 and meals/lodging expenses are $112 for Canadians and $100 for U.S. citizens. Costs are in the currency of one's home country, whether Canada or the U.S.

Special meetings: Keith Leinbach, Archbold, Ohio, at Howard-Miami, Kokomo, Ind., Apr. 22-25.

New members by baptism: twelve by baptism and one by confession of faith at Berlin, Ohio.

Change of address: Warren M. Wenger from 255 N. Penrose St., to 54 Stonegate Village, Quakertown, PA 18951.

Sisters and Brothers

by Joel Kauffmann



readers say

In the Mar. 6 issue, page 203 Mennoscope, in the listing of fellowships and churches received in membership by General Conference who are also

members of the Mennonite Church, the Harlan (Ky) Mennonite Fellowship (18) was omitted. We were accepted as a constituent congregation by the General Board nearly a year ago.—**William R. Zuercher, moderator, Harlan, Ky.**

° ° °

I have read many good articles in the *Gospel Herald* and some not so good, but the article "The Cult of Paranoia" is the most judgmental and untimely article I have read.

Mr. Baer makes some very strong statements in his article in comparing the sermons of the two preachers mentioned to the "rantings" of Jim Jones of People's Temple cult. In essence he is saying that they are not Christians at all but leaders of cults, and I quote some of his statements: "a preacher who quotes liberal doses of misquoted Scripture," "a twisted and demented theology," "paranoiac subculture", and "ministries which stray far from the central theme of New Testament Scripture."

I have listened to Falwell on several occasions and Van Impe once and each time they both preached the gospel of Christ. As I understand the Bible its message is the gospel of Christ.

I believe Mr. Baer would do well to study the "Sermon on the Mount" more closely, especially Matthew 7:1, also read Mark 9:40.

Some people are so hung up on "peace" (anti-war) that they forget the kind of peace that is taught in "The Sermon on the Mount" and anyone who doesn't act and do just as they do is to be knocked down or pushed aside.

Just because these two men do not interpret eschatology the same as Mr. Baer does is not reason for Mr. Baer to condemn them as preachers of the gospel. The Bible does speak of "wars and rumors of wars."

Jesus unites the body and Satan divides the body. Let's be uniters.—**Robert J. Knabe, Albany, Ore.**

° ° °

In response to the article "The Cult of Paranoia" by Conrad Baer (Feb. 13), I have a few comments. Though the article was controversial, I appreciated what he had to say because it challenged me to look objectively at both sides of the issue.

First, let's consider Mr. Baer's side. I'll agree that the prophetic messages of Dr. Jack Van Impe and Dr. Jerry Falwell place considerable emphasis on one subject. I will also agree that a message of peace is more comforting than a message of conflict. Further, I believe our giving to the "electronic churches" or any religious organization should be considered carefully. That is good stewardship. I'm not for supporting any minister of God's Word who "quotes liberal doses of misquoted Scripture" either, and I too "want to live by God's complete truth." Herein is where I would like to challenge Conrad.

A few of the points seriously overlooked should be made at this time. Foremost, a vital part of the "complete truth" is that all have sinned, but Christ forgives and imparts everlasting life to all who put their faith in Him. This is the focal point of both Jack Van Impe and Jerry Falwell's ministry. Next, the Scriptures tell us to "reprove, rebuke, and exhort ... for the time will come when they will not endure sound doctrine ... and they shall turn away their ears from the truth" (2 Tim. 4:2-4). Realizing time is short and judgment is sure, both ministers carry out this responsibility as well. Finally, the Bible does have prophetic messages that need to be studied and proclaimed. In light of current trends, it is not difficult to believe biblical prophecies are being fulfilled in our day. Why should it disturb us to hear this unless the answer is we are afraid these men are right.

In summary, Conrad and I agree on some things that he wrote, but I believe he was somewhat misguided and judgmental. The important thing for Jack Van Impe, Jerry Falwell, Conrad Baer, myself, and everyone who is a born again believer to strive for is to proclaim God's complete truth in hopes that the lost will be drawn to the one who died for us all.—**David Riegsecker, Wauseon, Ohio**

marriages

"They shall be one flesh" (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Bishop—Augsburger.—Alex M. Bishop, Telford, Pa., and Marcia L. Augsburger, Harrisonburg, Va., by Myron S. Augsburger, father of the bride, Feb. 25, 1979.

Diseroad — Alderfer. — Eugene Diseroad, Souderton, Pa., and Jane Alderfer, Blooming Glen, Pa., Blooming Glen cong., by Edwin S. Alderfer and Sheldon W. Burkhalter, Feb. 3, 1979.

Mallery—Troyer.—Steven R. Mallery, Ft. Wayne, Ind., and Yvonne A. Troyer, Elida, Ohio, Salem cong., by Fred Miller, Mar. 3, 1979.

Pyles—Nofziger.—C. Richard Pyles, Goshen, Ind., Presbyterian Church, and Elizabeth Y. Nofziger, Goshen, Ind., College cong., by Andrew Hardie and Art Smoker, Mar. 3, 1979.

Shantz—Weber.—Gordon M. Shantz, Guernsey, Sask., Sharon cong., and Elaine R. Weber, Saskatoon, Sask., Mayfair cong., by William R. Bast, Oct. 7, 1978.

Weaver—Martin.—Lynn Dale Weaver, Mohnton, Pa., and Cindy A. Martin, Denver, Pa., Metzler cong., by Frank E. Shirk, Mar. 3, 1979.

Yoder—Zehr.—Sanford Yoder and Barbara Zehr, both of Trinity cong., Morton, Ill., by Mahlon D. Miller, Nov. 25, 1978.

births

"Children are an heritage of the Lord" (Ps. 127:3).

Adams, Stan and Nancy (Cooper), Sarasota, Fla., second child, first son, George Henri, Feb. 2, 1979.

Bauman, Lester and Linda (McLeod), Acton, Ont., second son, Gary Andrew, Feb. 13, 1979.

Bontreger, Charles and Jeanette (Hostetler), Goshen, Ind., first child, Jessica Hollie, Dec. 20, 1978.

Derstine, Leon and Elaine (Bergey), Hatfield, Pa., third child, second daughter, Anita Gail, Mar. 4, 1979.

Graber, John and Crissie (Musselman), João Alfredo, Pernambuco, Brazil, first child, Daniel John, Dec. 21, 1978.

Gunden, Thomas and Julie (Schrock), Milford, Ind., first child, Laura Beth, Dec. 23, 1978.

Helmuth, Fred and Carolyn (Yutzy), Arthur, Ill., first child, Stephanie Ann, Feb. 12, 1979.

Hoffman, Dennis and Sandy, Congerville, Ill., second son, Caleb Philip, Jan. 17, 1979.

Hostetler, J. Marcos and Anita (Stutzman), Harrisonburg, Va., first child, Katrine Louisa, Mar. 6, 1979.

Kolb, Leroy and Sally (Clemmer), Spring City, Pa., first child, Seth Leroy, Mar. 3, 1979.

Litwiller, Frederick and Faye (Newcomer), Goshen, Ind., third child, second daughter, Laura Sue, Feb. 27, 1979.

Metzler, James and Ruth (Cashman), Mill Creek, Pa., second child, first daughter, Jessica Leah, Jan. 28, 1979.

Michener, Kenneth and Janet (Halteman), Hatfield, Pa., second daughter, Nichole Dione, Feb. 16, 1979.

Miller, Martin and Karine (Troyer), Santa Cruz, Bolivia, first child, James Michael, Oct. 2, 1978.

Rohrer, Glenn and Joyce (Landis), Lancaster, Pa., second child, first son, Geoffrey Wendell, Feb. 14, 1979.

Schlabach, Larry and Twila (King), Sherwood Park, Alta., second child, first daughter, Janelle Kristin; born on Feb. 11, 1979, received for adoption on Mar. 2, 1979.

Springer, Rollie and Ann, Morton, Ill., first child, Joseph William, Jan. 2, 1979.

Stuckey, Robert E. and Penny (Hitt), Archbold, Ohio, a son, Daniel Jason, Nov. 16, 1978.

Truslow, Howell and Rebecca (Hatter), Stuarts Draft, Va., first child, Howell Dale IV, Feb. 21, 1979.

Troyer, Galen and Carol (Shank), Lebanon, Ore., third daughter, Jody Darlene, Feb. 20, 1979.

Troyer, Stanley and Marilyn (Stahl), Dafter, Mich., third child, first daughter, Jewel Ann, aged 2 years, received for adoption on Feb. 8, 1979.

Wyse, Sam and June (Short), West Unity, Ohio, first son, Matthew Samuel, Feb. 22, 1979.

Zumwalt, David and Karen (Zielke), Hoxie, Kan., first child, Lindsey Brooke, Mar. 1, 1979.

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Gagnon, Stacy Cheryl, daughter of Erwin J. and Sara A. (Yoder), Gagnon, was born at Manistique, Mich., Feb. 19, 1968; died of an unknown cause at Manistique, Mich., Mar. 4, 1979; aged 11 y. Surviving are 2 sisters (Donna and Marcy Jo), one brother (Tommy), maternal grandfather (Levi S. Yoder), and paternal grandmother (Nellie Gagnon). Funeral services were held at Germfask, Mich., Mar. 7, in charge of Bruce Handrich and Norman Yoder; interment in Riverside Cemetery, Germfask.

Meyers, Bertha P., daughter of William and Emma (Hoffman) Cline, was born in Worleytown, Pa., Mar. 19, 1889; died at Menno Haven Rest Home, Chambersburg, Pa., Mar. 5, 1979; aged 89 y. On Sept. 3, 1908, she was married to Harry S. Meyers, who died on Apr. 20, 1976. Surviving are 4 daughters (Pearl K. Meyers, Martha E. Martin, Elva G. Keener, and Ethel P. Hawbaker), 5 sons (John D., Irvin C., Paul H., Mark S., Isaac W.), 21 grandchildren, 24 great-grandchildren, and 2 great-great-grandchildren. She was preceded in death by one son (Omar). She was a member of Cedar Grove Mennonite Church, where funeral services were held on Mar. 8, in charge of Nelson L. Martin and Carl Meyers; interment in Cedar Grove Church Cemetery.

Sherk, Amos A., son of Joseph and Sophia (Smelser) Sherk, was born in Fisherville, Ont., Dec. 22, 1904; died at Fisherville, Ont., Mar. 3, 1979; aged 74 y. On Dec. 30, 1925, he was married to Edith Catherine Shurr, who survives. Also surviving are one brother (Wilmer Sherk) and one sister (Pearl Davis). He was a member of Rainham Mennonite Church. Funeral services were held at Yeates Funeral Chapel, Fisherville, Mar. 6, in charge of Cyril K. Gingerich, Amsey Martin, and Earl Sider; interment in Bethel Cemetery.

Cover from Beelden uit de Evangelien, p. 253 by Grover Brinkman; p. 257, Rudy Regehr (MCC); p. 258, Karen Thompson (MCC)

calendar

Interdenominational Youth Convention, Eastern Mennonite College, Apr. 20-22

EMC Homecoming weekend, Eastern Mennonite College, Harrisonburg, Va., Apr. 27-29

Annual session of Virginia Conference Assembly, Eastern Mennonite College, Harrisonburg, Va., July 25-27

Waterloo 79 (Mennonite General Assembly and Youth Convention), University of Waterloo and Conrad Grebel College, Waterloo, Ont., Aug. 11-16

Protestant clergy protest capital's bid to promote legalized gambling

Protestant clergymen in Washington, D.C., taking the lead in opposing attempts to legalize municipal-sponsored gambling, testified against a proposed referendum to leagalize some forms of gambling. Washington's City Council is considering placing an advisory referendum on the ballot of a special election May 1, asking voters if they would favor legalizing a city run lottery, pari-mutuel betting, and social and charitable gambling.

Despite assurances that the referendum is only "advisory," many district clergymen oppose even consideration of the issue. Legalization of gambling has been strongly advocated by liquor store owners who claim they are losing patrons to liquor outlets in Maryland in which daily numbers game tickets are sold.

U.S. Jewish population maintains level but study shows Sun Belt shift

Although the U.S. Jewish population has maintained a level 5.7 million figure during this decade, the population seems to be moving slowly toward the Sun Belt. Greater New York, however, maintains a level of nearly 2 million Jews. According to the 1979 *American Jewish Year Book*, published by the American Jewish Committee, "The two states showing the greatest increase in the South and West, respectively, are Florida and California."

World Jewish population in the *Year Book* reveals an estimated increase of only 26,475 over the previous year. This, the authors note, is a negligible proportion of the overall figures of 14,286,000. After the U.S., countries having significantly large numbers of Jews are: Israel, 3,076,000; Soviet Union, 2, 678,000; France, 650,000; Great Britain, 410,000; Canada, 305,000; Argentina, 300, 000; Brazil, 150,000; and South Africa, 118, 000.

Spanish Americans are reported fastest-growing minority group

Spanish Americans, the fastest-growing minority group in the U.S., are expected by some demographers to replace blacks as the leading ethnic minority by 1985, but the overall impact of Hispanics on the country is viewed as unclear. Except for their common language and predominantly Roman Catholic ties, the various Hispanic groups—Cuban, Mexican, Puerto Rican, Central and South American—are said to have little in common and haven't generally presented a united front.

U.S. Census figures show that the Hispanics in the U.S. now compromise 5.6 percent of the total population, as compared to 4.5 percent in 1970. The Hispanic population has increased at a rate of about 33 percent to more than 12 million. Since 1970, the U.S. population increased by only 6.1 percent among whites and 11 percent among blacks.

U.S. recognition of Vietnam urged by clergy, laity group

Clergy and Laity Concerned has renewed a call for U.S. recognition of Vietnam saying it would now be "a clear signal of a balance position by the U.S. as we have normalized relations with China." According to Don Luce, CALC international representative, "The United States could have prevented the China-Vietnam conflict. Normalization of relations, including trade, would have been a major factor in decreasing Vietnam's dependence on the Soviet Union."

The agency is a religious-oriented peace group which began in 1965 to mobilize opposition to American participation in the Vietnam war. Since the pullout of U.S. troops CALC has urged the U.S. to establish diplomatic and trade relations with the new government in Vietnam.

Marriages following premarital pregnancy face economic problem, study states

A study of 1,000 white suburban married women reveals that couples who married when the bride was already pregnant have significantly lower incomes and living standards than other couples. The study by University of Michigan researchers covering women of child-bearing age between 1962 and 1977 is believed to be the first such study measuring the economic impact of premarital pregnancy.

Couples who began marriage with the bride pregnant had lower incomes and 22 percent fewer assets, 15 years later, than couples who waited to have children, the study revealed. The researchers said the premaritally pregnant group also tended to have a higher rate of unplanned births, larger families, and reduced opportunities for the rearing and education of children.

Brethren General Board backs Nestlé boycott

The General Board of the Church of the Brethren has endorsed a growing international boycott of Nestlé products. Joining other religious bodies in protesting Nestlé marketing of infant formula in Third World countries, the Board instructed denominational agencies to observe the boycott and called on Church of the Brethren members to cease purchasing Nestlé products.

Nestlé reportedly controls more than one third of the world's infant formula market. Religious bodies have cited research indicating that the substitution of commercial infant formula for breast milk in areas where poverty, illiteracy, impure water, and inadequate sanitation prevail has resulted in infant malnutrition, illness, brain damage, and death. The Brethren Board's stand noted that Nestlé has been criticized by religious agencies for "aggressive marketing of infant formula products in developing nations."

Maryland county enacts tough anti-smoking law

County officials in Prince George, Md., are distributing thousands of information packages on the no-smoking regulation in public buildings which went into effect on Mar. 1. The law, which was passed in August, prohibits smoking in theaters, doctors' offices, hospitals and clinics, retail stores with more than eight employees, and other public areas. Large restaurants seating more than 75 persons must provide no-smoking sections.

The law was prompted by a request from the Bowie, Md., chapter of GASP (Group Against Smokers Pollution). Similar laws have been adopted in Montgomery and Howard counties and are said to be receiving substantial compliance.

Bible is now published in 1,660 languages

Statistics released by the American Bible Society (ABS) show that at least one book of the Bible had been published in 1,660 languages and dialects by the end of 1978, an increase of 29 languages over the 1977 count. Other figures reported in the annual ABS Scripture count show that the complete Bible has been published in 268 languages, New Testaments in 453, and portions in 939.

Youth violence follows showing of movie

Sporadic violence reported across the nation is believed by many to be related to a new Paramount Picture film, "The Warriors," which depicts teenage gangs in New York City. Two youths in California were killed in fights at two theaters showing the film and a Boston teenager was killed by an acquaintance after they had just seen the movie. There have also been reports of vandalism in theaters where the film is shown.

Officials of Paramount Pictures said there is no proof the movie was directly responsible for the incidents of violence. Paramount, however, has offered to provide extra security guards for the 670 theaters across the nation showing the film. About 30-40 theaters have asked for the guards, according to Jon Gould, director of marketing administration.

NEWSPAPER

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

Signs of the times

Evening red and morning gray
Sends the traveler on his way.
Evening gray and morning red
Brings down rain upon his head.

In this issue appears the final article in a series labeled "The emerging shape of the eighties." Predicting the future is a dangerous activity, for some of us may well live long enough to see our predictions proved false. The writers in this series have been properly cautious, but even so some readers may wish to file these articles and to look at them once in a while during the next decade to see how things develop.

Part of the problem in predicting the future is that each of us has a personal model of what the future ought to be and we look for clues to fit this pattern. The unfolding events generally include enough mixed signals that one can choose from them to mold a pattern that fits the model. In doing so it is quite easy to overlook important signs that may change the whole picture.

In Matthew 16:3 Jesus complains about the Pharisees and Sadducees who have come to Him seeking a "sign from heaven." If you are so smart about the weather, He retorts, why are you so dull about more important things? Indeed, seeking after signs is more a game than serious business.

Here is a touchy point. William Barclay reports that it was customary for the Jews to expect a prophet to prove himself by some wonder working sign. Jesus rejects this call for celestial stunts as He already has when tempted by the devil. The only sign these religious hobbyists can expect, He insists, is the sign of Jonah. What was the sign of Jonah? According to Barclay it was Jonah himself and his message. So the only sign the Jews can expect is Jesus Himself—and His message.

Today as always there is a seeking after signs to try to know where we are and what the future may bring forth. Some see the Russians as a sign. Others the Chinese. For many the state of Israel is a sign. There may well be significance in the activities and movements of these countries in our time. What it is, however, will elude most of us as it quite often seems to elude the political experts.

The only sign we really need or deserve and the One to whom we should give attention has already come. It is Jesus Himself. According to the New Testament, the Last Days began when He arrived.

Beyond this of course there is some value in giving attention to the future in order that we might consider how to respond to the issues and opportunities before us. Although the predictions in "Eight theses about the church in the next ten years" may or may not come true, we cannot lose by heeding them. For they are along the lines of what we ought to do in any case.

If it is possible for us to do the work of Jesus more simply and economically, we ought to do this. If this also makes it possible for us to continue to function when otherwise our cause would collapse, this is a bonus.

Indeed it is interesting and tempting to wonder how things will eventually fit together in the Middle East and who will come out on top. But this is not so important. What really counts is whether we have come to terms with the Sign of the times.—Daniel Hertzler

Gospel Herald

April 3, 1979



"Jesus' Entrance into Jerusalem" by Barna Di Siena, Italian School, 14th century.

The King on a donkey

(Luke 19:28-48)

by Dennis R. Kuhns

As Christians we make a noble confession, "Jesus is Lord," acknowledging His authority over us. His life, we confess, has become our life. But the challenge that Jesus brings to all who confess Him as Lord is that His life with its values is not of the present world. His life is a different way of life, and His people will live a different way of life. To understand how different, we will look at Jesus' triumphal entry into Jerusalem as recorded in Luke 19:28-48.

The type of king and the character of His kingdom are the continuing themes of Jesus' teaching in the section of Luke's Gospel beginning in 9:51 and ending with the triumphal entry. In the parables recorded, Jesus spells out the costliness of the kingdom. Also, He warns of the coming conflict with the status quo, pointing out that the cross looms, not only as a prospect for Him, but also for all who follow Him. Suffering is shown to be the inevitable result of obedience to God in a disobedient world. And all the while, Jesus and His disciples move toward Jerusalem where the rising tensions with the present age reach the point of final conflict.

As Jesus nears Jerusalem, He makes plans to enter the city riding on a donkey. Leon Morris in the Tyndale commentary notes there is an audacity about Jesus' entry. The authorities have become increasingly hostile toward Him, and are seeking information as to His whereabouts in order to arrest Him (Jn. 11:57). But far from hiding, Jesus enters the capital city openly in the midst of a loud, cheering crowd who are proclaiming Him their king. From Luke's record and from the other Gospels, we can only conclude that this entry was a deliberate act by Jesus to emphasize the kind of king and kingdom He was proclaiming.

By choosing to enter Jerusalem on a donkey, Jesus comes not as a warrior, but as a Man of peace. Morris says, "Now a King on an ass was distinctive. The ass was the mount of a man of peace, a merchant, or a priest. A king might ride an ass on occasion, but he would be more likely to appear on a mighty warhorse. Zechariah's prophecy saw Messiah as the prince of peace" (p. 279). This thought is further underscored when we recall that Zechariah's message called the people of his day to trust in God to establish them as a nation, and not to trust in military might and alliances. "This is the word of the Lord to Zerubbabel: Not by might, nor by power, but by my Spirit, says the Lord of hosts" (Zech. 4:6).

Not by human, but by God's power. The message was that God's people, and the kingdom, would not be established by self-imposed human power, but by the power of God. In the time of Zechariah and of Jesus, the people had begun to trust in their own strength and strategies rather than in God. And today we still trust in ourselves more than God's power. The church in modern history has continually trusted in the power of the nations in whose midst she dwells for her security rather than God.

Today, for example, she accepts without question the immense military expenditures of the nation. And what is more, there is acceptance of the increase stockpiling of nuclear weapons as our only security. While I expect the world which does not know God to put its faith in such things, what a falling away such a faith is for the church which, as Jean Lasserre reports in *War and the Gospel*, p. 144, in the Middle Ages sought to *ban* the use of the crossbow, which seemed an excessively murderous weapon, but today is satisfied to accept (or at the most make only vague, verbal protests against) nuclear and bacteriological weapons. In the midst of our fears (some real, some imagined), we are no longer living by faith in God, but by faith in human power. We have traded the cross, the only means whereby we must be saved, for a nuclear sword which will only result in our destruction.

Jesus, though riding on a donkey, is a King. He is the Lord's Anointed, who will establish God's kingdom wherein dwells righteousness and peace. Thus He does not silence the jubilant crowd (vv. 38-40), nor stop them from throwing their clothes on the ground. Jesus is the Lord, who is suddenly coming to His temple (vv. 45-48, compare Mal. 3:1). But let us note: He does not come to placate the crowd's self-interest and the status quo—to bless their religious and political practices and hopes. Rather, He comes as a "refiner's fire" and "fullers' soap," which will throw off the dross so that right offerings will go up before the Lord and out of Zion will go forth the law and the Word of the Lord from Jerusalem. His coming would establish those who would live by faith in Him and not by their own might, those who ultimately would inherit the kingdom.

Dennis R. Kuhns is pastor of Sunnyside Mennonite Church, Conneaut Lake, Pa.

Yes, Jesus was coming as their King this time. He did not withdraw from their claims as before (Jn. 6:60). But in the excitement, the crowd failed to realize the kind of king He was claiming to be. He would rule with a rod of iron, and a sword, and would decide between nations; but in all of this "a bruised reed he will not break, and a dimly burning wick he will not quench," yet He will faithfully bring forth justice (Is. 43:3).

To quote Morris, "They did not stop to reflect that He was also proclaiming Himself a man of peace and giving no countenance to their nationalistic fervor. They wanted a Messiah. And now they saw one" (p. 279). But in seeing they did not see and in hearing they did not understand (Lk. 8:10; Is. 6:9, 10).

How blind the crowds still are, that they will take the King who rides on a donkey and attempt to have Him bless their nationalistic self-interest. What arrogance of mind that will take this humble King and have Him bless national pride on Memorial Days, or use Him to further political dreams through "born-again" rhetoric that reflects little change of heart.

We fail to grasp the significance. Even within the church we fail to grasp the significance of this King. Even here, where He is to reign as Lord, we arrogantly invoke His name and Word to support our arguments, and in His name self-righteously stand in judgment over our sisters and brothers whom He calls us to love. In so doing we fail to utilize the full strength within the church by recognizing the various visions that our Lord has given to fulfill His mission—some to witness to the political and economic structures of our world, some to give themselves to evangelism, and some to challenge us to consider our faithfulness to the Lord of the church—but always seeking to build each other up in love out of a common commitment to the King who rides on a donkey.

Luke (in vv. 41-44) goes on to tell us that as Jesus draws near Jerusalem, He weeps. He knows that the crowd that met Him that day, including many who had followed Him during His ministry, have not understood Him. They wanted a Messiah, so now they think they see one. The crowd is sure Jesus will now take the throne from the Romans and "restore the kingdom to Israel." And Jesus weeps. They do not yet know the things that make for peace, just as we do not. They, like us, want peace on their own terms—a "peace with honor," not because it is the will of God. They fail to realize that true peace is attainable only by repentance and reconciliation with God.

In failing to take heed to Jesus, peace would evade them. They could not recognize that the Lord suddenly coming to His temple is not a warrior, but a priest.

The crowd can not recognize Him as he enters the temple and by word and action calls them to repentance and a renewed consecration to God. The temple (like the Tabernacle earlier) was the place where Israel was to meet God in consecrated worship, receiving direction concerning her life as God's people. It was no longer a "place of meeting," a "house of prayer," but a center of nationalistic self-interest, excluding Gentiles, as the place used by the money-changers and livestock traders was the Court of the Gentiles.

In failing to recognize Jesus as "the Lord who was suddenly coming to his temple," and that the things He taught make for peace, Jerusalem is laid wide open to destruction. The description that Jesus gives of the city's destruction is that of a standard seige. Jerusalem's destruction, as Jesus foresaw it, came in AD 70, when Titus led the Roman army into the city.

In that destruction, there was a visitation by God, but not the kind Jesus desired (v. 44). If the crowds would have recognized Jesus as the Lord they were seeking and followed Him, there would have been peace. But in failing to recognize Him, the only thing left was God's wrath, smiting the land with a curse (Mal. 4:6).

In their failure, Israel came under the "ban" (the "curse" of Malachi 4:6). They were rejected as God's instruments of revelation to the world. Thus God turned to those who did recognize their hour of visitation, those Jews and Gentiles who believed—not the high and mighty—but the simple and lowly, the disinherited of the land, whom everyone else ignored and trampled underfoot.

Not pass over lightly. Today, as the church, we ought not to pass over lightly the lesson of Israel, for if the Lord would not spare the natural branch of the tree, how much more quickly will the grafted branch be rejected (Rom. 11:21)? In Jesus we see that the establishing of God's kingdom with its righteousness and peace is not by the might and power of human devising, but by God's Spirit at work in us and through us in nonconformity to the world.

Let us beware lest our confession, like the confession by the crowd, may not be an allegiance to the King riding on a donkey but to a king made in our own image, created to bless our own religious and political self-interest. If so, we will miss the hour of our visitation.

Gospel Herald

The King on a donkey 266
Dennis R. Kuhns

Resting on Golgotha's cross 268
Gordon Cosby

An open letter to my pastor 269
Wilbur Miller

The pastor's reply 270
Ray Keim

Editor: **Daniel Hertzler.** News editor: **David E. Hostetler**

Volume 72 Number 14

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan: $9.50 per year mailed to individual addresses. Eighty Percent Plan: $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683.

Lithographed in United States. Copyright © 1979 by Mennonite Publishing House.

Resting on Golgotha's cross

by Gordon Cosby

The only ultimate question is where we finally place our security. At the place of our deepest inner being, where do we let down our full weight?

Biblical faith guides me to the answer. It says that the gospel is the power of God. God's supreme act of love was the sending of His Son, Jesus Christ, who was among us in weakness.

Many do not see the ultimate revelation of God in Him. I do. Being surrendered to Him has fundamentally changed me. My old self, which was in opposition to God, is dead, and I am in union with His Son. In this reality I'm safe. Jesus said, "Fear not those who kill the body and after that have nothing that they can do." Nothing can fundamentally harm me.

I'm now in a new realm of grace. I trust myself forever to that stupendous love which has acted for me in the weakness and folly of Golgotha's cross. My ultimate security is in that folly.

All of this, in a very insecure world, is for me the bottom line, as it is for all Christians. Any other course is to be at war with God and His way of righting wrong. No other way has any reality. Any other way produces insecurity.

Any form of compartmentalization, any area in which we do not trust God, is doubting Him and questioning His integrity. This trust in the Father's care must exist both in the personal and the public domain, for my personal life is never separate from my life in society; my faith affects how I want society to be organized.

God can't look after me. The assumption is often made: God can't look after me unless society is organized in its present form, with its special advantages for my nation, my business group, my income group. So we Christians hold on with a death grip to the present way of ordering society.

Of course, every church structure and every political structure is provisional. We should always be moving toward a more equitable and just structure which will spread the benefits to everybody. To be unwilling to entertain radical changes in political structures is to say that we really trust the structures that insure us privilege rather than believing that God will provide our needs.

I want to focus on a particular idolatry which makes a mockery of the so-called faith of millions of Christians: our dependence on military expenditures for "national defense." This state of affairs is a negation of biblical faith.

Abraham, our father, was just a wandering Aramean. God protected him and kept His promise to him. Moses, our liberator, went stuttering into the presence of Pharaoh with a rod in his hand. It was God who acted, who brought His people safely across on dry land.

The new Moses, the new liberator, defeated the powers of darkness. He defeated the principalities and powers. He did it not by might. He did it by a lonely death on a cross.

Is God now working in an entirely different way? It would seem that the world thinks so. And, of all the nations, the United States most thinks so. From 1960 to 1975, the U.S. spent $1,090 billion on military expenditures.

We do not trust God. We trust our technology and skill to kill more devastatingly and completely than our brother and sister nations.

Let us not be too quick to scapegoat the military. The people who serve the military are not more evil than people who form other combinations of power in our society. If we are to assess culpability, a passive, silent church bears by far the heavier responsibility. I, who understand something of the realities of power, because God has grasped me, and you, who have been redeemed by Christ, should have taught the world better. The judgment of faithlessness is first of all upon us, the people of God.

One thing history confirms: the nation who trusts in anything other than God is abandoned by God. Every attempt at security fails because God abandons that people. We feel that the danger of extinction is being held back by 9,500 missiles. They are not holding anything back. God in His mercy is holding it back. The missiles are the vials of His wrath waiting to be overturned. We would be safer without them.

Gordon Cosby is pastor of the Church of the Saviour, Washington, D.C., and a member of World Peacemakers. This article is reprinted from *Sojourners* magazine at the recommendation of John Shearer, Wilkes-Barre, Pa.

To take the major share of the world's resources from the daily needs of people and use them to make credible our threat to commit mass murder is wrong. Such an action lets others live in abject squalor so that we may possibly survive a nuclear nightmare. If that is not wrong, then there is nothing wrong.

The God of the biblical revelation is against this. Jesus Christ, now the sovereign Lord of all human history, is against this. The accumulation of nuclear arms is contrary to what it means to trust God and to believe that He will act in our behalf as He acted again and again in Israel's history.

Do we trust Israel's God or not? I say we are mocking Israel's God. We are mocking Jesus who died for us and there is no alternative except for Him to abandon us to our fate, unless we repent. Under the circumstances He cannot provide the supernatural protection that could bring us safely through.

But our good news is that repentance is a gift of God's grace that is available to us. That gift produces a profound inward change that then expresses itself in action.

The cost of repentance. For many of us, the cost of repentance will be high. Our jobs will in some way be affected, jeopardizing our financial security. We must bring our fears to consciousness and pray for the gift of boldness and freedom to follow Christ, the moving center of our lives.

Still others of us are already overextended. We question how it is possible to give energy to yet another cause. We must fundamentally rearrange our priorities. The issue of national security is not just one among many: it is the overriding idolatry of our age.

My final word is one of hope. One thing we know: God is ceaselessly active in our world. He loves our planet, its environment, and all of His children on it. He loves His church, the body of His dear Son. We are His church. It is my faith that God is even now giving us the gift of repentance and that the world's present desperate crisis will be the occasion of the church's finest hour.

An open letter to my pastor

by Wilbur Miller

Pastor, you have given the ministry of prayer top priority ever since you assumed the leadership of this congregation. As an elder, I have seen you initiate special prayer on many occasions. Always you have stressed the need for prayer on your own behalf.

I wonder if this emphasis isn't due to a conviction that, as a pastor, you are in a vulnerable position in relation to your spiritual enemy. At any rate, it is my own conviction that this is so.

You will recall that on the evening of the Last Supper Jesus said to Peter: "Simon, Simon, behold, Satan has demanded permission to sift you like wheat" (Lk. 22:31, New American Standard Version). I am not sure why Peter was the target of Satan as opposed to one of the other disciples, but might it be because he was the leader?

The next statement of Jesus is most significant. "But I have prayed for you that your faith may not fail" (Lk. 22:32a, NASV). I believe Jesus prayed for Peter because intercessory prayer is an effective force in spiritual warfare. It is not *an* answer; it is *the* answer for such a need.

This is not an isolated example. In the New Testament, the efficacy of prayer on behalf of others appears to be such a proven principle that strong appeals are made for it. Listen to one of Paul's pleas: "Now I urge you, brethren, by our Lord Jesus Christ and by the love of the Spirit to strive together with me in your prayers to God for me" (Rom. 15:30, NASV).

I believe that pastors, because of their leadership responsibilities, are of special concern to Satan. Without discounting the influence of other mature Christians, isn't it true that the pastor in large measure sets the spiritual tone of the congregation? Seldom does a congregation rise above the maturity and vision of its pastor. If a spiritual awakening occurs in a congregation, you can depend on the enemy to counterattack. And in doing so, he will likely go to the heart of his problem and attack the pastor. If he can negate the effectiveness of the pastor, it is highly probable that the spiritual vitality he is so concerned about will diminish and eventually die.

You will agree that your wife shares the burdens of your pastorate. Many must be the times she is called upon to minister to the minister. She too is likely to receive extraordinary attention and become a co-target of the adversary.

With you, I see intercessory prayer as one of the key essentials to the fulfillment of a pastor's needs. When I envision a pastor attempting to do his work without the prayer support of his people, I see him like a carpenter with a dull saw and broken hammer. Or like a modern housewife with old, unreliable appliances. Or like a businessman with insufficient money and credit. Each is virtually assured frustration and failure.

The concern of this letter, however, is not so much that of prayer apathy on the part of the congregation. To the contrary, I believe you are remembered faithfully by a host of parishoners. What I wish to speak to is the absence of the *kind* of prayer I believe to be most essential.

I keep hearing that many pastors have personal hurts that are almost certain to have a harmful effect on the pastor's ministry. I keep hearing, too, about the difficult assignment the pastor's wife has been given. Many of these wives, ap-

Wilbur Miller is chairman of the elders, Trinity Mennonite Church, Glendale, Ariz.

parently, have been deeply wounded and are serving with a broken spirit. In addition, I am told that all of these hurts must be suffered alone.

So I wonder, is *my* pastor hurting? Are his hurts hampering his ministry? And his wife? Is she having grief and wondering to whom she can go? I think too of the times you have shared problems with the elders. Was it just the tip of the iceberg you dared reveal?

In order to intercede effectively for another, I believe it is important to actually name that person's needs. From what I have read, heard, and observed, there appears to be a consensus among others involved in intercessory prayer that this is true. "Bless Ray" and "Meet Ray's needs" seem like exercises devoid of real purpose.

But how am I to know your needs? With a little imagination, I can think of possibilities. For example, I can consider your responsibilities. Or I can think about what pressures you might face. Or the dreams you might have for this congregation. Then, too, I have heard other pastors refer to such things as the hard work, the time away from the family, the loneliness, the criticism, the unique temptations, the low pay, and the discouragement.

Which, though, is confronting *my* pastor *right now*? Not knowing, I must pray conditionally. "If Ray is weary from overwork. . . . If he and Clara are discouraged because of recent criticism. . . . If the expenses have been exceeding the income. . . . If the family has been neglected lately. . . ." Such petitions seem incomplete—however, missing the mark for lack of a target.

What if I asked you forthrightly: "How can I pray for you best? I need help to know what to pray about. Would you like to share some of your key needs?" Would you welcome this? How often should I ask?

Or is there a better way, at least as it pertains to the elders? That would be *not having to ask*. Would it be helpful to you to have an open door, an opportunity to share voluntarily with the elders specific needs on a regular basis? I mean personal needs, such as: "Clara and I are struggling right now financially. . . . Sermon preparation has been difficult lately. . . . Recent criticism has been discouraging. . . . The hardest thing about my job is. . . . We have these dreams for the congregation and progress is so slow. . . ."

You may well be thinking: "Thanks. But no, thanks. You are suggesting something that is simply too personal. I prefer that you resort to the earlier suggestion, using your imagination." It is not unlikely that many pastors would feel this way. Won't you please be as candid in replying as I have been in asking?

I do, however, want to be sensitive to your needs and to be open to your sharing those needs to the degree you wish to do so. Believing you are a marked man of the enemy, I see exciting possibilities in the elders providing you with a continuous protective shield of prayer. I wonder if this isn't one of the most significant contributions we can make to your ministry.

The pastor's reply

by Ray Keim

I guess you realized by our tears and verbal responses how thankful Clara and I were for your letter. The timing could not have been better. We came to the fall church retreat wondering how some of our problems were going to work out, and we had fervently laid our requests out before the Lord. Then you rather apologetically offered a devotional meditation if the rest of us wanted to take time to hear it. I'm glad we took time.

In your letter you raised some pointed difficult suggestions. My first reactions were: "Yes, Wilbur, you have beautiful ideas, and I long to have someone I could share these deepest needs with. But, could you, and the rest of the elders, really respect me if I changed from vague hints about my need for better management of time and money? Suppose I really said, I need $150 to meet January's bills? What if I missed midweek prayer meeting to go to my son's band program?

Would it really be safe to bare my soul about these matters? I feared you couldn't respect me if I confessed that I get tired of the routine of meetings and appointments. It is frightening to think of the responsibilities that go with marrying, counseling, and representing the congregation "up front." I was hurting inside as I sought someone with whom to share these feelings.

Then I immediately felt comfort from *two* sources. First, you and the other elders, as well as Trinity members, have already been alert to our needs. The Holy Spirit prompted you, in October of 1976, to start a prayer meeting for me on Saturday evenings when it became evident I was struggling with the preparation of sermons. You could have simply pointed out the very obvious fact to me, but I was already aware. You were sensitive to the Spirit, and I was strengthened.

Second, during the course of two years at Trinity, you elders and Trinity members have proved yourselves trustworthy. We don't have to fake it, and pretend we can be top-level financiers, counselors, preachers. We can be human, and you still love us. Wilbur, you offered our family a rich legacy of support in your letter, and we accept. We will give ourselves to the study and preaching of the Word, home and hospital visitation, and selected community projects. We will not be apologetic for our needs, and we will submit our decisions about finances, time management, family concerns, and church goals to you.

Clara and I feel blessed for the privilege of serving a church where we can live, change, and grow together under the leading of the Holy Spirit. Thank you and God bless you.

Ray Keim is pastor of Trinity Mennonite Church, Glendale, Ariz.

Story Friends

April 1979 in 5 parts
Part 5 for April 29, 1979



Photo by Strix Pix

Feathers, Fins, and Flakes

by Vivian Gouled

Birds have feathers.
Fish have fins.
Seals have shiny,
slippery skins.
Trees have branches.
Snow has flakes.
What different kinds of things
God makes!

Adults Who Care About Children Need STORY FRIENDS

by Marjorie Waybill

As we all know, 1979 is the International Year of the Child. But for me as editor of *Story Friends*, a paper for children ages 4-9, every year is the year of the child. All of you who care about children can agree with that. You know that children are unique and important persons. You look for ways to help them grow. You want them to see the world as God's creation and learn how to care for it. You want to help them see Jesus as a Friend and Helper.

Because I care about the children, I select stories, poems, and activities for *Story Friends* which you can use to support what you are teaching at home and in church. For example, the photo and poem on this page from the April issue of *Story Friends* can be used over a long period of time. They can help you and your children focus on God and His creation as you observe "What different kinds of things God makes."

In a letter to the boys and girls in the same issue of *Story Friends*, I introduce a "Nature Riddles" book. Following is part of what I wrote:

> "Another poet, Gloria Truitt, likes to write riddle poems about different kinds of things God makes. When I read her riddle poems and saw the nice pictures Sara Jane English made to go with each one, I knew you and I would like to keep them. So I planned a 'Nature Riddles' book. Every month you will find one page of Nature Riddles in *Story Friends*. In July and September you will find two pages because those months have five Sundays. Mount each page on a piece of colored construction paper. If you save the riddle pages carefully you will have ten pages of riddles by December (and a nice cover) for your 'Nature Riddles' book.
>
> "In addition to saving the Nature Riddles pages, why don't you think of all the different kinds of things God makes? Then draw a picture of one of these 'things' and send it to 'Your Page' (in care of *Story Friends*, Mennonite Publishing House, Scottdale, PA 15683). Remember to use a black crayon or dark felt-tip pen when you make your picture."

As editor of *Story Friends* I try to select material to help you communicate to your children that they are part of a caring church family—a family that shares the story of God and His people and a family that recognizes God at work in everyday experiences.

Working together, you and I can help our children grow. We can make every year the year of the child.

Story Friends
616 Walnut Avenue
Scottdale, Pa. 15683

Muggers Express victim recovers from assault

The youthful Mennonite director of operations for a new volunteer around-the-clock auxiliary patrol along a New York City subway line, dubbed "Muggers Express," is recovering from his second encounter with violence.

Carl Smucker, 20-year-old son of Irene and John I. Smucker, a lifetime resident of the Bronx, is one of 13 local youths who on Feb. 13 began a nonviolent effort to "end the tyranny of fear which rules our subway system."

The patrol group called the Magnificent 13, is a satellite of the Rock Brigade, a volunteer team organized by the local McDonald's Restaurant to clean up litter on Bronx streets.

Carl Smucker's first encounter with violence happened on Feb. 19 when he and two buddies stopped a subway mugging that was going on behind a large waste receptacle.

"Carl was knocked down on the platform and knocked out for a minute, but he was not injuried seriously," his father said. "The other two blew their whistles, and the muggers dropped their knives, ran across the tracks, and the victim was freed—in turn fleeing the scene," John said. It was Carl's first personal experience with physical violence.

For subway patrol along the Number 4 Jerome Avenue line in the Bronx, members of the Magnificent 13 pay their own fare and ride the line and patrol the platforms to watch for any evidence of foul play. Their dress is suit and tie. The only equipment the group carries are whistles.

In training, members determined that should they encounter a mugging, two persons would remain on the scene and blow their whistles while the third person ran to summon the transit police.

"A personal attack made upon the group (verbal abuse, tripping, spitting, pushing) must be received by members turning the other cheek," the group's procedural order says. In cases of "imminent personal physical danger, the group will respond then and then only in a physical manner." Carl was knocked down by surprise as the trio walked past the waste bin.

The group's procedures say, "We are prepared to sacrifice our lives if necessary because at stake is the very survival of our communities."

And, "In no way are we a vigilante or private police force. Through our nonviolent resistance we intend to spread the message of unity and goodwill." The group in a Feb. 13 press release spoke of the cause as "13 today BUT 1,300 tomorrow!"

In the media coverage of his first injury, Carl said the experience was not going to make him quit. "We have a long way to go in cleaning up the subways, but I'm not about to give up," he said.

Carl went out again on Feb. 23. He worked all night on his shift at McDonald's on Feb. 25 and at 5:00 a.m. was walking the six blocks to his boss's home for several hours of sleep before his volunteer Rock Brigade street clean-up work.

Carl arrived at the apartment 20 minutes late, head bleeding, stunned, and incoherent. He had suffered a concussion, two gashes on the back and side of his head, and a broken jaw.

He stayed in the hospital seven days after surgery on his jaw. His mouth is wired shut for at least a month. "Knowing Carl, that could be the hardest part!" John told persons in a chapel at Mennonite Offices in Elkhart, Ind., some days after the event. "We are grateful to God for sparing his life." John pastors Friendship Community Church in the Bronx and is Protestant chaplain at North Central Bronx Hospital.

Nothing was taken in the second attack on Carl. His wallet and attaché case were intact. Whether the incident related to his picture and story having been in the news can only be surmised, John said. The attacker has not been found.

"Our main need for the moment is for persons to care, that they might pray for Carl and his rehabilitation and future," the parents said.

Carl was in his sophomore year at Eastern Mennonite College, Harrisonburg, Va., a year ago, when he decided to return home to work for a while.

He is one of the persons who shares his dreams for the city in the about-to-be-released 15-minute urban missions film, *A People Garden*, produced by Mennonite Board of Missions in cooperation with Mennonite Church conference mission offices.

After the first subway incident involving the auxiliary patrol, a Manhattan woman whose 16-year-old brother had been shot and killed in a subway train five years ago donated $1,000 to the work of the Magnificent 13. "If there were more groups like them, perhaps my brother would still be alive today," the anonymous donor said.



David Weaver, John C. Wenger, John E. Wenger, George Reno, and Robert O. Zehr

Des Allemands gets new meetinghouse

Members of its congregational family from near and far gathered here on Mar. 11 to dedicate the new meetinghouse of the Des Allemands Mennonite Church.

Morning and afternoon speakers and the decorator of a commemorative cake all independently chose 1 Kings 8:27 for their focus, stressing the need for the building to be a place of praise and a base for evangelism. On hand to offer affirmation were pastors of local Catholic, Assembly of God, and Baptist churches.

Over 250 persons enjoyed a noon fellowship meal of traditional French gumbo and rice in the building's reconstructed annex. Pastor Robert O. Zehr said seating capacity of the new sanctuary is about 200 persons, nearly double the size of the old facility.

In a slide presentation tracing the history of the building project, building committee chairman John C. Wenger noted that 95 percent of the lumber from the old building had been salvaged and used in the rebuilding process. Incorporated in the "old" building, erected in 1950, was the shell of the first church, purchased in 1936.

Sharing in the dedication services were David Weaver of Louisville, Miss., moderator of the newly formed Gulf States Mennonite Fellowship, morning speaker; George Reno of Venice, La., afternoon speaker; and Orlo Kaufman, conference minister and director of Pine Lake Camp near Meridian, Miss.

Testimonies during an "open-mike" sessions included praises to God for the outreach work of the church over the years. Persons recalled the churches which continued for a time at Manchac and Madisonville as an outgrowth of the efforts of Henry and Nettie Tregle.

The history of the Mennonite presence in this community located about 30 miles west of New Orleans began when five northern families settled here between 1918 and 1922. One family was that of Chester A. and

Salome Wenger of Shipshewana, Ind. A semitropical climate and flooding of the then barely controlled Mississippi River made farming as they knew it nearly impossible, and most of the families retreated from the Louisiana marshland. John E. Wenger, Chester's son, was ten years old when his family made the trek north to Blooming Glen, Pa., and he vowed to return.

In 1936, Chester Wenger felt led to return south to start a church for the persons who had been converted during the first settlement attempt. By that September, his family was back in Des Allemands, John had married Esther Moyer, and John's sister, Mable, had married Lester Hackman. A second sister, the late Estelle Wenger, later married Marshall Calander. With financial assistance from the Blooming Glen congregation, a building was purchased and the Des Allemands Mennonite Church was set on its path.

John Wenger served as pastor of the congregation from that time through June 1, 1977, when Zehr and his wife, Vivian, began their ministry. Hackman has served locally as deacon since 1936.

John C. Wenger, Chester's grandson, recalled the help received in the building program. Five men from Indiana, sent through Mennonite Disaster Service, aided during a week in May when nearly all the old sanctuary was dismantled section by section—roof, sides, and floor. Nineteen persons from Ohio, including 17 youth, lent their hand to the work. Community friends contributed machinery, material, and snocones. Friends from the Meridian (Miss.) House Fellowship also added their labor.

Through substantial voluntary work of many congregational members, costs will total less than $50,000, Wenger estimates.

Climaxing the ceremonies was a dedication litany. Members spoke a prayer together, saying, "We dedicate this sanctuary as a meeting place for God and humanity. May comfort, love, understanding, and peace be found here."

Bible, church studies popular in Archbold

For the third consecutive winter, Bible and church-related studies were held at Central Mennonite Church near Archbold, Ohio. Approximately 360 adults gathered for an hour of study each Wednesday evening, Feb. 7 through Mar. 14. Christian growth and service were the aims of the planning committee: Edward Diener, Charles Gautsche, Keith Leinbach, Deloris Good, and Lloyd Grieser.

These classes were offered to adults: Study in Psalms, Romans, prayer, personal Bible study—Gospel of John, teaching primary children, caring community, exploring our heritage, and marriage enrichment.

Eight persons earned college credit from Goshen College in Stanley Shenk's class based on the Gospel of John. He drove the 90 miles from Goshen, Ind., each Wednesday evening to present this college-level course to the local community.

Classes were planned especially for Mennonite Youth Fellowship participants this year for the first time. The response was great with approximately 210 enrolled in the two classes available: peace and nonresistance and personal devotional life.

Each was a three-week course, offered twice, so every teenager could study each one. Singspirations, games, and planned socials followed class time, thus strengthening ties of friendship also.

Classes for junior high, grade school, and care for preschoolers made it possible for the entire family to attend and learn together.

Umsiedler visit

"The plight of our Christian brothers and sisters in Russia is not an easy one," we were told by Abram Hamm. "And," added Walter Wedel, "in reality the situation is even worse than it appears."

The two men, members of the *Evangelische Baptisten Brueder Gemeinde* in Germany, visited Canadian Mennonite churches in the interest of East/West relations. On Mar. 7 the two visited the MCC (Canada) office in Winnipeg, and in an informal question-and-answer-type session, with the MCC (Canada) East/West Concerns Committee, gave considerable insight into the situation behind the Iron Curtain.

They shared their reasons for not having registered with the Russian government, even though their decision earlier, in the 1960s, had been to be registered. But when on studying the document they realized that children and youth up to age 18 should be excluded from church attendance, they refused to sign, knowing full well that persecution would be their lot.

Because many Mennonites have migrated to Germany (Hamm and Wedel among them), the Russian authorities have become more lenient toward the Christians, in some cases even urging them to become registered without jeopardizing their stand.

Wedel estimated that approximately only 35 or 40 might be in jail at this time, compared to about 250-280 in former years. The brethren spoke of packed churches, many conversions, large baptisms, flourishing work among and by the young people.

Both Hamm and Wedel and their families have lived in West Germany for the past five years, but their concern continues to be for the Christians in Russia. Writing to them has merit, we were told; it encourages the Christian and also speaks a powerful message to the Russian authorities.

Magdaleno Martinez: a profile in faith and work

On a recent trip to the West Coast, José Ortiz, associate secretary in the Mennonite Church General Board's office of Latin Concerns, gathered the following two stories.



Magdaleno Martinez, Woodburn, Ore., at radio station

Any one who visits with pastor Magdaleno Martinez feels as captive as the angel that wrestled with Jacob at Bethel. After the Saturday evening preaching, he asked me to go to the radio station with him the next morning.

At 7:20 a.m. the group was at the studio and he shared the plans for the use of the half-hour program with us.

"Hermano Ortiz, we will give you fifteen minutes for the message," and his friend affirmingly said, "Fifteen minutes is not a long time."

That meant going into one of the rooms, choosing a Bible selection, jotting a few ideas, whispering a prayer, and within minutes a red light indicated that I was on the air. Actually I used twelve minutes and during the other three, questions were answered. (I never confessed to them that I have been a member of the board of directors of Mennonite Broadcasts since 1972. That day four persons expressed their appreciation for the radio message.

In one of the meetings, the conference minister was informed that a new mission was started in Independence and a progress report was given of the McMinnville Spanish mission. Those events are happening as Brother Martinez and others feel the leading of the Lord in planting churches. He has his own business as a painter, and on top of his desk at *Iglesia Mexicana Pentecostes* in Woodburn, Ore., I spotted a thick Bible concordance, a Bible dictionary, and a book on theology.

God gives us people who move forward on the path of faith, without fear of adventure. And Magdaleno Martinez is one of them.—José Ortiz



Héctor and María Muñoz at their new house in Los Angeles

The Muñoz family pioneers in Los Angeles

Last summer at the Latin pastor's meeting at Goshen College, Elías Pérez gave a brief and moving speech.

"The Hispanic ministry in Los Angeles cannot be postponed anymore," he said. Héctor and María Muñoz were in the audience and they were seeking the leading of the Lord for a place of service. The Muñoz family responded and by that evening they shared their feelings with a prayer group. The group formed a circle, prayed, and felt that the Lord was confirming their call.

After returning to Lancaster and staying a few weeks for the wedding of one of their daughters, they packed their mini-bus and headed west to Los Angeles. From mid-September to the second week of January they stayed with the Elías Pérez family. Upon their arrival in Los Angeles they discovered the lack of housing, high rent, and the high cost of living in California. It was easier to buy than to rent, but since they had been serving as missionaries in Guatemala, they did not have credit lines established nor cash reserves.

They knocked on several doors asking for funds in order to secure a place to live and get into mission work. The Southwest Conference was able to negotiate some funds, a downpayment was made, and in the middle of January the family moved to their house. The evangelistic work is progressing. In a recent phone conversation, Brother Muñoz reported that they are having two services a week in the Los Angeles Fellowship building and attendance is between fifty and sixty on Sundays.—José Ortiz

Colony in Texas faced with deportation, default

A community of Old Colony Mennonites who came to west Texas from Mexico and Canada in 1977 is facing a variety of problems including threats of deportation and inability to meet payments on the ranch they bought for $1.7 million.

They have also discovered that their 6,400-acre ranch near Seminole is parched land and the $264 an acre they paid was about $70 over the going price. Furthermore, the deed to the sale did not include water rights for more than half the land, limiting its use for farming as originally intended by the 125 Mennonite families.

Most of the 500 Mennonites in the community arrived from Mexico on three-month tourist visas with the apparent understanding that their land purchase would somehow permit them to obtain immigrant visas easily. But the U.S. Immigration and Naturalization Service (INS) has said they do not qualify for immigrant visas and has refused to grant them special exemption. INS spokesman Silas Jervis said in the *New York Times* report that the Mennonites simply don't qualify for the immigrant visa and that giving them special treatment would raise the question of "how you can throw out 800,000 brown-skinned Mexicans each year [as illegal aliens] and allow 500 white-skinned Mexicans to stay."

To obtain permanent resident status, the Mennonites must fill jobs for which American citizens are not available. Farm jobs are not in that category, the government says. Farmers by tradition, many of the Mennonites were forced to take jobs as laborers in town.

Efforts to regularize the Mennonites' status have been unsuccessful thus far, but Sen. Lloyd M. Bentsen (D-Tex.) is planning to introduce a private bill into the Senate that will permit the Mennonites to stay in the U.S. permanently. This has stayed proceedings on the deportation for a time, probably until the end of 1980.

Even if legal efforts on their behalf are successful, the Mennonites face serious financial problems. Peter Bergen, a leader of the group, is quoted by Religious News Service as saying chances are "very slim" that the group can raise the $1.2 million needed to pay off the mortgage. He said the community would lose the $575,000 it has invested because it is unlikely a buyer could be found for the dry farmland. Dennis Nix, the former ranch owner, has filed a foreclosure notice over the Mennonites' failure to meet a $125,000 payment.

"Exactly how the Mennonites got into their predicament is now hopelessly lost in a ball of jealousy, suspicion, and mistrust," says the *Dallas Morning News*. "The one obvious thing is that the Mennonites' tradition of avoiding society and formal education left them in a precarious position when dealing with immigration law and land dealings. They were left in the position of placing an almost childlike faith in their advisers, and some of the advisers didn't necessarily have the right advice."

The Mennonites feel they were deceived by real-estate agents into thinking their entry into the U.S. in February 1977 was legal. The INS says it will prosecute realtors who negotiated the land sales and misled the Mennonites in the matter of immigration, providing reliable witnesses can be found.

MCC (Canada), MCC's Washington Office, and the agency's U.S. Ministries staff have been in close contract with the Mennonites, and Peter J. Dyck, MCC Europe secretary, and his wife, Elfrieda, have visited Seminole on behalf of MCC. Dyck has recommended that MCC assist the immigrants.

Women attack prejudice

As an extension of Brotherhood Week, the sisterhood of Temple Emanu-el Reform, Sarasota, Fla., invited women of Southeast Mennonite Convention to a luncheon at their temple.

The delightful lunch included various ethnic specialties. The purpose of the meeting, however, was a panel presentation by five women who were members of the American Panel of Women. Representing five ethnic or minority groups, the panelists expressed the concern that prejudices which are ingrained be brought into the open. Only then can stereotyped misinformation be eliminated.

The moderator, of the Jewish faith, spoke of America not as a melting pot, but as "a salad bowl—the texture of each person individual and different, but being tossed and blended with others to make a most interesting mixture."

In introducing the invited guests, the moderator also expressed the hope that a Mennonite might soon be represented on the American Panel of Women.

A part of the National Conference of Christians and Jews, the Sarasota/Manatee chapter of the Panel consists of 23 women who regularly hold guest-panels for the purpose of speaking out against prejudice. They

speak of their own experiences or of what they have observed.

Interest was expressed among the Mennonites attending in the suggestion that a Mennonite be added to the Panel. As of this date, a formal invitation has not been extended.—Audrey Metz Frey

Phoenix hosts school of prayer for leaders

"Young man, learn to plead the promises of God!" This statement changed the prayer life of Armin Gesswein.

Gesswein was the guest speaker for the Southwest Mennonite Conference leadership retreat. It was held Feb. 23-25 at Trinity Mennonite Church, Glendale, Ariz., for pastors, lay leaders, and all persons who were interested in a more effective prayer life. The School of Prayer's theme was "Lord, teach us to pray."

Ordained into the Lutheran ministry, Gesswein has served as seminary professor, pastor, and speaker in evangelistic crusades. His concern is to build up praying congregations, producing and reproducing new churches.

Gesswein began his lesson in the school of prayer training by focusing on the prayer life of Jesus as found in the Book of Luke. When Jesus began His ministry His every decision was made by petitioning His Father in fervent prayer."

Some 35 people in attendance all expressed gratitude for being given the opportunity to learn more about the power of prayer.—Alice J. Esch

CFLS probes the '80s

The Council on Faith, Life, and Strategy held its winter meeting in Chicago, Feb. 22-24. The seven persons in attendance focused on priorities for the Mennonite Church during the eighties. Specifically, nine areas of concern were identified. Goals were written to reflect current needs in relation to Christology, spiritual life, peacemaking, mission, church growth, community, nonconformity, humility, and church unity.

The goal statements will be published in the *General Assembly Workbook* and will be recommended to the delegates for their reflection and action in the 1979 Assembly.

Richard Showalter requested release as chairman of the council. In the reorganization, Virgil V. Vogt was named chairman and Robert L. Hartzler named vice-chairman. Catherine R. Mumaw continues as recording secretary.

The Council accepted the request from the General Board to serve as the "listening committee" for the 1979 General Assembly. The Council continues to welcome communication of concerns from, and for the church.—Catherine R. Mumaw



Twelve new workers began assignments with Mennonite Board of Missions Voluntary Service following a one-week orientation Mar. 12-19, in Elkhart, Ind. The new VSers ranged in age from 19 to 65 and will serve in a variety of assignments including offender ministries, deaf ministries, accounting, home repair, counseling, homemaker/health aid, and program direction. Back row (left to right): Sally Gehman, Morgantown, Pa., to Columbus, Ohio; Don Gillis, Goshen, Ind., to Fort Dodge, Iowa; Ray Cross, New Paris, Ind., to London, Ont. Second row: Dennis and Kay Yoder, New Haven, Ind., to Tucson, Ariz,; Nelda and Cecil Miller, Harrisonville, Mo., to Winston-Salem, N.C. Front row: Fern Mast, Millersburg, Ind., to Washington, D.C.; Orpha and Edward Roth, Yoder, Kan., to Mantua, Ohio; Malinda Kurtz, Hartville, Ohio, to Champaign, Ill.; John Savage, Penllyn, Pa., to Columbus, Ohio.

mennoscope

Belmont Mennonite Church, 1527 Belmont Ave., Elkhart, Ind., will celebrate its 50th-year anniversary, June 23, 24. All persons who formerly attended at Belmont are cordially invited to be present for this occasion.

Groups of persons interested in getting together at Waterloo 79 at the times scheduled (Sunday, Aug. 12, 2:00-4:00 p.m., or Tues., Aug. 14 from 4:30-7:00 p.m.) should make it known so arrangements can be made, by writing to Waterloo 79, Conrad Grebel College, Waterloo, Ont. N2L 3G6.

Laurence Horst is convalescing in Wesley Medical Center in Wichita, Kan., since suffering a cerebral hemorrhage in early March. Tests have shown no new information; however, no surgery is expected. Laurence and Marian returned last fall from Mennonite Board of Missions service with the Ghana Mennonite Church for Laurence to recover from hepatitis.

Carol Erb returned to Kabul, Afghanistan, Mar. 12, for another three-year term as an overseas mission associate with Mennonite Board of Missions, Elkhart, Ind., serving with Christoffel-Blindenmission as a medical secretary in the NOOR Eye Clinic.

Immediate secretary and bookkeeper openings at Mennonite Board of Missions, Elkhart, Ind. Call Dorsa J. Mishler at 219-294-7523, or evenings at 219-295-5749.

Indian Creek Homes, which provides living arrangements for mentally handicapped adults, has positions open for four adults: two in a co-ed group home with eight mentally handicapped adults, best suited for a married couple, and two in an apartment program with three adult females, best suited for single female staff. Write Joe Landis, 764 Old Sumneytown Pike, Harleysville, PA 19438, or call (215) 256-6739.

The fourth annual Jesus Is Lord Conference will be held May 25-28 at Lancaster Mennonite High School. For further information, write Mennonite Renewal Fellowship, 508 Willow Lane, Lancaster, PA 17601.

Edward Taylor was ordained to the ministry on Mar. 18 in a special service at Lee Heights Church, Cleveland, Ohio. Licensed two years ago to serve as pastoral leader of the new Cleveland Heights congregation, Ed accepted a call from the Mennonite Board of Missions, Elkhart, Ind., to serve as associate secretary of Home Missions. It was for this function and at the request of the Mission Board that he was ordained. Leo Miller, overseer for the Cleveland area churches, conducted the ordination assisted by Vern Miller, pastor at Lee Heights; Lupe De Leon, co-worker with Ed in Home Missions: and Eldon King, Minister of Evangelism. Lupe also brought greetings from Mennonite Board of Missions, and a statement of greeting was read from Ernest Bennett, who could not be present. As associate secretary for Home

Missions, Ed will be carrying major responsibility for the development of urban ministries and concerns.

Wayne E. Yutzy, 2441 Armstrong Dr., Wooster, OH 44691, was ordained to the Christian ministry in the Conservative Mennonite Conference Mar. 18 to serve as pastor of Calvary Chapel congregation, Mt. Eaton, Ohio. The ordination was in charge of Willard Mayer assisted by LeRoy Schlabach.

Persons interested in small business management are invited to the Fifth Annual Small Business Management Seminar on May 4 and 5 at Goshen College. The seminar, sponsored by the Department of Business and Economics, is entitled "Strategies for an Inflationary Environment." The hours run Friday from 12:00 noon to 5:00 p.m. and Saturday from 8:30 a.m. to 3:30 p.m. Talks to be presented by area businessmen and business faculty will be "Strategies for an Inflationary Environment," "Cash Flow Management in an Inflationary Economy," "Delegation and Decision-Making for the Small Businessman," and "Advertising Strategies in an Inflationary Economy." The seminar will also include a current economic review and three workshops: "Planning for Your Future Growth," "Understanding Finanical Statements," and "Computer Applications for the Small Business." For information and registration contact the College Relations Office at Goshen College.



How far can the energy of a small rubber band move a Grade A large egg? Eastern Mennonite College general physics students launched one of the several rubber band-powered vehicles they built to carry the egg down the science center hallway (the egg is inside the container). The winning distance was an average of 76.9 feet.



Persons in the Goshen-Elkhart, Ind., area are working toward organizing an auxiliary for Mennonite Board of Missions. The organizing group is studying its potential role and is also asking whether Mennonite Board of Education and Mennonite Board of Congregational Ministries, who share offices with MBM at 500 South Main, Elkhart, should be part of its focus. Organizing members include (top, from left): Paul Shank; A. J. Metzler, chairperson; John Sauder, MBM office manager; (front): Hilda Suderman, Vicky Hoffman, Lois Blosser.

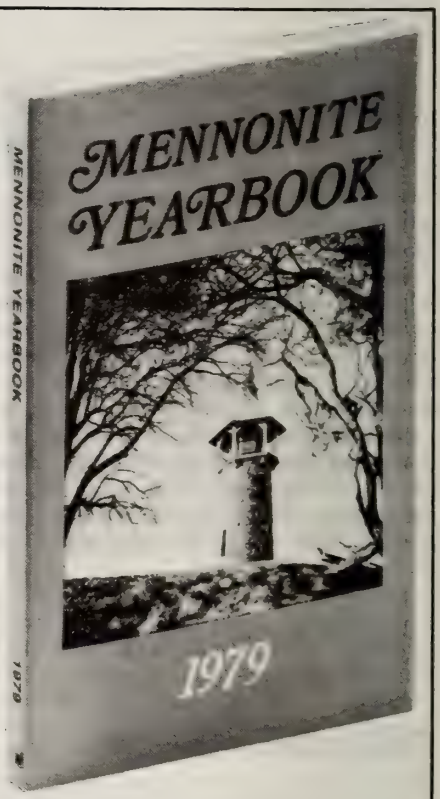
Leroy Bechler has resigned as pastor of Calvary Mennonite Church, Inglewood, Calif., effective Sept. 1. Calvary, a member of Southwest Conference, has a membership of 130. Leroy and Irene are on a one-year sabbatical which included a term at Associated Mennonite Biblical Seminaries in Elkhart, Ind. Currently they are enrolled at Fuller Theological Seminary in Pasadena, Calif., where Leroy will graduate from the School of World Missions in June. His field of study includes church growth and missiology. Their future plans are indefinite.

A summer Bible school caring project, Planting a Church in a People Garden, will be available from Mennonite Board of Missions, Elkhart, Ind., in April. The project will raise dollars for planting a new church in Pittsburgh, Pa., and look at the city as a place of diversity. A 12-frame filmslip will use cartoons and photos to look at church planting in the city. A teacher's guide/poster and children's leaflet featuring the story of Jonah are included with the project. For more information write Caring Projects, Box 370, Elkhart, IN 46515.

Lancaster Mennonite Conference Historical Society has just approved a 1979 budget of $100,000. Included is a position for an additional full-time secretary. Typing ability and accuracy are of prime importance. Write Carolyn L. Charles, director, 2215 Millstream Rd., Lancaster, PA 17602, or call (717) 393-9745.

Fred and Donna Gaallswyk, of Pillager, Mich., have been assigned to open new work among the Bedouins in the Badia (northern desert) area of Jordan. The population is changing from a migratory to a more sedentary lifestyle. Mennonite Central Committee, under which the Gaalswyks are serving, is especially interested in a program that helps the women and children meet their health needs. Fred, an agriculturist, will work in agricultural development, while Donna, begins with informal education about child care and disease prevention. Another MCC team has been at work in Northern Jordan agricultural and water resource development for the past five years.

Belleville Mennonite School is accepting



A *Mennonite Yearbook* in your home, office, or library could be a valuable asset. Its 200 pages are packed with information. For example, if you're interested in a listing of missionaries and their addresses, see pages 117-126. Or if you want to discover where MCC self-help stores have emerged in recent years, see pages 137-138.

Order your *Mennonite Yearbook* now. A tremendous reservoir of facts and information at the reasonable price of $3.95.

Order from Mennonite Publishing House, 616 Walnut Avenue, Scottdale, PA 15683, or Provident Bookstores.

applications for an administrator. If interested, contact the school at Belleville, PA 17004, telephone (717) 935-2184; or Caleb Peachey, R. 1, Box 281, Belleville, PA 17004, telephone (717) 935-5289, by Apr. 30.

Mennonite Festival of Arts, sponsored by Rockway Mennonite School Association, will be held Sunday, Apr. 29, at the Conestoga Mall, Waterloo, Ont. An inter-Mennonite festival, the venture will include the contributions of both amateur and professional artists. The Goshen Players, a group of drama students from Goshen (Ind.) College, directed by Roy Umble, will be guest artists.

Yearbook changes: Moderator-Elect Glendon Blosser's telephone number is listed incorrectly in two places, on page 105 and one place on page 164 of the 1979 *Mennonite Yearbook*. It should be 703-867-9366. Please note these corrections in your records. Other telephone changes: Pastor J. Robert Hershey's (Christiana Mennonite Church, Christiana, Pa.) home phone is now 215-932-5691. See listing on pages 45 and 172. Pastor Alan Leinbach's (First Mennonite Church, Meadville, Pa.) home phone should be 814-336-3281. See listing on page 178. The office phone of the Neffsville Mennonite Church, Lancaster, Pa., should be 717-569-0012. See listing on page 43.

Special meetings: Glendon Blosser, Harrisonburg, Va., at Lambertville, N.J., Apr. 15-19. **Milo Kauffman,** Hesston, Kan., at Calico Rock, Ark., Apr. 20-22. **John M. Drescher,** Scottdale, Pa., at North Lima, Ohio, Apr. 13-15. **William R. Miller,** North Liberty, Ind., at Concord Mennonite Church, Knoxville, Tenn., Apr. 1-8.

New members by baptism: five at Northside, Lima, Ohio; four at Central Archbold, Ohio.

Change of address: Clayton L. Keener from R. 3, Box 253-C to R. 3, Apt. 30, Landis Homes, Lititz, PA 17543.

readers say

I greatly appreciate the *Herald,* and often pick it first out of the day's mail at least to glance over and see what I shall be reading this time. I do have one suggestion—echoing a letter to you that I remember from a recent issue: could your writers lower the level of their diction a bit, especially the abstract and general nouns, down to where we ordinary mortals can really grasp what they are saying to us?—**L. A. King, Norwich, Ohio**

° ° °

I'd like to comment on Art Meyer's concern about teacher strikes (G.H. Feb. 13, p. 127). I'll never forget the feeling 12 years ago when perhaps 40 percent of the South Bend teachers were on strike and I crossed the picket lines. The ill will and tension is still felt among some teachers here in South Bend.

This year I find myself president of the local teacher's association. The last two years I served on the negotiating team for our teachers. I have chosen to get involved in the decision-making

Negotiated contracts certainly do create two camps. The process is at times an adversary relationship. The result is a professional agreement that both the administration and teachers will have to live by. We do not concern ourselves only with expressions of personal selfishness, greed, and an attempt to control. We negotiate a teaching environment in which teachers can teach and children can learn. The teacher is part of the decision-making process. He is a professional who determines the direction education shall travel.

Art Meyer seems mainly concerned about strikes. What about strikes? Most non-strikers seem quite willing to take their share of increased pay that is gained as a result of strikes. Does the means justify the ends? I believe that my best contribution is in being involved and attempting to help resolve issues in negotiations rather than sitting on the side and wringing my hands.—**Homer Nissley, South Bend, Ind.**

° ° °

There were two errors in my article "Economics a Country Can Live With" (Mar. 13) and I don't know whether they were my fault or your typesetters. (1) The last words of the first paragraph should read "first 78 years of this century" (rather than "country"). (2) There seems to be a line missing in the second full paragraph in the right-hand column of p. 211. I think my original copy read something like this: "to measure only 'goods' and 'services' which are produced but not the 'bads' which are inevitable results of the productive process."—**Carl Kreider, Goshen, Ind.**

° ° °

I am struck by my growing appreciation for the *Gospel Herald.* Thanks for your coverage on items such as Native Americans, the Rocky Flats protests, New Call to Peacemaking, World Peace Tax Fund, and stopping the arms fair. All these efforts which may indeed be unpopular—even among some Christians—are a witness that serious disciples struggle against poverty, racism, injustice, oppression, and evil wherever they are. Being in Mennonite Central Committee service in Southern Africa seems to make more sense to me when others at home care enough to act obediently.—**Rosie Breneman, Mbabane, Swaziland.**

° ° °

I want to respond to your editorial on the Nestlé boycott and to the letter-to-the-editor from Nestlé's representative. I appreciated your attempt to present both sides of the issue. Many people feel they must bend over backward to be "fair" to Nestlé. I wonder how many of the same people are concerned with being fair to the 27,000 infants who contract bottle-related diseases each day!

Nestlé says they no longer are involved in direct consumer advertising. While consumer advertising is only one vehicle for promotion, this is a significant step. Let me hasten to point out, however, that this announcement was made as of July 1, 1978—in response to the boycott which had begun a year earlier, not, as they imply, as a result of their "constant review" of their policies.

It is interesting that Nestlé uses Jamaica as an example of the drastic reduction in infant mortality—Jamaica is one of the countries which has instituted very strict controls on the promotion and distribution of infant formula. To credit the lowering of infant mortality rates to the use of infant formula is preposterous. Better health care, preventive measures, improved income, and better sanitation are just a few of the factors which enter into the reduction in all infant mortality. Infant mortality could be reduced even more if all infants were breast fed.

The working mother always enters the picture in terms of why babies must be bottle fed. Yet studies show that this is rarely the case. In one study, 16 of 1,712 mothers listed employment as the reason for not breastfeeding. In another, 6 percent gave employment as a reason.

Nestlé continues to hold up the WHO meeting as the answer to this problem. It is interesting to note that eight United Nations conferences since 1970 have recommended that the promotion of infant formula be stopped. The U.N. has no "authority"—they can only recommend. If Nestlé is so eager to comply with WHO recommendations, why have they not heeded them before? The WHO conference was organized in response to Senator Kennedy's request after the hearings which he held last summer—hearings which were made possible by strong grassroots support of the boycott.

Nestlé doesn't sell infant formula in this country. They do, however, make billions of dollars here every year on other products. Efforts have been made for several years to stop the promotion of infant formula in developing countries. It was not until the boycott became strong that they began to take note of the situation. The stronger the boycott becomes, the more likely we are to see positive action from the WHO meeting in October.—**Shirley Powell, Ann Arbor, Mich.**

births

Children are an heritage of the Lord (Ps. 127:3)

Beadles, Lowell and Shirley (Kimble), Colorado Springs, Colo., second daughter, Esther Kathleen, Mar. 13, 1979.

Breneman, Don and Pam (Kauffman), Lancaster, Pa., first daughter, Laura, Mar. 2, 1979.

Burkey, Daniel and Linda (Roth), Beaver Crossing, Neb., third child, first daughter, Briana Jill, Feb. 27, 1979.

Charleston, Jay and Sue (Groh), Sterling, Ill., first child, Heather Michelle, Jan. 18, 1979.

Clemmer, James and Elaine (Derstine), Dublin, Pa., third child, first daughter, Jewel Elaine, Dec. 28, 1978.

Davies, Melvin and Linda, Forest Grove, Ore., third child, first daughter, Kathleen Suzanna, Mar. 13, 1979.

Denlinger, Ronald and Ruby (Showalter), Maugansville, Md., fourth child, first son, Rodney Lee, Dec. 23, 1978.

Ebersole, Jay and Linda (Hershey), Lancaster, Pa., first child, Rosalyn Joy, Mar. 1, 1979.

Gerber, Virgil and Linda (Kellams), West Liberty, Ohio, third child, second daughter, Kerry Michelle, Feb. 16, 1979.

Groves, Gordon and Karen (Hiebert), Duchess, Alta., second son, Blayne, Feb. 2, 1979.

Hansen, Charles and Wynona (Kauffman), Duchess, Alta., first child, Roxanne Dawn, Dec. 14, 1978.

Hershberger, S. James and Maureen (Hasenberg), East Sussex, England, first child, Bernard James, Mar. 3, 1979.

Heslop, Van C. and Karen (Freed), Salisbury, Md., first child, Jeremy Alan, Mar. 9, 1979.

Hess, Leon and Jean (Martin), East Earl, Pa., third child, second son, Kevin Leon, Mar. 10, 1979.

Janzen, Milton and Phyllis (Leichty), West Liberty, Ohio, second child, first son, Jacob Michael, Mar. 1, 1979.

Jaquet, Don and Phyllis (Lehman), Fowlerville, Mich., first child, Christopher Allen, Feb. 2, 1979.

Kauffman, David and Brenda (Troyer), Fairview, Mich., second child, first son, Almanzo David, Mar. 7, 1979.

Keim, Howard and Tamra (Birkey), Fairview, Mich., first child, Tanya Chelon, Mar. 8, 1979.

Liechty, Allen and Ginny (Beachy), Archbold, Ohio, second and third daughters, Kristy (living) and Karla (deceased), Nov. 3, 1978.

Litwiller, Myron and Sarah (Van Ooteghem), Hopedale, Ill., second child, first daughter, Laura Katherine, Feb. 6, 1979.

Litwiller, Wesley and Susan (Winkler), Hopedale, Ill., first child, Jenna Leigh, Jan. 12, 1979.

Long, Kenneth and Darla (Beitzel), Ephrata, Pa., first child, Nathan Brent, Mar. 8, 1979.

Martin, Keith and Debra (Beckwith), Arthur, Ont., third son, Daniel Wayne, Feb. 27, 1979.

Nisley, Andrew and Sue (Miller), Sarasota, Fla., second child, first son, Andrew Craig, Feb. 21, 1979.

Nyce, John and Gladys (Nice), Telford, Pa., third son, David Joel, Mar. 7, 1979.

Oaks, Everett and Lila (Gingrich), Freeport, Ill., second child, first son, Wesley Keaton, Feb. 11, 1979.

Richer, Brooks and Susan (Calvert), Wauseon, Ohio, first child, Tasha Elizabeth, Jan. 26, 1979.

Sauder, Jay and Lucinda (Neff), New Holland, Pa., first child, Janae Michele, Feb. 23, 1979.

Schmidt, Mark and Geraldine (Leatherman), Bedminister, Pa., second son, Wesley Mark, Oct. 17, 1978.

Shank, Galen and Terry (Larson), Sterling, Ill., second daughter, Mendy Marie, Feb. 11, 1979.

Shank, Leon and Pamela (Ries), Sterling, Ill., first son, Nathon Ray, Mar. 10, 1979.

Stahly, Bruce and Barbara (Yoder), Goshen, Ind., first child, Gregory Bruce, Mar. 8, 1979.

Steininger, Phil and Joan (Miller), Colorado Springs, Colo., first child, Sarah Beth, Jan. 22, 1979.

Stutzman, Ronnie and Amy (Riley), Beaver Crossing, Neb., fourth child, second son, Brandon Blake, Nov. 28, 1978.

Wade, Dean and Elaine (McClintock), Sterling, Ill., third child, Kortney Elizabeth, Feb. 11, 1979.

Yoder, Calvin and Kay (Brockabank), St. Joe, Ind., fifth child, first daughter, Kay MaeAn, Mar. 10, 1979.

marriages

"They shall be one flesh" (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Graber — Miller. — Melvin Graber, Grabill, Ind., and Linda Miller, Hicksville, Ohio, both of Hicksville cong., by Jake Schrock and Ralph Yoder, Dec. 16, 1978.

Martin—Groff.—Dale R. Martin and Mary M. Groff, both of Manheim, Pa., Gantz cong., by H. Howard Witmer, Mar. 10, 1979.

Miller—Miller.—Daryl Miller, Middlebury, Ind., Clinton Frame cong., and Tamara Miller, Goshen, Ind., Walnut Hill cong., by Vernon E. Bontreger, Mar. 10, 1979.

Nofziger—Servoss.—Gary Nofziger, Wauseon, Ohio, North Clinton cong., and Brenda Servoss, Wauseon, Ohio, by Robert Schloneger, Mar. 10, 1979.

Ramer—Wipf.—Armand Ramer and Kathy Wipf, both of the Duchess cong., Duchess, Alta., by Charles E. Ramer, father of the groom, Mar. 3, 1979.

Rhine—Myers.—Richard D. Rhine, Galveston, Ind., Methodist, and Pauline Myers, Bunker Hill, Ind., Parkview cong., by M. Eugene Headings, Mar. 17, 1979.

Sorris—Romans.—James Sorris and Renee Romans, both from Easton, Pa., Easton cong., by Charles E. Brunstetter, Mar. 10, 1979.

Wagler—Delegrange.—Danny Wagler, Mark Center, Ohio, Hicksville cong., and Donna Delegrange, New Haven, Ind., Cuba cong., by Ralph Yoder and James Miller, Feb. 17, 1979.

Yoder—Delegrange.—Philip Yoder, Mark Center, Ohio, Hicksville cong., and Linda Delegrange, New Haven, Ind., Cuba cong., by John Yoder and Ralph Yoder, uncle of the groom, Mar. 10, 1979.

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Brubacher, Abram M., son of Noah and Leah (Martin) Brubacher, was born at St. Jacobs, Ont., Oct. 12, 1908; died at Kitchener, Ont., Feb. 26, 1979; aged 70 y. On June 2, 1945, he was married to Mabel Bechtel, who survives. Also surviving is one daughter (Linda—Mrs. Ross Hammer), two grandchildren, one brother (Roy), and two sisters (Nora and Elma—Mrs. Joe Brownsberger). One sister preceded him in death. He was a member of the Erb Street Mennonite Church, where funeral services were held on Mar. 1, in charge of Wilmer Martin. Spring interment in Erb Street Cemetery.

Dettwiler, Sevilla, daughter of Abraham K. and Veronica (Sauder) Dettwiler, was born near Brutus, Mich., Jan. 20, 1894; died at South Waterloo Hospital, Cambridge, Ont., Mar. 5, 1979; aged 85 y. Surviving are one sister (Mrs. Laura Cressman) and 16 nieces and nephews. She was predeceased by one sister and five brothers. Funeral services were held at the St. Jacobs Mennonite Church on Mar. 8, in charge of Richard Yordy and Rufus Jutzi; interment in St. Jacobs Cemetery.

Ebersole, Jonas W., son of Amos R. and Clara (Whisler) Ebersole, was born in West Donegal Township, Elizabethtown, Pa., on Aug. 29, 1895; died of a series of strokes at Lancaster, Pa., Feb. 16, 1979; aged 83 y. On Oct. 11, 1917, he was married to Lillian Risser, who survives. He is also survived by one sister (Mrs. Nora Zeager) and nieces and nephews. He was a member of the Forest Hills Mennonite Church. Funeral services were held at the Gundel Funeral Home, Lancaster, Pa., on Feb. 21, in charge of J. Lester Graybill and Leroy Walters; interment in the Goods Church Cemetery, Elizabethtown, Pa.

Good, Lois E., daughter of Amos and Lizzie (Eby) Good, was born on June 15, 1901; died in Chambersburg, Pa., Dec. 20, 1978; aged 77 y. On Dec. 24, 1921, she was married to Lewis Good, who predeceased her on Mar. 29, 1978. She is survived by a daughter (Helen Good Brenneman) and two sons (Lewis C. and C. Alton). She was a member of the Cottage City Mennonite Church where her husband served many years. Funeral services were held there on Dec. 23 and burial was at Fort Lincoln Cemetery.

Hershberger, Clara Mae (Brenneman) Hershberger, daughter of Jacob and Barbara (Stauffer) Brenneman, was born in Milford, Neb., Feb. 5, 1901; died of a heart attack at Hesston, Kan., Mar. 10, 1979; aged 78 y. On Mar. 4, 1920, she was married to Owen O. Hershberger, who died in 1962. She is survived by a daughter (Pearl Rodgers), three sons (Howard, James, and John), one daughter-in-law (Lois Hershberger), 18 grandchildren, 5 great-grandchildren, 5 brothers (Harvey, Titus, Joe, James, and Paul) and a sister (Norma—Mrs. Edgar Boettger). She was predeceased by two brothers. She was a member of the Whitestone Mennonite Church, where funeral services were held on Mar. 13, in charge of Paul Friesen and Paul Brunner; interment in the East Lawn Cemetery.

Hostetler, Elva, daughter of Amos and Ida (Yoder) Hostetler, was born in Lagrange Co., Ind., on Dec. 11, 1902; died at Elkhart (Ind.) Hospital on Dec. 15, 1978; aged 76 y. She is survived by four sisters (Mrs. Millie Mishler, Dora—Mrs. Henry Miller, Mabel Hostetler, and Orpha—Mrs. Leroy Stoneburner) and two brothers (Oscar and Payson). She was a member of the Forks Mennonite Church, where funeral services were held on Dec. 19, in charge of John Yoder and Sylvester Haarer; interment in Pashan Cemetery.

Stauffer, Ada M., daughter of John H. and Annie H. (Mylin) Shank, was born near Lancaster, Pa., Dec. 8, 1893; died at her home near Millersville, Pa., Oct. 8, 1978; aged 85 y. On Dec. 2, 1919, she was married to Phares K. Stauffer, who died on Sept. 21, 1968. She is survived by two sons (Lloyd F. and Lester S.), 5 daughters (Anna Mae, Ruth S.—Mrs. Elvin E. Mellinger, Verna S.—Mrs. Martin H. Hershey, Mary Kathryn—Mrs. Aaron H. Souders, Doris S.—Mrs. Richard G. Near), 24 grandchildren, 14 great-grandchildren, 3 brothers (John N., Norman M., J. Clayton), and 3 sisters (Mrs. Anna Breneman, Martha E.—Mrs. Joseph W. Breneman, Verna M.—Mrs. Paul Z. Shelly). Two daughters died in infancy. Funeral services were held at Masonville Mennonite Church on Oct. 11, in charge of Ivan D. Leaman, Christian B. Charles, and Mahlon Hess; interment in adjoining cemetery.

Stover, William A., son of Edwin L. and Mary (Althouse) Stover, was born at Telford, Pa., Feb. 12, 1904; died at Grand View Hospital, Sellersville, Pa., Feb. 25, 1979; aged 75 y. He was married to Marion M. (Krupp) Alderfer, who survives. Also surviving are one daughter (Gloria—Mrs. Robert W. Delp), one son (Glenn A.), 6 grandchildren, one stepbrother (Clarence S. Musselman), and one stepsister (Mrs. Donald Smoll). He was preceded by his first wife, (the former Miriam Alderfer in 1974), two brothers (Noble A. and Edwin A.) and a sister (Lizzie Shoemaker). He was a member of the Souderton Mennonite Church, where funeral services were held on Feb. 28, in charge of Richard C. Detweiler and Russell B. Musselman; interment in church cemetery.

Williams, Archie E., son of William and Minnie (Register) Williams, was born in Phelps County, Mo., July 16, 1909; died at Professional Care Center, Sterling, Ill., Feb. 5, 1979; aged 69 y. On Sept. 18, 1918, he was married to Arlene Hartley, who survives. Also surviving are two sons (Eldon and A. Edwin), 4 daughters (Mrs. Ralph Thruman, Mrs. Harold Fox, Mrs. Clifford Sharp, and Snoma), 15 grandchildren, two sisters (Mrs. Fairmane O'Haver and Mrs. Gertrude Murphy), and one brother (Vernon). Funeral services were held at the Allen Funeral Home on Feb. 7, 1979, in charge of Phillip N. Helmuth and Harley Stauffer; interment in Science Ridge Mennonite Church.

Yoder, Ellen Mae, daughter of Harvey and Sarah (Stoltzfus) Stutzman, was born in Wood River, Neb., Aug. 5, 1918; died of cardiac arrest at Kalona, Iowa, Mar. 13, 1979; aged 60 y. On Nov. 11, 1943, she was married to Willard R. Yoder, who survives. Also surviving are one son (Leslie), 3 daughters (Carmaletta—Mrs. Steven Person, Sally Ann—Mrs. Lane Talbert, Linda Diane—Mrs. Steven Raines), a sister (Gertrude—Mrs. Lester Roth), two brothers (Perry and Emery), and 5 grandchildren. She was a member of the Lower Deer Creek Mennonite Church, where funeral services were held on Mar. 16, in charge of Robert K. Yoder and Max Yoder; interment in church cemetery.

Yoder, James Lamar, son of Donald W. and Ruth (Sutter) Yoder, was born in Washington, Iowa, Oct. 8, 1960; died of a malignancy at the Mercy Hospital, Iowa City, Iowa, Mar. 8, 1979; aged 18 y. He is survived by his parents, one brother (Gary), and 2 sisters (Linda Hartzler, Lorene Bender, and Lisa Yoder). He was a member of the West Union Mennonite Church, where funeral services were held on Mar. 10, in charge of Lonnie Yoder and Emery Hochstetler; interment in church cemetery.

Cover photo by Three Lions; p. 291 (1st col.) by Jim Bishop.

calendar

Interdenominational Youth Convention, Eastern Mennonite College, Apr. 20-22

EMC Homecoming weekend, Eastern Mennonite College, Harrisonburg, Va., Apr. 27-29

items and comments

U.S. priest charges Israelis send arms to Somoza regime

An American Catholic missioner in Latin America has protested reported Israeli arms shipments to Nicaragua during the current crisis between President Anastasio Somoza and large segments of the Nicaraguan people, including Sandinist revolutionaries. In a letter mailed from Costa Rica to the *National Catholic Reporter*, Father Bernard A. Survil charged that "Israel and Somoza are locked in a conspiratorial embrace which is grinding down the Nicaraguan people and also snubbing its nose at every effort of the Catholic Church in Nicaragua to support the just aspirations of the people."

A spokesman for the Israeli consulate in New York said he had no information to confirm or deny whether Israel was selling arms to Nicaragua. The U.S. government cut off all military and economic aid to Somoza regime in early February.

A-bomb tests in Nevada tied to leukemia deaths in Utah

A study reveals that Utah children born during the above-ground atomic bomb tests in Nevada have suffered higher leukemia death rate than children born at other times. Death rates from leukemia increased 2.4 times for children born in southern Utah during 1951-58, when fallout from the 26 most powerful nuclear tests drifted into Utah from Nevada testing sites. Children in northern Utah, which had less nuclear exposure, experienced 1.3 times as many leukemia deaths as in other periods.

"We can't say from this study that fallout causes cancer. Studies of this nature don't establish cause and effect," said Dr. Joseph Lyon of the University of Utah Family and Community Medicine Department. "But I think we can say without question there is an association between fallout exposure and the increased incidence of leukemia deaths in Utah," he said.

Religious coalition on energy issues call for conservation

A campaign to "awaken and deepen the awareness of all people of faith in this nation" to conserve energy has been launched by the Interfaith Coalition on Energy. The drive, announced at a press conference in Washington, D.C., Feb. 22, is designed to encourage churches and synagogues in the U.S. to "Covenant for Conservation," the campaign's slogan.

Members of participating congregations will receive a "covenant card" listing 12 specific ways they can conserve energy in their homes and personal lives. Some examples: Keep the thermostat at 68 degrees during the day, 65 at night, and 62 when no one is home: turn off unnecessary lights. Purchase new appliances with conservation in mind, such as a manually operated can opener instead of an electric one; improve the energy efficiency of the home, making certain the insulation is adequate; and spend money saved conserving energy on community organizations, not energy-consuming activities.

"We invite the faithful of these congregations to commit themselves to undertake seven or more specific programs for energy conservation in their personal and family lives," said Father William Millerd, S.J., director of the energy coalition.

Texas has most Methodists in U.S.

According to the statistical office of the United Methodist Church, Texas has the largest number of United Methodists of any state in the U.S. (756,038), while West Virginia has the highest percentage of United Methodists (10.33). In its first geographical report on United Methodism in the United States since 1970, the statistical office noted that second place in numbers was Pennsylvania with 677,902, while Kansas was second in percentage with 9.81.

Since 1970, the number of United Methodists has increased slightly in Florida and Maryland, while the total in the District of Columbia decreased by 31.44 percent. Greatest numerical decrease was in Ohio, down 96,222 to 638,847.

UCC aide warns against resumption of the draft

An official of the United Church of Christ warned that reactivation of the military draft could mean "massive curtailment of individual rights and liberties." Barry Lynn, legislative counsel of the denomination's Office for Church in Society, urged the military subcommittee of the House Armed Services Committee to "use restraint" in passing appropriations on to the Selective Service System for planned expansion. Mr. Lynn pointed out to the legislators that the constitutionality of a peacetime draft has never been addressed directly by the U.S. Supreme Court. "Compulsory registration at this time," he warned, "when there is neither war nor a state of declared national emergency may be unconstitutional. Many Americans are frankly baffled about a nation with 2.1 million active duty personnel, 800,000 persons in the selected reserves, over 300,000 in the individual ready reserves, between 50,000-100,000 in the delayed entry program ... and a history of being able to recruit over 20,000 volunteers even during such an unpopular war as Vietnam can be said to be insufficiently prepared for any emergency," Mr. Lynn said.

53 percent of Americans report they're watching less TV

A new U.S. poll revealed that television viewers are about evenly divided on whether TV is better or worse now than it was five years ago—but 53 percent said they were watching less TV compared with 32 percent who said they were watching more. The poll by *The Washington Post* also showed that some 53 percent of the adult U.S. population believes "the question of children seeing things they shouldn't see" on TV was a serious problem, 32 percent thought it was a minor problem, and 12 percent said it was no problem.

Slightly less concern was expressed over "the effect of TV advertising on children," with 38 percent saying it was a serious problem, 35 percent calling it a minor problem, and 22 percent saying it was not a problem at all. However, the *Post* survey showed a widespread general dislike and resentment of TV commercials in general, with 54 percent agreeing that "commercials are ordinarily in poor taste and very annoying."

Church agencies seek funds to assist Brazilian flood victims

Religious relief agencies are seeking funds to provide relief aid for victims of a devastating flood that hit three southern states of Brazil. At least 400 people have been reported dead and 300,000 evacuated in the stricken area, which is about the size of Texas.

The Southern Baptist Mission Board announced that it was seeking $300,000 to provide help to the people there. Meanwhile, Church World Service, relief arm of the National Council of Churches, said it is trying to raise $200,000 and added that denominations in the U.S. sought to raise $67,000 for aid.

Brethren Board refuses action on paper backing SALT treaty

The General Board of the Church of the Brethren has refused to endorse the SALT II arms limitation treaty because the document does not go far enough to promote peace. It pointed out that the church, one of the historic peace churches, has long held that full and complete disarmament is mandated by the teachings of Christ.

The staff of the World Ministries Commission had recommended a statement advocating ratification of the SALT treaty by the U.S. Senate. The commission's leaders ruled, however, that the treaty does not limit enough of the arms race to warrant Brethren support.

NEWSPAPER

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

The family farm

A group called the American Agricultural Movement sponsored a demonstration of farmers in Washington last winter which snarled traffic and did an estimated $3.6-million damage to the capital. According to an article in the *New York Times*, the effort probably did not accomplish much in the way of influencing the government, though they clearly did get visibility in the country and in the world.

The U.S. Secretary of Agriculture, a farm owner himself, did not seem open to the farmers' plea for more help. No doubt he was reflecting on what the *The New Republic* has noted, that in the U.S. during the past 50 years, farming has received more attention from the government than any other part of the economy.

The comment brings back an old memory for me. In the mid-thirties in the mid-depression, my father was visited by a representative of the Department of Agriculture urging him to sign up for a program that would provide "help" to him. What the help was I no longer remember, but I clearly recall that Dad would have none of it. Though he was poor he had an independent spirit and was not ready to give up his independence for a farm-subsidy program. Years later when the social security tax caught up with him, he paid it, but declared emphatically, "I'll never collect."

Such independence is not common today. Most of us are quite willing to accept whatever the government offers. One Kansas farmer interviewed in Washington insisted that he wanted no welfare check. But how what he was asking for differed from welfare he was not able to explain. The truth is that most people in a developed country take advantage of various government benefits. For the poor, these benefits are called welfare. For the rich and the most sophisticated, they have higher-sounding names such as "defense contracts" or "disaster loans." But they are really much the same in their intent and effect.

There may be some doubt whether farmers have received more total cash benefits from the government than others, but their rewards have indeed been great. In 1977, U.S. farmers received subsidies of $1.8 billion and the amount is projected to rise to $5 billion in 1979.

It is sometimes said that these supports are necessary to save the family farm. Actually the average family farmer receives little of the money. "Most government payments," says *The New Republic*, "go to the biggest farms" (March 3, p. 18). In 1977, the magazine reports, farms with sales of $40,000 a year and above received 53 percent of the payments even though these were only 19 percent of all farms. At the other end, farms with $10,000 or less sales (58 percent of U.S. farms) received only 14 percent. Perhaps the smaller family farmers are still independent, somewhat like my father, and willing to pay their own way.

As Don Reeves points out in *Quaker Life*, they are more efficient. According to Reeves, the cost of raising a bushel of corn does not decrease very much above 200 acres and really large units are less efficient. In general the most efficient farm production unit is the family farm of moderate size where the farmer and his family do the work. Reeves reports that no less than 2 million of the 2 ¾ million farmers in the U.S. would be classed as small family farmers who have annual sales of less than $40,000.

When the government supports farm prices, it generally does not encourage these small-and-medium-size farmers to become more efficient, but rather to get bigger. The reason is that support programs are in terms of "dollars per bushel or bale" (*Quaker Life*, March 1979, p. 18). Thus the larger the farm operation, the greater the subsidy payment. And since the subsidy reduces the risk of failure, the temptation is there to expand and become less efficient. If Uncle Sam will pay, why worry? In addition, the farm corporations are often able to mobilize government power to keep out cheaper foods from other countries. Examples, according to *The New Republic*, are beef, peanuts, sugar, and dairy products.

In the Mennonite tradition, farming has been quite largely family farming. On February 6, John Ruth wrote in the *Gospel Herald* about a colonial Amishman who refused a gift of 1,000 acres of land because his church did not approve of owning more land than one could cultivate. It is a good rule, although as Reeves observes, the size of the family farm will vary, depending on the location and the crop raised.

Throughout the world, the majority of farmers are family farmers. By their own and their families' toil, they produce for themselves and some to feed others. Few have access to the technology and cheap energy that have benefited us in North America. As the cheap energy disappears, our lot may become more like theirs.

In addition to farmers, some of us who are a little removed, still like to commit seeds to the ground and raise considerable of our own food. It gives us exercise, good eating, and a feeling of being one with those around the world who seek to make good use of the soil, God's gift to mankind.—Daniel Hertzler

Gospel Herald

April 10, 1979



"The Walk to Emmaus" by Joseph Fuerich, German, 1800-1876.

The Stranger on the road

(Luke 24:13-35)

by Cliff Miller

Nearly nineteen years ago I experienced a radical change in my life. It meant the beginning of a life of renewal in Jesus Christ and a broader dimension of the work of the Holy Spirit in my life. During these past years I have heard numerous testimonials and accounts of persons who have experienced miracles, and I have experienced some myself. I have observed two responses which detract from the truth: (1) to deny or discount miracles and (2) to exaggerate what may have happened by appealing to the desire for the fantastic.

Luke also may have observed similar responses to the fact of the resurrection of Jesus from the dead. There were the Gnostics, who denied the bodily resurrection of Jesus, and there were likely those who either made up stories or distorted accounts of Jesus following His resurrection to appeal to fantasy. Both responses detract from the central truth of God's salvation in Jesus Christ and His triumph over death.

As stated in his prologue (Luke 1:1-4), Luke had a concern that the truth could be known, free from fantasy, and as a

Jesus as portrayed in the Gospel of Luke (6)

witness to the reality of God's action in Jesus. Therefore, he compiled a gospel that would set forth clearly the reality of Jesus' life, particularly His birth, ministry, death, and resurrection.

Apparently, Luke was not fully satisfied with the available gospel narratives, and he fully admitted that there were many. They likely were either inaccurate, incomplete, or disorderly. For in his prologue Luke gives attention to several factors in his purpose for writing: (1) an orderly account, (2) an accurate account (that the truth may be known), (3) an account that goes back to the beginning including those who are eyewitnesses, and (4) a thorough investigation in which he examined all things closely. Luke did a careful research of the truth by collecting, evaluating, sorting out, and arranging the material he received, all under the guidance and inspiration of the Holy Spirit.

One crucial part of the gospel is what happened following the death of Jesus. Luke tells us that three things are significant: (1) Jesus was raised from the dead, (2) the promise of the Holy Spirit was given, and (3) Jesus ascended to the right hand of the Father.

Only three events: In giving an orderly and accurate account of the resurrection, Luke does not attempt to describe all the experiences in which Jesus revealed Himself. In Acts 1:3, Luke indicates that these were numerous. However, in Luke 24 he writes of only three.

These three all take place in or near Jerusalem. They also all take place on the first day of the week, the day of the resurrection. More important, however, is Luke's concern to reveal how all three events are fulfillments of the prophetic word (vv. 6, 7, 25, 26, 44). That word declares that God's salvation is in Jesus and that He will be killed and will rise on the third day.

The second of these three events is an account of two persons walking to Emmaus, a village located about seven miles west of Jerusalem. They were a part of the disciple group which included the woman who first visited the tomb (verse 22) and the eleven (verse 33). These two persons were talking about the events which had just taken place in Jerusalem. While walking and talking Jesus joined them and inquired about the subject of their conversation.

During their conversation with this stranger, these two persons revealed several interesting responses. They were surprised that Jesus did not know about the recent events in Jerusalem. Furthermore, they were sad and disappointed over the death of Jesus which they saw as a tragedy. Finally, they were confused and skeptical about the reports they had heard concerning the empty tomb.

These two disciples had great hope for the liberation of Israel and Jesus was seen as the One who could deliver because of His mighty words and deeds. Now their hopes and dreams were shattered. They weren't even able to recognize Jesus when they saw Him, because such a miracle as resurrection wasn't seen as being possible.

What gave rise to the sadness and disappointment of these two disciples was their faulty understanding of Scripture. This view gave rise to false messianic expectations. They were looking for a political victory along nationalistic lines. So, when Jesus was killed, they saw tragedy rather than death as necessary for redemption. They did not see death as the way for the Messiah to enter into triumph and glory. However, Jesus did redeem Israel and will restore the kingdom, but not according to nationalistic expectations. Therefore, to properly understand events, one must know the Scriptures.

Jesus gently rebuked them for their failure to understand the Scriptures. He then interpreted to them how the Messiah fulfills Old Testament prophecies, and how through death God carries forth His purpose. Redemption and victory come through suffering and death.

God's love and man's sin are on a collision course which inevitably leads to the cross. Once sin has spent all of its power issuing in death, it can do no more; but love which is eternal continues on and reigns. Consequently, the death of Jesus is not tragedy but the way to victory.

Now they could understand. Once these disciples were able to understand the necessity of death, they were in a position to believe the possibility of resurrection. That opened the way to recognize Jesus in His glory. They were so impressed with His exposition of the Scriptures that they constrained Him to stay with them. Later, after they recognized Jesus, they were able to reflect back and see how

Cliff Miller is pastor of the East Goshen Mennonite Church, Goshen, Ind.

Gospel Herald

The Stranger on the road 297
Cliff Miller

Linford Kauffman was more than 87 words 300
Robert J. Baker

It does matter how you earn and spend your money 302
José M. Ortiz

Why I support the World Peace Tax Fund 304
Dan Slabaugh

A modern cave house 305
Gordon Kauffman

Hear, hear! 306
Raymond Byler, Kenneth Cressman

The Mountville experiment: worth watching 308
Lois Shenk

Daniel Hertzler, Editor **David E. Hostetler**, News Editor

Volume 72 Number 15

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan $9.50 per year mailed to individual addresses. Eighty Percent Plan $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States. Copyright © 1979 by Mennonite Publishing House.

deeply moved they were by the way in which Jesus opened their understanding of the Scriptures.

The climax of this event occurred at the evening meal around the table. It was a common practice to break bread at the time of the prayer of thanksgiving before a meal. When He broke the bread and gave it to them, they recognized Him, and then Jesus became invisible.

This was not a communion service as some would think. These two disciples were not at the Last Supper with the Twelve. This was an ordinary meal with ordinary bread in an ordinary house. Cleopas and his companion may have recognized the nail prints in Jesus' hands or His mannerisms when He broke the bread. In any case, God revealed to them, Jesus, and they recognized Him, because they were now in a position in which they could understand.

These two disciples had moved from a position of sadness and shattered dreams to a position of excitement and restored hope. They had a new understanding of the Scriptures and different meanings attached to the recent events. Their restored hope had new content because of their personal encounter with Jesus who enlightened their minds regarding God's purpose and salvation.

On the road to Emmaus God reveals in Christ His grace and compassion. He does not forsake His people in sadness and despair, but He joins us on the road and walks with us. He not only walks with us, but He gently rebukes us and then opens new understandings of His purposes. Even though we sometimes carry false expectations, He seeks to correct us and restore our hope, giving new content.

Do we sometimes fail? The account of the two persons walking to Emmaus is often descriptive of our experience. Do we not sometimes fail to recognize God's presence and salvation because of disbelief in miracles? Sometimes situations look humanly impossible, and when that viewpoint dominates our thinking we may close the door to a recognition of God's action and salvation.

Or we may experience disappointment and shattered hopes because of a faulty understanding of Scripture which causes a misinterpretation of events. If we have false expectations along with a definite idea of what we think God's plan is, we then open ourselves up to deep disappointment and shattered hopes.

Even then God comes to us on the road in grace and compassion to rebuke, to enlighten, and to restore hope and vision.

Green Stamps

(Luke 17:7-10)

On Tuesdays at the supermarket
you join the crowd
of committed shoppers—
keepers of tidy houses and planners
of balanced meals and budgets—
and you perform
your almost religious
duty.

You push the grocery cart
up and down aisles
around
special displays
and between shelves
stocked with products
for the dedicated
consumer.

You pick up
lettuce,
frozen pizza,
fresh rolls from the bakery,
canned soup, instant cocoa, snack crackers,
pork chops, ground beef,
vitamin D milk,
and low-phosphate detergent.

When you reach the end
of the shopping list,
and the basket is full,
you meet the line
at the checkout counter,
and find time
to chat with a friend
and get some chewing gum.

When you pay your bill,
you receive,
as a kind of reward,
several extra long rolls
of S&H Green Stamps,
Tuesday, of course,
being
Double Stamp Day.

After you have shopped carefully
and planned wisely
and saved
a lot of stamps,
after you have
pasted in those sticky
little rectangles
till your tongue is dry,
after you have counted your stack
of crinkly paged,
bulging booklets,
then it's time
to check the pretty pictures
in the catalog
and take your turn
at the Redemption Center.
What a surprise it is,
after all that work,
all that standing in line,
to discover that God
doesn't count the booklets
or even examine
their crinkly pages pasted with
stamps as He had commanded.

He just throws them in the corner—
like that—
and gives you
something you never
saw in a catalog.
The stamps are
His due.
What He really wants is you.

—Eve MacMaster.

Linford Kauffman was more than 87 words

by Robert J. Baker

Obituaries are not intended to be life stories, human profiles fully fleshed. They are skeletonized facts, bare boned, and limited, chiefly for the historical record. And of necessity, their brevity must be such. Church papers like the *Gospel Herald* can hardly carry a three-page detailed write-up for every person dying.

But when I read Linford Kauffman's obituary, one of nine in the November 7, 1978, issue of this paper, I knew it was not enough. The 87 words, 3 single letters, and 16 numbers, were insufficient. I had known this 24-year-old young man of Glendive, Montana, less than three days. Yet in that short time I learned that Linford Kauffman could not be condensed into 87 words. If someone did not say more, the very stones of Montana would cry out in protest.

Three days. I served at an MYF rally at Glendive, Montana, for the North Central Conference in August of 1978. It lasted for two days and I barely made it. Sitting in the O'Hare Airport in Chicago after missing my plane connection by less than five minutes, the devil said, "Go back to Elkhart." And I was ready. But encouraged by telephone conversation with Vaughn Kauffman, Linford's sister, I decided to try and make it late by standby. And through a series of little miracles, I did.

The devil lost, and Jesus won. For at the Glendive camp setting I met Linford Kauffman. Later he would visit in our home and church for a day. Two plus one makes three. That's all the time I knew him. But I know he was more than 87 words.

He had charisma. I guess we all do, we all are gifted, but Linford had a brand, a combination, that drew people to him. His first words to me were not impressive. Expected to arrive on Friday afternoon, I did not get there until Saturday morning. Over a quick cup of coffee, before our first camp assembly, I met Linford. He and Vaughn bore much of the responsibility for planning the rally. When we shook hands, the bearded six-footer said, "Man, but I'm glad to see you! I thought I was going to have to preach this morning."

Of course, he did preach. His life was an epistle, full of sermon texts, well read by the youth of his conference, the student body at Eastern Mennonite College where he attended for over three years.

It was interesting at camp to see how he handled his young charges, some nearly his own age. He led by smiles, by quips, by his own example. He was the chairman, presided at each meeting, yet I saw him sweeping out the auditorium, at work in the rest room with brush and cleanser.

He had a way about him, call it charisma, the gift for involving people, saying the right thing at the right time, leading people without looking down on them. He was so natural, transparent. He drew people to him, not to be used, but to be helped. He would have been the last to admit it, but God had touched both his tongue and his hands. For him, Jesus seemed so real, you would have thought they roomed together.

Humor was there. Lin was not a sour saint. He believed the Christian should laugh. This tall, handsome, smiling youth was so bubbly, so full of vitality, so excited about the Christian life that in his presence you laughed with holy laughter on Saturday as well as Sunday.

He introduced me at each session with some hilarious account or reference that made us all soar, even I, whom he kept humble by his keen wit.

When I complained mournfully that no young person sat on the row with me at the first assembly, he had a solution. The 120 campers had been assigned into numbered groups doing camp chores. Because of my complaint about sitting alone, after parceling out sweeping and dish washing jobs, he paused, said sadly, "And group five, at our next meeting, you have to sit with Bob Baker!" And we all roared.

He was a giant of a young man, a good six foot-two, well built, muscular, and I was a shy five-foot-six, a shrunken old one. Often before Lin turned the standing microphone over to me, he made a great point of adjusting the microphone, presumably for my smaller height. Then as he studied me with great care, he would lower the microphone to its lowest position, about four feet from the floor. His humor was creative.

And yet it was obvious that he loved me. You could feel it.

His calling, his hope. Linford loved everybody, but he loved God most of all. Allen Erb, who held meetings in that area ten years ago, said of Linford, "He will either be a power for God, or a power for the evil one. He has that potential."

Robert J. Baker is a teacher (junior high and Sunday school) and beekeeper from Elkhart, Ind.

Lin followed his first prediction.

He attended Lustre Bible Academy near Wolf Point, Montana. And out of it seemed to be born a desire to commit his life more fully to Jesus Christ. During the summer of 1978, that renewal became more evident.

During the few hours he spent in our home, he asked my opinion of the idea that he and his sister, Vaughn might serve in Christian camps throughout the country, offering themselves for that kind of ministry. Near graduation from EMC, he dropped out for a short time to decide whether he should continue with his physical education major, or turn to a camp-recreation goal. Honoring Christ was to be first, whether he coached in school or counseled in camp. Ephesians 1:17 was his goal, to help others gain the "wisdom to see clearly and really understand who Christ is and all that he has done for you" (The Living Bible).

Linford at age 24 knew much about dedication, consecration.

The sins of the departed. I have never seen an obituary in the *Gospel Herald* that gave a list of major and minor shortcomings of the deceased. It is a taboo to which we religiously subscribe. And yet we bury no perfect persons.

Linford Kauffman was not without sin. During the three short days of my acquaintanceship with him those sins did not surface. But I am certain that they were there. Family and friends will know of them. Yes, small or great, many or few, concentrated or scattered, present or past, the sins were there. To err is human, to forgive is divine. Linford, like us, was a mixture of humanity and divinity.

I do not advocate a listing of sins in an obituary. In mine to be, such an accounting would take far more than 87 words. But perhaps an obituary upon occasion might contain that glorious thought of forgiveness, both God's and man's. Too often we read the death notice as no more than a genealogical record, noting who has gone before, who is left behind, and we are only saddened. The obituary intimates defeat.

No, let us not list the sins, the mistakes, but could we somehow raise a note of acceptance, even triumph, in an obituary? It would be a paradox we could understand. The dead is alive, the sinner is purified, the departed has arrived, the lost is found, the crooked has been made straight.

And those left to grieve are made to rejoice. Sensing God's forgiveness for Linford, in the midst of sorrow, my cup runneth over.

The family. Undoubtedly part of what Lin was came from his family. The son of Morris and Gladys Kauffman, with five sisters and three brothers, Lin supported and was supported.

I had occasion to observe family members, spending some hours in their home. It was a touching, loving family. They were unashamed to express their love, to reach out and embrace one another, to tell one another that they cared.

A stranger could not remain a stranger in their midst. They reached out to you and said, "We are all God's children. He loves us all, and we love you."

I was in the home for only a few hours, but I learned quickly, clearly, that Lin was not a self-made man. Shaped by living in a caring, praying family, God's call came to him as no uncertain sound. He expected it.

It was a close-knit family. In death and tragedy, they stood together. At the Red Top Mennonite Church cemetery where Lin was buried, I watched that family sing bravely,

The Saviour has come in His mighty power,
And spoken peace to my soul;
And all of my life from that very hour
I've yielded to His control.

They sang for Linford, they sang for themselves.

His friends. The obituary said he left "many friends." Did he have any enemies? I doubt it.

We came to his funeral from Oregon, from North Dakota, from Wisconsin and Michigan, from Virginia and Indiana, from Alberta and Saskatchewan.

At the funeral service, joyous and celebrative because of Lin's victorious living, there was a time for public testimony. The Evangelical Church of North America in Glendive, Montana, had been borrowed to accommodate the crowds. The pastor of that church spoke during the testimony time, affirming Linford and closing with, "This is the kind of funeral I want, joyful, celebrative."

To say that there was no grief expressed would be wrong. To say that there was no joy would have been more wrong.

Eastern Mennonite College sent an official group to the funeral, but unofficial groups of young people came from Virginia, from Indiana, from the Dakotas, from elsewhere.

A church in North Dakota sent $500 for the family to use in establishing a memorial for Linford. Cards and remembrances came from throughout that scattered, loving North Central Mennonite Conference.

And now, "Why?" "Died in a highway accident near Lewistown, Montana." That was the reason given in the obituary for the death of Linford Kauffman. It could not go into detail, to say that he was on the way to Bozeman, Montana, to help his father in a drywall construction job, work they did beautifully together. The obituary said nothing about the horse that wandered from a pasture to the road in the dead of night, the road Lin traveled. Lin loved horses. When his small car collided with this one, he met death.

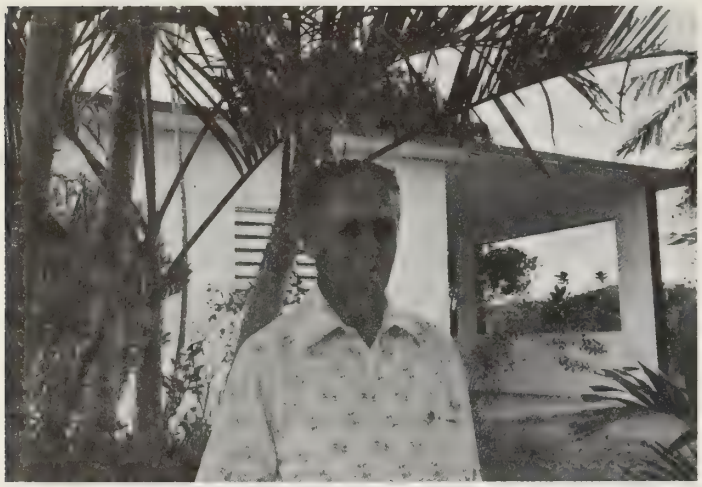
No, obituaries are not for details. They are objective, give earthly reasons for death. Other obituaries in the *Gospel Herald* of that issue gave causes of death as congenital birth defects, heart attacks, cancer. Those were the causes of death according to doctors, coroners. But why did Linford Kauffman, promising, needed, called, and willing, die at 24?

Why? It is unanswerable. I glory, however, in the fact that God makes no mistakes.

I do know that I am a better person because I met Linford. And I have thought more about my own life, what I have done, left undone, what I am doing, what I should do—since Linford's death. When Linford died, God spoke to me. I imagine He spoke to others. More loudly than 87 words.

It does matter how you earn and spend your money

by José M. Ortiz



Mariano Ortiz: his faith is expensive.

Puerto Rico had three main cash crops: coffee, sugarcane, and tobacco. Staple foods like rice, beans, potatoes, and meat were imported from the United States. It was a typical case of colonial agriculture: the importer and exporter made the moves and also the money with the produce. As a tobacco raiser, my father had access to seed, fertilizer, insecticides, and funds for planting and harvesting. Planting tobacco was a family affair and all members were able to participate. Once the tobacco plants were removed, corn was planted, taking advantage of the fertilizer left by the tobacco.

On becoming a Christian my father became aware that tobacco was "hazardous to the health." The neighbors could not understand why he began to plant vegetables and grain rather than tobacco, the "cash crop." It meant no fertilizer, no seed, no subsidies, no sure markets, yet he went ahead because now he was a Christian, and Christians should not engage in producing those things that are harmful to others such as tobacco.

At that time I was graduating from high school. The agreement with my father was for me to finish school and help on the farm, or get a job and help him provide for the rest of the family of nine children. Other youngsters would quit at sixth grade, get married by the time they reached eighteen years of age, and have five to seven children by the age of thirty.

However, for me it turned out differently. At a youth camp I accepted the Lord and later on I wanted to go to Bible school. My father could have stopped me from going, and I would have respected and honored his decision, but he permitted me to leave home, making the family load heavier for him. Maybe he was true to the Hispanic tradition, that families reserved a son for the military and another for the priesthood. One would serve God, the other the king.

My father's favorite sport had been cockfights which is a pocketbook version of Spain's bloody bullfights. He used to put his time, skills, and money into the game. The money left from the cockfights sometimes went into "bolita," an illegal lottery. It is a pathetic picture to see the poor gambling among the poor. On becoming a Christian he found a new way of entertainment and a new way of looking at money.

Our congregation, the Coamo Arriba church, had won an attendance contest and the prize was $25. My father was present at the meeting and tipped the scales in favor of using it for a "Fondo de Ayuda Mutua" (Mutual Aid Fund). Later he was one of the founding members of the "Cooperativa de Crédito Menonita," a conference-sponsored credit union. Neighbors would stop at our house to borrow some money for buying food, and he would assist or send a "vale," a note to the grocery saying "charge to my account." He would not water the pigs before the sale nor pack the tomatoes with empty spaces between them.

Twenty years later he is still living with limited income as a worker in an egg processing plant and taking care of chickens at his own ranch which he rents to another farmer. At evening gatherings, he sits and talks with the neighbors about the Bible and politics. He is still a strong believer in the Popular Party. Politics in Puerto Rico is a pastime.

Faith is sometimes an expensive endeavor—it could mean a change of job, releasing the eldest son, sacrificing sports, moving from gambling to mutual aid, and sharing not of the surplus, but what is needed. The faith of my father is an expression of the power of the gospel to transform and live in the promise of Malachi 3:10: "Bring the full tithes into the storehouse, that there may be food in my house; and thereby put to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you an overflowing blessing."

José M. Ortiz is associate general secretary in the office of Latin concerns, Mennonite Church General Board.



You can Reach Many Young People in Our Nation's Schools Through the Herald Press Free Tract Fund

Herald Press
QUALITY LITERATURE FOR CHURCH AND HOME
SCOTTDALE, PA 15683 / PHONE (412) 887-8500

March 9, 1979

Dear Christian friend,

Something is happening to us in tract evangelism. And we need your help.

As you know, Herald Press is one of the long-established producers of tracts. We are not the largest, by any means. Yet a great many of our tracts are used in evangelistic work by Christians of all denominations.

And the unusual thing that is happening today is the increasing number of students using tracts.

Like this teenager in New Jersey: "My mission is to evangelize Jersey City. I have three friends to help me—one who started me in this a couple of months ago."

I wish you could see all the letters we have received from young people who want to use our tracts! Because it seems that the Lord is focusing in on schools—and using students as His evangelists. As one explained when writing for some tracts, "I am in the tenth grade and in a school which is lost in sin. A group of us students are trying to take the Word of God to our classmates."

Yet so many of the requests come from students who have no money to pay for their tracts.

Of course we honor their requests. We feel it is our responsibility to Christ to do so. But the fund we maintain for free tracts is sinking fast!

So for the first time since 1970 we are making a special appeal for gifts to our Free Tract Fund.

In the past there have been enough regular contributions and large one-time gifts to keep up with the requests.

But not any longer.

More prisoners are using our free tracts—along with Bible correspondence courses—to reach other inmates for Christ.

And a growing number of senior citizens are reaching out to their neighbors with the gospel.

One woman of 80 years lives near a shopping center and gives out tracts there—but has very little money.

Another 71-year-old is still active, and able to help get gospel tracts out to others.

"I'm not able to furnish money—but I am happy to give my time."

Will you help us help them?

As Maggie, a student at Herbert H. Lehman High School in New York wrote, "I'm part of a city-wide group reaching students with the gospel—and I'm living proof that it works!

"In the three years of my Christian life I have given out tracts of all kinds. But none of them has caught the attention of young people like your tracts have.

"Although we have no money we're just taking things in faith. That's why I'm really hoping and especially praying that the Lord will touch your hearts to send us some tracts."

We have acted in faith and have sent tracts to Maggie and her friends. Now we are praying that the Lord will lift your heart to help. So we can send tracts to many like Maggie who are asking!

$15 will send a carton of tracts to a student group—enough to reach an average-sized high school.

Perhaps you could help us send several cartons? Or share the cost of a carton with others!

Every cent of your gift will go to providing free tracts—no part of your donation will be used for administration.

So give as the Lord leads, as much as you can! $500.00 will not be too much and $5.00 will not be too little.

Sincerely in Christ,

Maynard W. Shetler

Maynard W. Shetler, Director
Evangelistic Literature Department

A DIVISION OF THE MENNONITE PUBLISHING HOUSE, INC

Contributions can be sent to Free Tract Fund, Herald Press, Scottdale, PA 15683

Why I support the World Peace Tax Fund

by Dan Slabaugh

Editor's Note: The U.S. copies of the March 6 issue of the *Gospel Herald* carried a center insert with cards that may be used by readers to encourage U.S. lawmakers to support the World Peace Tax Fund. The following article provides the author's rationale for support of the Fund legislation. Readers who care to are encouraged to make use of these cards or to write their own leaders on its behalf.

Any collection of taxes for military purposes has created problems of conscience for those committed to the peaceful resolution of conflict. Many members of the "historic peace churches" have viewed war taxes as a denial of religious freedom since such payments forced them to engage in personal sin. The question has been put this way: "How can I, as a follower of the Prince of Peace, willingly provide the government with money that's needed to pay for war?"

The most recent war tax in the United States, aside from the income tax, has been the federal telephone tax. This levy was initiated originally to support the Vietnam War, but is still continuing for a few more years. Many people have refused to pay this tax to the federal government. Instead, they have been sending the equivalent amount to the Special Fund for Tax Resisters" of Mennonite Central Committee's Peace Section, or to similar designated organizations.

To a smaller percentage of individuals the payment of the federal income tax (approximately 50 percent of which they know goes to support wars and military activity) also has been considered a matter of personal sin. They therefore have informed the government that in good conscience they cannot voluntarily pay that portion of their tax. In some cases persons have deposited the amount in a local bank where the Internal Revenue Service comes and "steals" it from them. By so doing these persons are freeing themselves of personal responsibility for the money's eventual use and also providing a visible protest against the evil.

To most of these law-abiding, peace-loving people continual confrontation with their own government has been an unhappy prospect. So nearly a decade ago a small group of Christians at Ann Arbor, Michigan—with considerable faith in the American legislative process—came to believe that it might be possible to draft a bill and eventually convince the federal government to legalize "peace" for those citizens so inclined.

A faculty member and a few graduate students at the University of Michigan's Law School drafted such a proposal. It provides, for the individual requesting it, a setting aside of that percentage of the federal income tax which the U.S. Attorney General would determine to be earmarked for military purposes. This amount would then be placed in a trust fund to be administered by a board of trustees to fund *peaceful* activities, as approved by the U.S. Congress.

This legislation, which has become known as the World Peace Tax Fund bill, was introduced into the U.S. House of Representatives by Ronald Dellums of California in 1972. In 1976 the National Council for a WPTF was invited to present its case in the House Ways and Means Committee. The bill was introduced into the Senate in 1977 by Senator Mark O. Hatfield of Oregon. In the last Congress it had 25 sponsors in the House of Representatives and the three in the Senate. (The legislation was not enacted and so must be reintroduced to be considered by the present Congress.)

The World Peace Tax Fund bill is often misunderstood. It does not call for any tax relief or special favors benefiting anyone financially. The bill, if passed, probably will not affect the U.S. government's military activities. In all likelihood it will not cut the military budget, or of itself, stop wars. And it will not diminish the need to continue peace teaching or peace activities.

But it will allow a citizen to legally refrain from contributing to the cost of war and violence. It will provide a fund to finance peace programs and support efforts to eliminate the causes of violent conflict.

Dan Slabaugh, Whitmore, Lake, Ind., is pastor of the Ann Arbor (Mich.) Mennonite Church, a member of the Indiana-Michigan Conference Peace and Social Concerns Committee and of the National Council for a World Peace Tax Fund.

The biggest obstacle to getting this bill passed in the U.S. Congress is the large number of people who say they are committed to peace, but who seemingly feel no responsibility regarding the government's use of their tax money. As a result, legislators tell us that they can't see the payment of war taxes as much of a problem because they get very few letters expressing concern about the matter.

To a large degree, Congress is "problem-oriented." An alert young Congressman told us personally that "this bill probably will not be passed until enough of you refuse to pay war taxes—even if it means going to jail. In other words," he was saying, "create a problem that Congress must deal with."

I am convinced that the conscientious objector provision of the Selective Service act of 1940 never would have been included had it not been for the "problem" created by C.O.'s who refused induction during World War I. As the U.S. was mobilizing for World War II the government did not want another "problem" on its hands, so it agreed to make provisions for the C.O.'s—not necessarily out of concern for religious liberty, but in order to keep the boat from rocking too much.

We should remember that God's prophets and even His own Son were seen as "problems" in terms of natural human tendencies toward power, selfishness and greed. Few of us like to "cause problems" for others. We like to work at solving them—and be successful in our efforts. But in matters of conscience, we haven't been called to be successful, we have been called to be faithful.

"Conscience and War Taxes" is the title of a slide set produced by the National Council for a World Peace Tax Fund. A resources packet accompanies the 78 color slides, 20-minute cassette. "Conscience and War Taxes" can be obtained from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515, for a $2 rental fee. If temporarily unavailable from MMCB the slide set can be rented ($15) or purchased ($50) from National Council for a WPTF, 2111 Florida Ave., N.W., Washington, DC 20008.

Energy alternatives (5)

A modern cave house

by Gordon Kauffman

One is confronted these days by people and articles suggesting how to beat the high cost of energy. Many of the suggestions sound feasible to novice energy savers, but few are ready to put the ideas into action. Those who do sometimes find that "talking about it" and "lines and theories on paper" are quite different from the "real thing." Some of the ideas are found not practical, while others seem to work quite well and should have been originated long ago. Our cave house seems to fit the latter category.

Our house covers 1,500 square feet with an additional 624 square feet in a double car garage. The entire house and garage are covered by three feet of earth. Construction began by bulldozing away the side of a hill. Next the concrete structure was built and then it was covered with dirt except for the southern side. The house is basically octagon in shape with a rectangular attached garage.

All of the 8-inch thick exterior walls were built with the "tiltslab method." The walls were poured as slabs on the ground and then set into place with a large crane. The 10-inch thick roof was then poured into its permanent position and supported by substantial shoring. The weight of the roof with its reinforcing steel approaches 140 tons.

It was not an easy project nor was it without problems even though we followed blueprints prepared by an architect. There were difficulties in obtaining a building permit, lifting cables that were too weak, and problems in meeting local building codes. The entire project at times seriously tested my faith even though from the beginning it seemed to be the leading of God. There were cynics who suggested we would surely meet up with a ground mole and some felt it would be time to go underground only when they were placed in a grave.

Yet visitors who have entered our home without exception find it isn't the dark, damp, cold dwelling they had expected. Instead they find there is considerable light, and that it is dry and comfortably warm even though heated with only a fireplace. They are further impressed when they find there is no exterior maintenance, no drafts on the floor, and it is virtually fire-proof and storm proof. Public interest in the project has been high for the reasons just stated and for the fact that the earth itself helps to keep the home warm.

The earth in our area remains at a fairly constant temperature of 55-58 degrees Fahrenheit 10 feet below the surface. Thus even in the coldest weather (12 degrees below zero), the temperature in the house remained near 45 degrees without any heat. In the summer months the same conditions should help to cool the home. The cost was similar to a conventional home—perhaps a little higher.

This type of home certainly would not appeal to all, but for us it seemed to be wise stewardship. Through the whole experience, God has taught us patience, reliance on Him, and expectations that He will provide even greater things.

Gordon Kauffman lives in his cave house at 1471 CR 12, Middlebury, IN 46540.

Hear, hear!

Easter the birthday. Easter is a birthday that Pentecost celebrates. As at Christmas we can celebrate the time the Eternal Word became human, so the New Testament preachers saw Easter as the time when this new head of humanity was enthroned. "God made him both Lord and Christ" was the birth-cry of the church from Pentecost and ever since.

Paul quotes the second psalm, "Thou art my Son, this day have I begotten thee" (Acts 13:33) as fulfilled when Jesus arose from the dead. In writing to the Colossians he says, "He is ... the first born from the dead." In Him man has experienced a new start. The perfect second Man, after Adam's failure, has emerged as Head of the race. He is fully certified and qualified by God to bring all things into harmony with Himself. Note also Romans 1:4.

The writer to the Hebrews twice quotes the second psalm, and the emphasis is the superior name God gave Jesus (the Son of man) as a birthday affirmation. Addressing His Son He said, "Your throne, O God, will last for ever and ever" ... "Sit at my right hand until I make your enemies a footstool for your feet" ... "You are a priest forever, in the order of Melchizedek" (Heb. 1:8, 13; 5:6; NIV).

John's revelation of Jesus Christ opens with, "The firstborn from the dead, and the ruler of the kings of the earth." He quotes Jesus' last words to His church, "To him who overcomes, I will give the right to sit with me on my throne, just as I overcame and sat down with my Father on his throne" (Rev. 3:21, NIV).

Vance Havner in *Repent or Else* says, "The Lordship of Christ was the initial confession of the church (Rom. 10:9); the Lordship of Christ is the authentic confession of the Christian (1 Cor. 12:3); the Lordship of Christ will be the ultimate confession of creation (Phil. 2:9-11)."

How do we celebrate all this? We worship Him on Easter and every Lord's day in Pentecostal power. We are excited about His "all authority." (He's got the whole world in His hand.) We are excited enough to "make disciples of all nations."

Each new day becomes an experience of obedient abiding in my Lord. The spectrum of new life fruit grows from Christ in me the hope of glory.—**Raymond Byler, Jackson, Miss.**

How many here are born again? I teach in a public high school and serve as staff adviser to the Inter-School Christian Fellowship. This is an organization composed of students who meet for Bible study, discussion, or other related Christian activities. Recently, the student president came to me and said a guest speaker had been invited to speak to the group that day. He was conducting meetings in a newly formed congregation in a nearby city. I didn't know what to expect, but I had survived other situations where I didn't agree with what was said. Besides, as an interdenominational student organization, we have to expect a variety of viewpoints.

At the appointed time, the students began to assemble in my classroom. The guest speaker and the sponsoring pastor arrived and I was introduced. We settled down to get acquainted and to wait for any more students to arrive. "How many on your staff are Christians—born again?" asked the guest. I thought a moment and managed some vague answer. The question was dropped and the meeting soon began.

I have thought about that question and I am still uncertain as to what my answer should have been. What was his definition of being born again? Judging from his presentation to the students, he has an easy Christianity with God as his errand boy, halting snowstorms when he has an appointment in a certain city and bringing rain to his uncle's crops when needed.

But I thought some more. True, some of my fellow staff members do not profess to be Christians. Some are church dropouts and their backgrounds represent the full Christian spectrum including churches which probably use born again terminology. Then there are the Roman Catholics. Their outlook and practices are different from mine, but do I write them off because of it? There is an Anglican teacher (Episcopalian). Now there is someone with whom I have profound spiritual discussions. But horrors! They probably occurred while she was smoking. Do I write her off because I don't approve of the habit? Finally, I think of the man who left our staff several years ago, but belonged to a prominent fundamentalist church which must certainly have made ample use of born again jargon. Now he would really qualify. Sadly, I think of the times he insisted on arguing and remember how he antagonized some staff members by his approach. At one point, I came close to suggesting he would do better to be quiet.

I simply can't compartmentalize people. I don't feel I am called upon to play God and have my own mental copy of the "Lamb's Book of Life." I am called upon to live a life of discipleship and commit every aspect of my life to the Lord. In this way, my colleagues can understand that for me to be born again means I have done more than mouth a few easy phrases. I explained to the Christian fellowship group awhile ago how I understood what it means to be a Christian. It seemed like a new idea to some of them.—**Kenneth Cressman, New Hamburg, Ont.**

Herald Press: To enrich, strengthen, and challenge Christian families

For adults

Making Decisions: A Guide for Couples

by David R. Leaman

A practical and personal approach for assisting couples in decision making. Combines scriptural principles with a systematic process for couples to use in making marital decisions.
Paper, $2.95; in Canada $3.40

The Upside-Down Kingdom

by Donald B. Kraybill

In a very readable style, the author brings new insights into the kingdom of God with practical applications and serious Bible study for teens and adults. Kraybill challenges families to live a new radical lifestyle.
Paper, $5.95; in Canada $6.90

Seven Things Children Need

by John M. Drescher

Significance, Security, Acceptance, Love, Praise, Discipline, and God are discussed using interesting everyday examples to help parents and teachers identify with these needs.
Paper, $1.95; in Canada $2.25

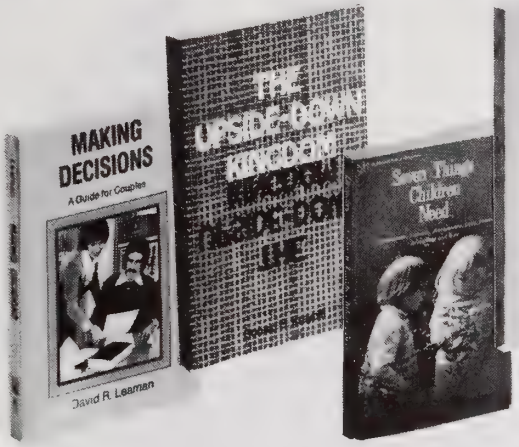
Paul and Alta

by Phyllis Pellman Good

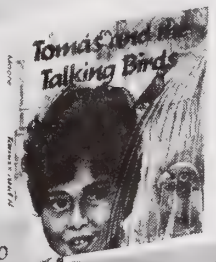
With so much being written that speaks of growing older as decline, depression, and hopelessness, here is a Christian couple in their eighties who have grown older with grace, love, and hope. Wisdom literature—spicy, full of stories, tried.

80 photographs.
Paper, $7.95; in Canada $9.20

Available at your local bookstore.







For children

Journey to Jerusalem

by Marian Hostetler

Miriam Nelson shares her experiences in Palestine as she discovers the conflict between Israeli and Arab nations. She becomes acquainted with the problems faced by persons on both sides of the conflict. For 9-to-14-year-olds.
Paper, $2.95; in Canada $3.40
Hardcover, $3.95; in Canada $4.60

Ken's Hideout

by Dorothy Hamilton

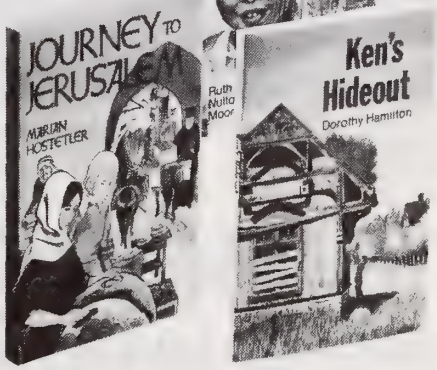
The story of why Ken Laine, 12 years old, ran away from home and how Mr. Trent, an old friend, helped Ken begin to put his life back together again. For 9-to-14-year-olds.
Paper, $2.50; in Canada $2.90
Hardcover, $3.95; in Canada $4.60

Tomás and the Talking Birds

by Ruth Nulton Moore

Tomás moves from Puerto Rico to a steel town in the U.S.A. to live with his Uncle Luis. Life in America is strange for the Spanish-speaking boy until he meets Mr. Sam, who owns a pet shop.

Tomás is fascinated with the talking birds in the shop and when he tries to help a homesick parrot to speak English, he solves his own language problems. For 8-to-12-year-olds.
Paper, $2.95; in Canada $3.40
Hardcover, $3.95; in Canada $4.60



Tomás y los Pájaros Parlantes

by Ruth Nulton Moore

A Spanish edition of **Tomás and the Talking Birds.**
Paper, $2.95; in Canada $3.40

A Consistent Record of High Quality Christian Literature

Herald Press
Scottdale, PA 15683
Kitchener, ON N2G 4M5



Voluntary Service worker Clair Hostetter supervises young persons from Mountville in the Brethren social hall.

The Mountville experiment: worth watching

by Lois Shenk

Six years ago Marvin and Mary Lapp came back to Lancaster, Pennsylvania, from a ten-year sojourn. It had begun with a Voluntary Service assignment in Atlanta, Georgia, which included a stint as houseparents at Pine Grove Academy in Honduras, and finished off with a year at Eastern Mennonite College.

Today a small congregation southwest of Lancaster near the Susquehanna River is part of a promising effort to witness to the unchurched.

Marvin and Mary Lapp and their three preteen boys moved into an apartment in Salunga, Pennsylvania, in 1972. Marv began a job as printer with Eastern Mennonite Board of Missions and Charities. The Lapps immediately began church hunting and eventually identified with a small Mennonite congregation in Mountville (pop. 1,454).

"It was a choice of going to a popular church where they had everything going, or plugging in where we could be of service," reminisces Mary. "We'd see all these young people on the streets and it would really pull," she says of the time they began attending Mountville Mennonite.

Mountville Mennonite Church, begun in the days when retired Mennonite farmers moved into town and needed a meetinghouse, currently has an average attendance of 45. In 1974 the Lapps bought and began remodeling a house for themselves in Mountville. From the beginning Marv and Mary opened their hearts and home to neighborhood children, but with clear limits. If the basement door was unlocked, neighborhood youngsters knew they were welcome.

Lois Shenk is a *Gospel Herald* correspondent from Lancaster, Pa.

The Lapp boys soon drew a number of similar-aged children.

When the children needed activities and supervision, the Lapps bought a pool table and arranged their schedule so an adult could always be present. Pool, although still frowned upon by some church members, held the young people's interest.

Outreach into the community grew as the Lapps along with others held a morning club for girls in the basement of their church once a week during recent summers. They worked at crafts, took hikes and picnics, held pizza and slumber parties, did a lot of singing and listened to simple object lessons.

Meanwhile Marv began playing Friday night baseball with a group of young adult church men including the younger of the congregation's two pastors, Kenneth Siegrist, a farmer and father of four who was ordained by lot in 1975. After a summer of baseball some of the players began meeting every Monday night for fellowship and prayer.

One member of that small sharing nucleus was 22-year-old Clair Hostetter of Mountville's sister congregation, Habeckers. As the Monday night group prayed and shared concerns for the community, dreams began to grow. "Everyone can go hither and yon for VS," somebody suggested. "Why can't we have our own VSer right here?" A conviction for the service grew in Clair and they decided to take their idea to the Mountville Ministerium, of which Pastor Siegrist was a member. The ministerium is composed of pastors from four denominations—Church of the Brethren, Methodist, United Church of Christ, and Mennonite.

The ministerium agreed to help set up a youth program along the lines of an already functioning ministry to the aged, and Clair committed himself to a one-year term of VS. He would partially support himself by working mornings on a nearby farm while the remaining money for his support and program expenses would be raised through offerings in the four congregations. The program is thus seen as an outreach ministry of the Mountville Ministerium. Small matters in day-to-day administration are taken care of by an interdenominational Key Persons Committee.

Eastern Mennonite Board of Missions at Salunga was willing to give to Clair the title "Associate VSer." This allows Clair to attend EMBMC orientation for VSers, participate in VS retreats, and receive publicity.

Although he sleeps in a rented apartment a few houses down the street from Lapps, Hostetter eats his meals in the Lapp home and has worked under a discipling arrangement which emerged between him and former VSers Marv and Mary.

"It's been a very good year overall because of the experience," Clair says. "It has helped me understand myself a lot better. Growth in my Christian life has been good this year." Both Clair and the Lapps stress the importance that openness with one another has played in their relationship. A graduate of Penn Manor High School, Clair hopes to attend a School of Ministeries in the fall or winter, and finding one or two men to replace him is currently a concern.

Outreach activities which Clair has set up include a twice-weekly period of informal recreation from four to nine p.m. in the Church of the Brethren social hall, basketball games for interested fellows in a nearby school gym, a volleyball team which participates in the local league, and a Thursday evening Bible study. The purpose of these activities is to provide a place for young people to gather and to build relationships as a basis for witness.

"I've really got to know a good many young persons well," testifies Hostetter. He notes that in recent months a lot of questions about Jesus and Christianity have been asked.

Speaking for the Mountville Ministerium, Ken Siegrist indicates that the youth outreach is seen as part of a long-range effort to reach the unchurched of Mountville. "We are trying to make it possible for people to reach the unchurched around us," he says. "The concept we have is a good one, but we haven't discovered all the ways to implement it. We learn as we go along.

"It is much better to work at reaching the unchurched interdenominationally than to try to go it alone," he adds. "One denomination tends to be selective in the people it attracts."

However, there are admitted difficulties. While all the members in the various churches are interested in evangelism, Mountville's unchurched have in the past been reached only up to a certain point, beyond which the congregations are not ready to go. "The body has a lot of growing to do," Siegrist notes.

The Lapp family has also felt strain due to the demands of the project upon their time. Mrs. Lapp says that occasionally her sons, now 9, 12 and 13, do show negative feelings about the lack of time to do other family things. Or they may be frustrated with some undisciplined behavior by the neighborhood children.

Yet she feels that the exposure to other styles of life is a plus as the boys are then able to see the contrast with their own heritage. They have also enjoyed the Big Brother relationship with Hostetter.

At this point the Lapps still help supervise Tuesday and Friday activities in the social hall and continue their practice of welcoming young folks into their home. They see this as temporary, however. Eventually they want to limit their involvement primarily to helping older youths or young adults do the more direct activities.

The Mountville model of voluntary service looks promising, both as an experiment and as a model to follow and refine. It uses ingredients which may be available in any congregation's backyard.

These are: (1) a cooperative group of local pastors to provide administrative guidance; (2) a small prayer and fellowship group; (3) an experienced lay couple who can contribute a feel for the practical and who can disciple younger, beginning workers; (4) local Christian youth willing to provide time and energy if they can be freed to do so; (5) congregations to provide general backing, facilities, and finances.

The Mountville experiment utilizes local resources in a creative way. It is worth watching.

General Board previews Assembly, supports minority training effort

Meeting in Des Plaines, Ill., from Mar. 27 to 29, the Mennonite Church General Board covered an 18-item agenda with many subpoints. Included were reports from the staff and various committees plus executive secretaries of the five program boards.

Major attention was given to a proposal for minority leadership training presented by the Board of Education at the encouragement of José Ortiz and Dwight McFadden, the Latino and Black associate secretaries.

The plan calls for Black and Latino directors of college-level programs for the training of pastoral leaders for these Black and Latino Mennonite churches. President J. Lawrence Burkholder of Goshen College indicated enthusiasm for the programs but lack of funds to operate them. The General Board was asked to support the programs and the funding although Mennonite Board of Education has not yet had time to act on them.

The Board did support the program and while chief responsibility for fund-raising was assigned to Mennonite Board of Education, it was agreed to commit up to half the Christmas Sharing Funds for the next two years to this cause. Asked to comment on the significance of this action, Board member Lee Roy Berry said, "It means that there are in some areas of the church, institutions created for Euro-Mennonites which need to be flexible in order to serve other groups. It simply recognizes the close relation between evangelism and institutions."

In other program board reports, Ernest Bennett of the Mission Board asked counsel in setting the mission "asking" for 1980. Gordon Zook of the Board of Congregational Ministries reported interest in cooperating with the General Conference Mennonites in a study of conscientious objection to payment for war. Dwight Stoltzfus of Mennonite Mutual Aid told of the increasing legal complexity of Mutual Aid, and Ben Cutrell of Mennonite Publication Board asked counsel regarding a plan to publish a Mennonite Bible commentary.

It was reported that three "issues" are to be brought to the General Assembly this year: one on leadership and authority, another on the use of the law, and a third to be called "Peace, Love, and Justice." Newton Gingrich reviewed the program of the assembly which is scheduled to meet in Waterloo, Ontario, Aug. 11 to 16.

Attention was given to the plan for reconstituting the General Board on the basis of membership from district conferences, one member from each district conference. Asked about the purpose of this, General Secretary Ivan Kauffmann replied, "The main purpose of restructuring is that the responsible organizations are the conferences. When it comes to the churchwide structure, conferences are sitting on the sidelines."

Several times during the meeting, Historical Committee Secretary Leonard Gross called attention to the significance of the reports of pending legislation to reinstitute the military draft in the U.S. He urged that the August General Assembly would be an appropriate time to affirm an alternative service program. The Board of Congregational Ministries was asked to bring a proposal for this to the next General Board meeting.

Also there was a review of a letter to the Pope and one to some concerned seminary students. There was an appointment of an arts committee and discussion of Symposium II, a proposed meeting to consider how the church boards and agencies should function in the eighties, and other items too numerous to mention. Then it was over, there was the usual scramble to meet departing transportation.

Attending the meeting was a visitor from another tradition, a student from Eastern Mennonite Seminary who had come to observe a meeting of the Mennonite Church General Board as a project for one of his classes. I could not resist asking him what he thought. He replied, "I am impressed with the spirit of caring for one another shown in the meeting."

We as Mennonites seek to be peaceful and to care for one another. We know also that we are not always successful. But it is encouraging to hear that our General Board is perceived as a caring group by one who witnessed it in operation for the first time.—Daniel Hertzler

After quarter century, word from China

"It is my great pleasure to write to you because of the normalization and reunion of the two great countries," begins a letter received on Mar. 19 by Mennonite Central Committee from a Chinese citizen. "For about 30 years we had hoped to get news from you, and today we can write free again."

The writer reports that Mennonites in two Chinese towns "are all fine." One of the places is clearly identified as a site of a General Conference Mennonite mission. The other location was a place where MCC worked, assisted by Chinese Mennonites.

In his letter the writer asks for the addresses of J. Lawrence Burkholder and Dallas Voran, workers he had helped in Shanghai getting relief supplies from that port city to needy inland areas. He writes, "Both are very close friends with us for a couple of years from 1947 to 1949. Both worked with Church World Service and MCC together." Burkholder is now president of Goshen (Ind.) College.

"I cannot express to you my feeling because it was 30 years," the writer of the letter continues. "Many good American friends left the world and rest in heaven. I hope you will reply to me and get your news as soon as possible. Frank Beahn must be 60 years of age. He was the last MCC man who left Shanghai."

Franklin Beahn, who was the last MCCer to leave China and is now deceased, left Shanghai December 1951. With increasing Chinese communist victories, most of the MCC workers were forced to leave the country by 1949.

Early planners of the China work settled on Chengchow in Honan Province as a key place to work. J. Lawrence Burkholder, mentioned by the letter writer, was sent there in 1946. Needing money because of fighting around Chengchow, MCCers sent him to Shanghai.

Burkholder sent back money but stayed on in the city. American supplies for Church World Service, with which MCC cooperated, were held up at the docks, and he was asked to manage the situation. MCC also cooperated with the American Friends Service Committee.

It was in Shanghai that Burkholder worked with the letter writer. Burkholder's move to Shanghai provided a place for incoming MCC workers and for purchasing supplies for MCC. Eventually Burkholder was appointed director of Church World Service in China.

By the end of 1946, MCC had 32 workers in China. They worked mostly in rehabilitation, since the United Nations Relief and Rehabilitation Administration was bringing in massive supplies of food and clothing.

Toward the end of the MCC work in

China, civil war between the Nationalists and Communists increasingly caused a flow of refugees and MCC began feeding operations and medical clinics to help them. This opened up work in the province of Hunan, where MCC assumed responsibility for an orphanage at Hengyang in 1948. Chinese Mennonites, one of whom had studied at Bethel College, were MCC workers there.

The letter writer was in his twenties when the last MCCers left China. MCC Executive Secretary William T. Snyder said one meaning of the letter is that ordinary people can now be in touch with each other, but MCC is not yet ready to assess what the letter might mean otherwise. "We just feel good that he kept thinking about us after all these years," Snyder said.



Edward C. Taylor, Peter Burbank, Lupe De Leon, Jr., and Stanley Weaver outside the Navajo Revenue Sharing Office.

Navajo music to aid broadcast ministry

Peter and Naswood Burbank, speakers on the *Navajo Gospel Hour*, conferred in Chinle, Ariz., Feb. 28 through Mar. 2, with representatives of the Southwest Conference and Mennonite Board of Missions to evaluate church-building among Navajos.

Through extensive discussions with broadcasting station and community persons, the Burbanks, Stanley Weaver of Southwest Conference, and Lupe De Leon, Jr., Edward C. Taylor, and Kenneth J. Weaver of Mennonite Board of Missions discovered that radio is providing a useful ministry to Navajos.

Laurence Harper, manager of KHAC Radio in Window Rock, spoke highly of the ministry, saying he "would hate to see the program dropped."

The *Navajo Gospel Hour* also appears on a commercial station, KDJI Radio in Holbrook, Ariz. Since the audience for the two stations is divided between Christians and non-Christians, the Burbanks alternate between speaking to those two groups.

To make the program more effective, the group decided to look for contemporary Navajo music.

To tie the program more closely to church building, the Burbanks will begin using closing announcements that identify the Blue Gap and Black Mountain Mennonite congregations. On Saturday they will introduce the speaker for the next week and identify the congregation he pastors.

The group decided to purchase quality recording equipment for the Burbanks to record at Blue Gap rather than in Window Rock.

Ohio Conference okays eastern conference start

In the most far-reaching action of its 1979 session, the Ohio and Eastern Conference formally approved the request of its Eastern Seaboard congregations to become an independent sister conference of the Mennonite Church. Delegates meeting at Louisville, Ohio, Mar. 8-10, accepted the resolution from the Conference Council to release the Eastern Section to become the new Atlantic Coast Conference (ACC).

These congregations have already organized and accepted a constitution which is being tested for one year. The new conference is comprised of 38 congregations, spread from Boston in the North to North Carolina and Tennessee in the South. The majority of churches are in eastern Pennsylvania. There are several small congregations ministering to members of Hispanic background in the New York City area.

Herman Glick, moderator, and Robert Shreiner, secretary, of the new conference were present when the action was taken. They outlined the steps that had been accomplished to make this action possible. The ACC is itself the result of the merger of two different streams of Mennonite history which had to be brought together within the Ohio and Eastern Conference before this autonomous conference could be born. Glick likened this coming together to "a romance that was carried on away from home."

Richard Ross, president of Ohio Conference, commented on the formation of the new conference, "We experience some sadness, as we do when a son or daughter leaves home, is married, and begins a new home; but we also rejoice in the same manner."

To reflect the new reality the remaining 88 congregations changed the name of their conference to the Ohio Conference of the Mennonite Church. All but seven of the congregations of this conference are in Region IV of the Mennonite Church. The Region IV congregations are mostly in Ohio. Several are in western Pennsylvania and one is in southern Michigan.

The most controversial item of business at the Louisville meeting was a proposal from the Nurture Commission to change the way conference officers are chosen. The proposal was to replace the Nominating Committee, which has been elected by conference delegates, with a Gifts Discernment Committee to be appointed by the Conference Council. The proposed committee would request suggestions from delegates for persons qualified to fill openings in conference leadership and then submit the final list for confirmation at the annual business meeting.

The proposal was submitted because there is a question whether the total delegate body can know either the requirements of the assignments or the abilities of the persons nominated. Those opposed to the proposal indicated uneasiness with a system in which the Conference Council appoints the Nominating Committee. This committee in turn submits names to be confirmed for those who will make up the Conference Council. The proposal was approved after modification that will allow more delegate input.

Edward Stoltzfus, pastor of the Iowa City (Iowa) Mennonite Church and currently on a leave to teach at Eastern Mennonite Seminary, Harrisonburg, Va., presented four addresses on the conference theme, "Testing the Wineskins."

Stoltzfus pointed out that forms (institutions) are necessary to provide the means by which a group continues its life and history. However, they also have a way of perpetuating themselves so that they demand worship. Christians dare not allow forms to take this kind of control. They must be kept in the role of servants.

Also at the meeting, the various Commissions of the conference reported on their activities during the past year and projected into the future.

The Peace and Service Commission continues to be involved in the Urban Concerns emphasis of the Mennonite Church. March has been designated as a month for Peace Emphasis among youth. This will climax with registration of youth to indicate their feelings regarding participation in war.

The Leadership Commission indicated that 14 new pastoral leaders have been assigned during the previous year. One of these was a husband-wife copastor team, Sheryl and Peter Dyck, to the Bancroft congregation of Toledo, Ohio.

The Evangelism Commission indicated that there is interest in beginning new work in a large area of north-central Ohio that has no Mennonite congregations.

Delegates to the meeting approved a $365,000 budget proposed by the Finance Commission. The 1979 budget is 9 percent larger than last year's.

One observer felt as though the conference maintained a spirit of family despite loss of the eastern churches.—*David Groh*

A. C. Conference urged to accept obligations

The first annual sessions of the Atlantic Coast Mennonite Conference were held Mar. 23-25 at the Neffsville (Pa.) Mennonite meetinghouse, a few miles north of Lancaster.

The Atlantic Coast Conference was formed from 38 congregations which had comprised the eastern section of the Ohio and Eastern Conference. The congregations of the new conference are found in the following states: New York, New Jersey, Pennsylvania, Maryland, Virginia, North Carolina, Tennessee. Membership according to the 1979 *Mennonite Yearbook* is 3, 887.

The first two days' sessions were heavy with committee and commission reports. On Saturday evening and Sunday, EMC President Myron Augsburger was scheduled to address the conference on the subject of leadership.

The most extensive report was that of evangelism commission under the leadership of Omar Kurtz. In a brief address preceding this commission's reporting, Moderator Elect Clair Umble affirmed the Christian's obligation as stressed by Paul in Romans 1:14, "I am debtor" said Paul. Today, he observed, many have the opposite attitude: they want to know what they can get rather than what they can give. Paul saw himself as a debtor because of his spiritual heritage. So should we. We are debtors, Umble said, to Conrad Grebel, Menno Simons, John S. Coffman, Harold S. Bender, Orie Miller, the Ohio Conference. Like the old man who planted an apple tree, we have received and we are obligated to give.

Furthermore, he observed, Paul set a standard when in Romans 1:15, he said, I am ready and in 1:16, I am not ashamed.

The Conference adopted a budget of $130,000.—Daniel Hertzler

Nurses, teachers needed to expand Egypt work

Linda Wiens of Yarrow, B.C., is a nurse at the American Hospital in Tanta, Egypt. At latest count the hospital was in need of 12 new nurses just to maintain routine patient care. The staff is eager to have additional MCC nurses, but no volunteers have been found to replace Viola Fast and Helena Peters, Wiens' former colleagues whose terms expired in early March.

Wiens is the only foreign worker at the hospital. She writes: "It certainly is a challenge and an enlightening experience to be working as a nurse in a different culture. I pray daily that through my work at the hospital I am contributing to the expansion of Christ's church."



Egyptian schoolchildren ready to learn

As well as recognizing the need for more workers, she admits the need for a fellow worker to share "one's feelings with." She wrote home to MCC (Canada), "I am daily bringing the need of a nurse for Egypt to God in prayer and I trust that you will do the same."

Why is there a shortage of nurses in Egypt? First, nursing is not a distinguished profession in Egypt. Only after students fail to gain admittance to other university courses do they apply for nursing school. In addition, successful nurses frequently leave Egypt, a poverty-ridden country, for other oil-rich Arab nations and higher salaries.

Tanta Hospital is not only important for providing medical care. It also has a nursing school, where students are encouraged to think highly of their profession.

Teachers are also greatly needed in Egypt, a country that has suffered severe poverty due to years of war and threatened war. As in other Middle East countries, in Egypt funds that may otherwise have been used for the well-being of its people have gone for military purposes. Malnutrition is prevalent and food is scarce. Prices are spiraling and all but the most essential commodities are out of the reach of most of the population.

Five MCCers currently work in Egypt. Four are teachers, one part time. The four teach at Ramses College for Girls in Cairo. The Coptic Orthodox Church of Egypt has asked for more teachers to be assigned to other schools, where the need is equally great.

David Helmus, MCC Egypt representative, reports that Egyptian church leaders believe placement of workers from Western churches in Orthodox Church programs will be an important step in showing that Western churches care about the Coptic Orthodox Church, the indigenous church. Helmus also noted that in Egypt, where political, economic, and religious tensions are part of everyday life, "MCC personnel can be the medium and the message of peace."

New workers seen for Ireland, Bolivia

Overseas Committee members of Mennonite Board of Missions in mid-March got some good news from associate secretary Lawrence H. Greaser.

In a memo to the committee, Lawrence said two persons from Iowa had volunteered for the short-term assignment in Ireland to rewire the property recently purchased in Dublin for a Mennonite fellowship center. Dan Fisher, from Kalona, and Lee Schlabaugh, from Wellman, will serve as volunteer electricians. The assignment is to take approximately one month. On-location living costs will be provided; however, the men are donating travel costs and time.

From Monroeton, Pa., Clair Good is going to Israel to help with remodeling at Immanuel House, where Mennonite workers minister within an international Christian fellowship. The 33-room residence, retreat center, and fellowship meetinghouse is located in Jaffa, a section of Tel Aviv. Orvall Troyer from Hesston, Kan., and a number of other persons are available to help with the Immanuel House project as needed.

Lawrence reported to the committee that Darrel and Sherill Hostetter have accepted the call to work with the Mennonite Church and seminary in Southeast Nigeria. The couple will meet with the committee prior to appointment.

Two other couples are ready for appointment to long-term service in Ireland. Details of the assignment and application processing are still underway. One couple would go under appointment of MBM, the other of MCC. MBM and MCC are North American partner agencies in the project with London Mennonite Fellowship.

Another couple is considering a call from Bolivia. "There is an urgent need for them this summer," Lawrence said.

Choctaw tribe terminates VS teaching positions

Volunteer positions for Mennonites at Choctaw Central High School of the Mississippi Band of Choctaw Indians have been discontinued at the request of the school and tribal authorities.

According to the tribal school superintendent where three Mennonite Board of Missions (Elkhart, Ind.) VSers, Rudy Harkness, Duey Matthews, and Deb Miller, served in social work, tutoring, and secretarial assignments, the volunteers were dropped "due to requests by other religious groups to also afford volunteer services."

The school expressed appreciation "for the excellent job the Mennonite Volunteer Services has rendered to the school and wishes them well in their endeavors."

While the desire to avoid competition among religious groups appears to be a legitimate concern, the way in which Mennonite volunteers have been singled out may reflect denominational pressures from within the tribe. The Mennonite VSers have been the only ones to leave Choctaw Central Schools.

Other jobs within the community are being explored by the VSers, the Pearl River Voluntary Service and Committee, and MBM Midwest VS director Dale Wentorf. The fourth member of the unit, John Yoder, continues in his agricultural assignment with the tribe.

VS became involved on the reservation in 1972 at the invitation of the tribe under a former chief.

Choice: Guns over butter NCP regional in Florida

The Florida chapter of New Call to Peacemaking held its second regional meeting at Lakewood Retreat, Brooksville, Fla., Mar. 16 and 17. Leaders for the four workshops offered were Ed Snyder, Friends Committee on Legislation; Peggy Frantz, Interreligious Service Board to Conscientious Objectors; Penni Eldredge-Martin, Philadelphia Yearly Meeting Peace Committee; and Mike Clark, head coordinator of "Conversion," a program started at Riverside in New York City.

Clark, a member of the United Church of Christ, in leading the workshop on "Conversion from a War-Based Economy," made much of the fact that social people-programs are being cut from the federal budget, while the military program is being expanded. Said Clark, "What we seem to have is a choice between guns and butter."

Role-playing was used in each workshop as a means of informing and impressing the message of each theme. Ed Snyder's group questioned a Florida Congressman, (played by Nelson Kauffman, pastor of Peace Mennonite in Clearwater) regarding legislation.

Mike Clark, posing as a spokesman for a GE weapons-component manufacturer, held at bay those whose questions demanded responsible answers.

The workshops were interspersed with worship periods in charge of the four groups represented: Friends, Brethren in Christ, Church of the Brethren, and Mennonite.

"It was a well-balanced seminar with outstanding leaders," said Dave Slabaugh, a member of the steering committee and chairman of the Peace and Social Concerns Committee of Southeast Convention.

There was a definite concern for Christian commitment in all groups. The Christian message, it was reiterated, is one of hope and abundance, not fear. And there was talk of love. A closing song put it well: "Peace is my Father's love come true."—*Audrey Metz Frey*

High-Aim's Perez resigns

Irving Perez has resigned as director of the High-Aim program, effective Apr. 27. This was among the major items handled at the Mar. 16-17 meeting of the High-Aim Advisory Committee (HAAC).

Perez cited a fresh, clear call to the pastoral ministry as his primary reason for stepping aside. He has been working with High-Aim on a half-time basis and engaging in college studies half time. He plans to study full time at Goshen College to complete his bachelor's degree in a shorter time before returning to his home congregation in Immokalee, Fla.

In his report on the "state of the program," Perez noted that 64 students receiving High-Aim funds are currently enrolled in seven Mennonite high schools; approximately half the students are black and half are Latino. Fifteen of the students are graduating seniors, well within the program goal of graduating from 10 to 20 students per year over the next five years. Most High-Aim students are from Mennonite churches in urban settings; during the school year they board in host homes close to the rural Mennonite high schools.

The committee spent some time outlining procedural guidelines for seeking a new director. In addition, considerable time was spent evaluating the financial status of High-Aim. Receipts last year included a special offering at the Estes Park General Assembly and Christmas Sharing for two Christmases. Projected receipts from these sources and general contributions are down for this year. Almost $20,000 still is needed by June 30 to meet the projected goal of providing $300 toward the costs to the high schools for each student in the program. Committee members encouraged Perez and his associates on the Mennonite Board of Education staff to convey this information to congregations and church members throughout the brotherhood.

In another financial matter, the committee recommended that High-Aim students from Southwest Conference be given stipends double the amount received by other students. This action was seen as a way to share the church's resources with a conference with less than 1,000 members.

Florida Bible institute enrollment tripled

Southeast Bible Institute, Sarasota, Fla., began its fourth year with an enrollment that tripled last year's numbers. Held at Tuttle Avenue Mennonite Church, classes included a study of Colossians, Old Testament survey II, missiology, and rudiments of music. All classes were of institute-level credit, transferable to Rosedale and similar Bible institutes.

A mini-term of two weeks, with sessions in the morning and evening, was conducted by Elmer Jantzi, Rosedale Bible Institute. Jantzi's classes on hermeneutics were open to the public on Wednesday evening. Discussing methods of biblical interpretation, Jantzi's illustrations ranged from Conservative Mennonite to Pentecostal.

While cautioning against extremes in the Pentecostal movement, Jantzi affirmed the end result "if it means a change of life." He stressed the importance of an intense desire to know the meaning of the Scriptures. Jantzi's own intensity underscored his admonition: "You must have the enthusiasm that produces industry."

This year's principal, David R. Miller, pastor of Palmgrove Mennonite Church, was enthusiastic about the response to the courses. Publicity was not widely distributed in churches other than the area Mennonite churches for this year's Institute. However, Miller feels the tripled enrollment indicates this was no detriment. He attributes the increase to three factors: (a) Regular bulletin announcements that made it mandatory for registrants to sign their intention prior to registration. (b) The Wednesday evening classes were open to the public, replacing regular midweek meetings. (c) The Institute was preceded by a week of meetings with one of the instructors, Elmer Jantzi, at the Palmgrove Church.—Audrey Metz Frey

Crossman heads food aid in Upper Volta drought

MCC has named a new material aid coordinator for Upper Volta, where repeated crop loss has caused a food shortage.

Peter Crossman began in the position in February. For the next six months, he will supervise the Federation of Evangelical Churches and Missions (FEME) grain distribution program until August in the country, located in Africa's Sahel, an area south of the Sahara Desert. After August it is anticipated that Crossman will continue as material aid coordinator for FEME and also be on call for planning MCC material aid distribution in other famine-prone areas of the Sahel.

Crossman is the son of Baptist missionaries serving in Zaire. He attended high school at Rift Valley Academy in Kinjabe, Kenya, and served in the Africa organization for which MCCers work. After studying at Wheaton (Ill.) Graduate School, Crossman had accepted a teaching assignment in Zaire, but agreed to transfer to Upper Volta at MCC's request.

His new assignment will not be an easy

one. Poor soil and insufficient rains caused a 1977 food shortage of 65,000 tons in the primarily farming and cattle-raising nation. Food shipments from around the world were insufficient to completely make up for the shortage, but did help avert starvation. Last year the government of Upper Volta predicted a food shortage of 50,000 tons, due to continuing drought and inequitable distribution.

Missions reporting tops first Lancaster meeting

"Growing Together in Christ" was the theme as Lancaster Conference held its first annual meeting concurrently with an Eastern Mennonite Board of Missions and Charities rally last month.

The joint event, held March 16-18 at Lancaster Mennonite High School, combined the conference's first meeting under a new constitution with the Eastern Board's 65th annual reporting to the church. The new constitution brings all conference ministries under four boards representing Education, Brotherhood Ministries, Congregational Resources, and Missions (EMBMC), and requires that the Boards report their activities in an annual meeting.

"I believe God is calling us to creative ways together to reach the 16,000 unreached people groups in the world," EMBMC President H. Raymond Charles proclaimed to the more than 1,200 people attending the inal session of the event. In his address Charles called for people-to-people mission, asking that each congregation develop a relationship with a Third World church. Testimonies from Christian workers serving at home and abroad included Elva Landis, nurse-midwife who is returning to Tanzania, where she has served since 1949.

"We're moving into an era in which the Holy Spirit is bursting into the flame of unique mission activity," said rally speaker Richard C. Detweiler, bishop in Franconia Conference.

Overseas Secretary Donald Jacobs reported that during the 1980s the Overseas Department will increasingly work through local partner agencies, and that growing churches will be helped with nurture ministries and leadership training. "The resources for mission are in all the churches together," he said. Jacobs outlined three additional goals for the 1980s: proximity (keeping in close relationships with the grass roots), youth witnessing groups, and co-missioners (missionaries who support themselves by professional work abroad).

Treasurer Norman Shenk reported that the overseas program required deficit spending for half the year, but said the overall financial picture represented an improvement over 1977. Voluntary Service Department reported that its number of volunteers has reached 108, an all-time high since the ending of the draft.

Home Ministries, which resources supporting congregations and sponsors witness points, reported plans for a special thrust in serving urban needs. Referring to the inner-city crisis in housing, unemployment, and delinquency, Chester Wenger said, "Our representatives bring Christ to people in these situations; they need our best help."

Roughly half of the three-day meeting was given to reports of the newly organized boards of Education, Brotherhood Ministries, and Congregational Resources. The Board of Education featured a Friday night inspirational session during which a four-school children's choir provided numbers and Detweiler spoke on the topic "Growing in Wisdom."

The church's total educational program was also featured Saturday morning by educators who pointed out the distinctive values of Christian education. At intervals throughout the program, elementary school children came on stage to dramatize how Christian values are transmitted.

In its program, the Board of Brotherhood Ministries focused on retirement living. Four persons and couples shared their experiences and the insight gained as they either faced old age themselves or became responsible for an aging parent. The Board of Congregational Resources introduced the work of its commissions—Peace and Social Concerns, Family Life, Stewardship, Congregational Nurture, Continuing Education, Youth and Young Adult, and Worship and Creative Expression.

As one step in giving local congregations more voice in conference affairs, Lancaster Conference's new constitution gives lay delegates voting power. They elected a number of persons to the above four Boards.

A youth rally around the theme "Generations Growing Together" was attended by approximately 1,200 persons Saturday night. Richard and Jewel Showalter, of Rosedale Bible Institute, spoke on the theme, a Lancaster Mennonite High School drama class provided a play, and group singing was featured.

Sunday afternoon the Family Festival of Missions illustrated various cultures in which missionaries have participated; there were "visits" to Guatemala, Belize, the Muslim world, and to Africa through stories. Also featured were elementary schools, youth quizzing, and film previews.

In addition to the annual meeting proper, three other day-long meetings were held during the third week in March. On Wednesday the Women's Missionary and Service Commission met at New Holland Mennonite Church; there were inspirational features, information on WMSC's functions, and "how-to-do-it" ideas.

On Thursday the Lancaster Mennonite Conference Assembly met at the Mellinger Church. Ivan D. Leaman brought the conference sermon, "Growing in Christian Oneness," and Dr. Enos Martin spoke on "Emotional Help for the Pastor." Position statements were adopted on Biblical Peacemaking, Lord's Day Observance, and Tobacco.

On Friday the regularly scheduled joint session of the Mission Board and Bishop Board conducted business and heard Harley Wagler, missionary to Yugoslavia, speak on "Sharing the Gospel in Marxist Society."

Also at the Friday session the Mission Board gained its first female member ever. Mabel Eshelman, Lancaster, Pa., was elected to a three-year term as member at large.—*Lois Landis Shenk*



Ibrahim Matar, left, and Norman and Jean Shenk

Standing with a people

"There is no famine on the West Bank. The people are not often malnourished. They are not as poor as people in many countries. But there is a spiritual need—a need for moral support. We work in West Bank to stand with those suffering from injustice during a time of uncertainty."

Ibrahim Matar, quoted above, feels very deeply that Mennonites on the West Bank play a vital role in development work, helping farmers as they strive to continue making a living with limited agricultural resources.

Matar, a Palestinian from Jerusalem, has been Mennonite Central Committee's development specialist in West Bank since 1976. He works with Mark Siemens, country representative, and a small core of local agriculturists. From 1967 to 1974 he was supervisor for village and rural development for Lutheran World Federation in West Bank. He chaired and taught in the Economics and Business Department of Bethlehem University, before joining MCC West Bank staff to return to his primary interest—first-hand involvement in field-oriented development work.

Visiting in the United States during February and March, he was eager to talk about the value of MCC development work in his homeland.

mennoscope

Preston Mennonite Church, Cambridge, Ont., is having a homecoming and anniversary celebration, May 26 and 27, commemorating 25 years at their present location. The program will consist of drama portraying some of the past, reflection on how God was at work during various stages, an experience at the site of the old Hagey Church, and a songfest involving some old-timers. Past members and friends of the church are invited to attend. For more information contact Preston Mennonite Church, 791 Concession Road, Cambridge, Ont. N3H 4L1.

More with Less, a seminar on current energy and food concerns, is scheduled for May 11-13 at Laurelville, cosponsored with MCC. Resource persons are Kenton Brubaker, professor of biology at Eastern Mennonite College, and Catherine Mumaw, professor of home economics at Goshen College. Films, games, and discussion will be used. For programs, write to Laurelville Church Center, Route 5, Mt. Pleasant, PA 15666, or call (412) 423-2056.

About 350 women attended the sixth annual meeting of the Women's Missionary and Service Commission of the Lancaster area held in New Holland Mennonite Church on Mar. 14. In the afternoon business session Geneva Rufenacht, Salunga, presented the names of Anna Ruth Jacobs as president-elect, to serve as president for three years after completing her present term as vice-president; and Lois Witmer, Lancaster, as secretary for another three-year term. Both names were accepted by the group for these offices. An offering of $1,075 was lifted for supplies for the Bukiroba Bible School in Tanzania and for Heartsease Home for Girls in New York City.

Agape Home, Sarasota, Fla., a licensed foster home for teenage girls directed by a local board and supported by a cluster of local Mennonite churches, has been closed since September 1978 for lack of personnel. It will reopen as soon as houseparents can be found. If interested, write Clair Hochstetler, Eastern Regional VS Director, Box 370 Mennonite Board of Missions, Elkhart, IN 46515, or call (219) 294-7523.

Kenneth Good completed an interim pastoral assignment with Pleasant View Mennonite Church, Apr. 1. The Goods will return to their home at Westover, MD 21871, for the summer. They have been serving in interim arrangements as the need arises.

Elderhostel at Goshen College, part of a national educational program for persons over 60, will run from June 3-9. Three courses are slated: Amish-Mennonite culture, Raku pottery, and English Romantic poetry. Participants live on campus and eat in the college dining hall. The fee this year will be $115 and includes food, lodging, instructional cost, and some extracurricular events. For details, write Robert Birkey at the college, Goshen, IN 46526.

Myron S. Augsburger, president of Eastern Mennonite College, Harrisonburg, Va., will address the 81st commencement at Goshen College, Apr. 22, at 3:00 p.m. in the Union Auditorium. "The Justice of Compassion" is the title of his address. Degrees will be conferred immediately afterward.

James B. Styer, of Hatfield, Pa., has been elected to the position of director of finance and administration for the National Council of Churches' Division of Overseas Ministries and Church World Service. The division coordinates overseas ecumenical mission and service programs for a wide variety of Christian organizations throughout the U.S. CWS is the international relief and development arm of the National Council of Churches. As director of finance and administration, Styer's responsibilities will include generation of funds, budget planning and control, and financial reporting to all management levels. Styer is a member of



Hi, I'm Art McPhee representing the Mennonite Church and the media division of Mennonite Board of Missions.

I thought you'd like to know that the new daily radio program, *In Touch,* is now appearing on the stations listed here.

If the program is not heard in your area, request your church council to consider cooperating with other congregations or a business to place it on a local station.

***In Touch* is designed for congregational outreach. Parables and illustrations help listeners apply biblical truth and Christian faith to life today.**

***In Touch* can make a difference in someone's life—both now and in eternity—and enrich the life of your fellowship.**

For more information, write to me at Box 1252, Harrisonburg, VA 22801.

Arthur McPhee, Speaker

In Touch

YOU CAN MAKE THE DIFFERENCE . . .

STATION LOG

(As of March 7, 1979)

Province/ State	City	Station	Time (Mon.-Fri.)
AB	High River	CHRB	6:05p
MB	Altona	CFAM	10:00p
	Boissevain	CJRB	10:00p
	Steinbach	CHSM	10:00p
ON	Ajax	CHOO	6:05p
SK	Shaunavon	CJSN	8:55a
	Swift Cur	CKSW	8:55a
CA	Merced	KAMB	
CO	La Junta	KBZZ	5:55a
FL	Ft. L'dale	WAFG	
	Stuart	WMCF	Varied
ID	Pocatello	KRBU	7:15p
IL	Greenville	WGRN	8:00a
	Mt. Carmel	WVJC	
	Rantoul	WRTL	4:50p
	Sullivan	WSAK	11:57a
IN	Fort Wayne	WGL	12:25a & 5:40a
	Washington	WFML	8:27a
KY	Morgantown	WLBQ	5:27a
MD	Prin. Anne	WOLC	4:15p
	Salisbury	WBOC	11:55a
MN	Worthingtn	KWOA	6:00p
MT	Kalispell	KOFI	3:40p
MI	Lapeer	WMPC	2:30p
	Manistique	WTIQ	5:30-6:00p
	Marquette	WHWL	
	Newberry	WNBY	
	St. John's	WRBJ	8:15a
	Sturgis	WSTR	5:35p
NY	Buffalo	WBEN	Sundays
ND	Rugby	KGCA	
OH	Archbold	WHFD	5:57p
	Holland	WPOS	2:00p
	Springfld	WEEC	10:15p
OR	Sweet Home	KFIR	4:35p
PA	E'town	WPDC	
	Ephrata	WGSA	9:00a
	Johnstown	WJAC	3:45p
	Lansdale	WNPV	12:25-1:00p
	Union City	WCTL	
SD	Sioux Falls	KNWC	5:30p
TX	Midland	KMND	7:25a
VA	H'burg	WEMC	7:30a
	H'burg	WSVA	6:40a
	Waynesboro	WAYB	7:57a & 4:36p
WI	Ladysmith	WLDY	6:55a

the Mennonite Church. He and his wife, Elizabeth, have two sons and reside in New York City.


Eligia Murcia

Eligia Murcia of Bogota, Colombia, has accepted a position with Mennonite Economic Development Associates (MEDA) in Santa Cruz, Bolivia. She is assistant to Ken Graber, MEDA representative for Bolivia, Paraguay, and Uruguay. Murcia formerly was office manager of SEPAL (*Servicio Evangelizador Para America Latina)* in Bogota and has been a member of and secretary of the MENCOLDES (Colombian Mennonite Development Foundation) Board through which both MEDA and Mennonite Central Committee work in Colombia. Eligia Murcia lived in the U.S. through the MCC Visitor Exchange Program in 1974-75.

The return of a group of agriculturist trainees to Poland was marred by misfortune on Mar. 18 when 15 of them had to fly home without part or most of their luggage. Thieves had broken into their bus in New York City the night before their departure for Warsaw, stealing all contents in one of two luggage compartments. Twenty Polish agriculturists had spent the past year on farms and agri-business sites in the U.S. as participants in Mennonite Central Committee's Polish Agriculturist Visitor Exchange (PAVE) program. New York was their final stop on a short sight-seeing trip before returning to Poland.

Three Eastern Mennonite College trustees have three children each enrolled at Eastern Mennonite College this year. The committed trustees are D. Rohrer Eshleman and Chester L. Wenger, of Lancaster, Pa., and Barbara Risser of Greencastle, Pa. Some of the nine students admit that older brothers' and sisters' influence, as well as their parents' connections, swayed their decision to attend EMC.

Vida S. Huber, chairwoman of Eastern Mennonite College's nursing department, has been elected president of the Virginia League for Nursing (VLN) for a two-year term. The purpose of VLN is to promote better community health care, says Huber. Membership is composed of nurses, persons in health-related professions, and consumers who work to develop high standards of nursing service and education, she noted.

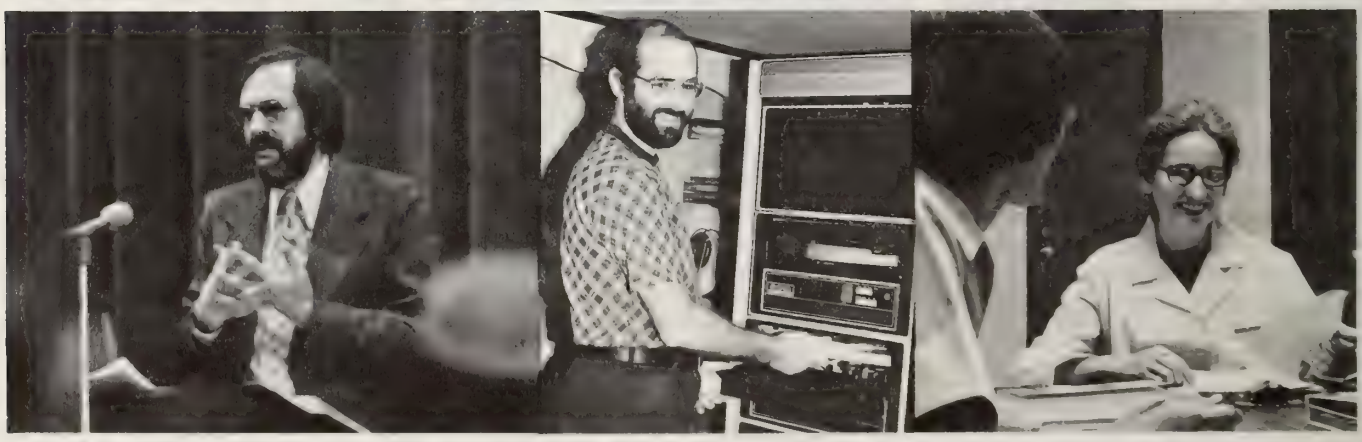
A New Call to Peacemaking Legislative Seminar will be held at the William Penn House, 515 E. Capitol St., Washington, D.C., May 6-8. Orientation to the political scene, visits to the Hill, and discussions on issues and implementation of peace initiatives make up the major activities. Write the Mennonite Office, 110 Maryland Avenue, Washington, D.C. 20002, for further information or registration forms.


J. Ronald Byler

J. Ronald Byler, graduate in communications from Temple University (BA) and Eastern Baptist Theological Seminary (MA), has joined Mennonite Broadcasts, Harrisonburg, Va., to work with congregations in using media for outreach. He will begin work Apr. 16 and will also oversee contacts with stations and the marketing of new and existing programs. Congregations interested in having help in producing their own programs or help in sponsoring a Mennonite Broadcasts-produced program may write to Ron at Box 1252, Harrisonburg, VA 22801.

On Apr. 19, Mennonite Church mission administrators from all over North America will meet in Chicago, Ill., for the annual

BIBLE-BUSINESS-NURSING



THREE GOOD REASONS FOR YOU TO CONSIDER EMC

Find out today how these and other majors at Eastern Mennonite College can make *the difference of a lifetime for you . . . .*

1. BIBLE. EMC offers you a complete four-year Bible program with three special tracks available or one- and two-year concentrated Bible study programs;
2. BUSINESS. EMC offers you four-year accounting, business education and management programs and one- and two-year general business and secretarial studies;
3. NURSING. EMC offers you a fully-accredited nursing program (our largest major) leading to the B.S. degree; and programs of study in 40 other areas.

For more information, call or write:

Admissions Office, Eastern Mennonite College,
Harrisonburg, Virginia 22801
Phone: (703) 433-2771, ext. 333

EMC complies with all applicable federal regulations.

Home Ministries Consultation. The consultation, to be held at Lawndale Mennonite Church, will focus on urban mission. George Webber of the New York Theological Seminary will give three key addresses on "The Strategy of the Church in the City." Chicago area Mennonites will present their work and needs to the delegates and then conduct a visit to several of the city Mennonite churches.

Margaret Foth, writer-speaker on Mennonite Broadcasts *Your Time* program, is the invited speaker for a series of meetings Apr. 27-29 at Plains Mennonite Church, Lansdale, Pa. She will address the Franconia Conference WMSC on Friday evening, a women's retreat on Saturday, and the worship service on Sunday morning.

The spring session of the Rocky Mountain Mennonite Conference will be held May 4-6, Friday evening through Sunday afternoon, at Colorado Springs, Colo., hosted by the Beth-El and the First Mennonite congregations. Peter Wiebe, Smithville, Ohio, will be guest speaker, presenting a series of messages based on the Book of Philippians. Theme is "For Me to Live Is Christ."

New members by baptism: fifteen at North Leo, Ind.

Change of address: Kenneth Benner from 3426 Cremean Rd., R. 2, to 6415 Billymack Road, R. 1, Elida, OH 45807.

Change of phone number: Clayton Keener from (717) 656-6424 to (717) 569-1122.

readers say

I was pleased to see the problem of infant formula in developing countries mentioned in the *Gospel Herald*. ("To Henry G. Ciocca," Feb. 13, p. 152). The effects on babies who are given diluted formula in unclean bottles have been well established. What is not so established in many peoples' minds is whether the formula companies themselves are to blame for this. And many are even more uncertain about the wisdom of boycotting the largest of these companies. I have joined the boycott—not because I want to bring Nestle to its knees or because I even think a boycott will necessarily do that. I boycott because through it I can identify with the powerless people against a large company.

Infant formula is one example of the role multinational corporations play in institutionalizing world hunger. They see a market, tell the people they need a product via a multitude of promotional techniques, and sell their product—in this case robbing people not only of their money but often of the health of their children. As a world citizen I am involved when rich countries sell needless products in poor countries.

Therefore I boycott. Each time I enter the store to buy milk powder, salad dressing, tea, coffee, or cocoa I am reminded, by choosing not to purchase certain brand names, that I can speak in a small way against large companies taking advantage of poor people. It is one way I can protest against world hunger.—**Joan Gerig, Gaborone, Botswana.**

° ° °

After reading the article "Disruptive Christian Behavior" (G.H., Jan. 23), I feel I need to share my testimony.

The current worldwide move of God's Holy Spirit needs no defense from me or anyone else. Since receiving the infilling or baptism of the Holy Spirit I have fallen in love with Jesus. If that makes me a fanatic, I plead guilty! This seems to be the experience of "charismatics" of every denomination, everywhere.

Those congregations (of all denominations) who fight the so-called "charismatic renewal" have strife and discord. Those congregations who give their members room to grow are living harmoniously in spite of differences of opinion. Variety and diversity of opinion in the body of Christ is nothing new and not all that earthshaking.

Let the Word of God be the final authority, not "what we always believed" nor even "the faith of our fathers." Let every Christian approach the entire Word of God with an open mind and an open heart. I challenge every Christian who is concerned about the "charismatic movement" to seriously seek the Lord about this matter. This honest approach changed my mind and my life.—**Dareld Stauffer, Wayland, Iowa**

° ° °

The cartoon "Sisters and Brothers" (Mar. 13) I suppose was intended to be an amusing way of ridiculing radio preachers who warn of the dangers of communism and relate experiences of persecuted Christians under communism. Not only does this cartoon exhibit crass exaggeration, but it also demonstrates a very low type of criticism of certain servants of God with which the author of the cartoon disagrees.

I am sure this cartoon would not be at all "funny" to Georgi Vins, Solzhenitsyn, Richard Wurmbrand, or the thirty-two Russian evangelicals who sought asylum at the American Embassy in Moscow; or here in the U.S., the folks in Long Island who were ordered out out of bed at 2:00 a.m. and chained to office desks, or certain of the Amish, both of these latter groups being arrested simply because they were being true to their convictions and in so doing had "bucked" the power structure of the establishment that is leaning more and more toward socialism and fascist domination.

It seems a shame that some of us who make so much of our "peace position" find it such enjoyable pastime to denigrate other Christian leaders who love the same Lord and have the same Holy Spirit as we do but who have concerns and warn of dangers that we somehow have chosen not to notice.—**Maurice W. Landis, Lancaster, Pa.**

Sisters and Brothers by Joel Kauffmann



births

"Children are an heritage of the Lord" (Ps. 127:3)

Blevins, Bruce and Joy (Thornburg), Urbana, Ohio, second daughter, Andrea Nichole, Feb. 16, 1979.

Christman, Clarence and Carol (Prutsman), Troupsburg, N.Y., second son, Chet Elwin, Jan. 24, 1979.

Clemmer, Jim and Elaine (Derstine), Dublin, Pa., third child, first daughter, Jewel Elaine, Dec. 28, 1978. (One son deceased.)

Cromarty, Cornelius and Rebecca (Thompson), MacDowell Lake, Ont., first child, Linford Cornelius, Mar. 6, 1979.

Dibert, Michael I. and Patty (Lockwood), Springfield, Ohio, fourth son, Jacob Josiah, Nov. 3, 1978.

Haas, Melford and Verla (Kauffman), Bluesky, Alta., fifth child, first son, Richard Carl John, born on Oct. 18, 1977; received for adoption on Mar. 17, 1979.

Hall, James and Myra (Starr), South Vienna, Ohio, first child, Rachel Suzanne, Jan. 28, 1979.

Hershberger, Leon and Marjorie (Salsbury), Seattle, Washington, first child, Matthew Brent, Feb. 15, 1979.

Heyer, Doug and Carolyn (Gerber), New Hamburg, Ont., first child, Shawna Renee, Feb. 10, 1979.

Johnson, Bob and Nelda (Stickel), Iowa City, Iowa, first child, Nicholas Robert, Mar. 19, 1979.

Kandel, Ernie and Roberta (Yoder), Amana, Iowa, first child, Nicole Rebecca, Mar. 16, 1979.

Kauffman, Tom and Amy (Gerber), Paoli, Ind., first child, Ross Edward, Mar. 12, 1979.

Leazenby, David and Julie (Kulp), Elkhart, Ind., second child, first daughter, Amanda Kulp, Jan. 19, 1979.

Lehman, Steve and Carol (Matthew), Elizabethton, Tenn., first child, Daniel Steven, Feb. 25, 1979.

Lisch, G. David and Christine (Classen), Springfield, Ohio, first child, David Randall, Jan. 31, 1979.

Martin, Ron J. and Jean (Snyder), Waterloo, Ont., first child, Christopher Peter, Oct. 7, 1978.

Schlabach, Henry and Norma (Nisly), Hartville, Ohio, first child, Richard Shaw, born on Dec. 24, 1975; received for adoption on Mar. 5, 1979.

Schlicher, Marc and Donna, Enon, Ohio, first child, Sarah Joel, Nov. 16, 1979.

Schmidt, Mark and Gene (Leatherman), Bedminster, Pa., second son, Wesley Mark, Oct. 17, 1978.

Stahly, Bruce and Barbara (Yoder), Goshen, Ind., first child, Gregory Bruce, Mar. 8, 1979.

Wolgemuth, James L. and Nancy L. (Harrison), Mt. Joy, Pa., first child, Heather Mae, Jan. 27, 1979.

Yoder, Donald and Gayle (Beachy), Uniontown, Ohio, second child, Donald Abraham, Mar. 18, 1979.

Yoder, Jack and Ruth (Steider), Strang, Neb., second daughter, Amy Beth, Mar. 14, 1979.

Zehr, Bob and Marilyn (Brown), Tavistock,

Ont., first child, Scott Robert Joseph, Jan. 24, 1979.

Zirk, Berlin and Carolyn (Layman), Harrisonburg, Va., second daughter, Nicole Rachelle, Mar. 14, 1979.

marriages

"They shall be one flesh" (Gen 2 24) A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister

Bertram—Rensen.—Walter Bertram, North Brunswick, N.J., Brethren in Christ Church, and Mary Eileen Rensen, Barto, Pa., Bally cong., by Robert B. Ives and James C. Longacre, Oct. 7, 1978.

Bontrager—Withorn.—Ronald Lynn Bontrager, South Hutchinson, Kan., South Hutchinson cong., and Rona Lynn Withorn, Hutchinson, Kan., Baptist Church, by Calvin King, Feb. 14, 1979.

Dienner—Fisher.—David Dienner, Gap, Pa., and Connie Fisher, Bird-in-Hand, Pa., both of the Hopewell cong., by Merle G. Stoltzfus, Mar. 17, 1979.

Krehbiel—Schlabach.—Kenneth Krehbiel and Gretchen Schlabach, both of Sunnyslope cong., Phoenix, Ariz., by David W. Mann, Mar. 17, 1979.

Oyer—Mandrell.—Merle Oyer, Foosland, Ill., East Bend cong., and Edith Mandrell, Champaign, Ill., United Methodist Church, by Wilbur Nachtigall, Mar. 18, 1979.

Weber—Slade.—Ray Weber and Vickie Slade, both of Elmira, Ont., Hawkesville cong., by David Garber, Nov. 18, 1978.

Wyse—Crosby.—Max Wyse, Pettisville, Ohio, and Michelle Crosby, Toledo, Ohio, both of Central cong., by Charles H. Gautsche, Mar. 24, 1979.

Zehr—Gerber.—Wayne Zehr, St. Agatha, Ont., and Doris Gerber, Millbank, Ont., both of St. Agatha cong., by Nelson Martin, Mar. 17, 1979.

obituaries

"Blessed are the dead which die in the Lord" (Rev 14 13) We seek to publish obituaries of all who die as members of the Mennonite Church Please do not send us obituaries of relatives from other denominations

Adams, Billy, son of Randy and Donna (Dayton) Adams, was stillborn at Sacred Heart Hospital, Cumberland, Md., Mar. 4, 1979. Surviving are his parents, maternal grandparents (David and Imogene Dayton), paternal grandparents (Gerald and Ethel Adams), and maternal great-grandmother (Rhoda D. Gross). Graveside services were held at the Pinto Mennonite Cemetery on Mar. 6, in charge of T. Wilson Blake and Lawrence Brenneman.

Bearinger, Annie, daughter of Daniel and Elizabeth (Bauman) Bauman, was born on Aug. 19, 1887; died at S. Waterloo Memorial Hospital, Cambridge, Ont., Jan. 15, 1979; aged 91 y. She was married to Amos Bearinger, who preceded her in death. Surviving are 2 sons (Enos and Daniel), 2 daughters (Sarah—Mrs. David Cochrane and Katie—Mrs. Ronald Molesworth), 4 grandchildren, 2 great-grandchildren, and 2 sisters (Mrs. Ephraim Martin and Mrs. Elam Martin). She was the oldest member of Hawkesville Mennonite Church. Funeral services were held at Dreisinger Funeral Home, in charge of David Garber; interment in South Peel Mennonite Cemetery.

Bontrager, Mahlon, son of John and Fannie Bontrager, was born in Haven, Kan., Jan. 17, 1906; died in Los Angeles, Calif., Mar. 11, 1979; aged 73 y. Surviving are one sister (Mrs. M. B. Yoder) and 3 brothers (Jerry J., Si, and Emery Bontrager). Two sisters preceded him in death. Funeral services were held at Yoder Mennonite Church on Mar. 16, in charge of John M. Landis; interment in the church cemetery.

Dagen, Jacob L., son of Jacob and Mary (Lefever) Dagen, was born in Lancaster Co., Pa., Nov. 1, 1899; died of a stroke on Dec. 25, 1978; aged 79 y. In March 1923, he was married to Florence Lefever, who survives. Also surviving are 4 children (Paul L., Reba—Mrs. Carl Martin, Jacob L., and Lester), 15 grandchildren, 4 great-grandchildren, and 2 brothers (Clarence and Edward). He was a member of Byerland Mennonite Church, where funeral services were held on Dec. 28, in charge of Ernest Hess, James Hess, and David Thomas; interment in adjoining cemetery.

Freyenberger, Lucy, daughter of Christian and Katherine (Frey) Freyenberger, near Pettisville, Ohio, Feb. 16, 1878; died at Fairlawn Haven Nursing Home on Mar. 20, 1979; aged 101 y. She was a member of Central Mennonite Church, where funeral services were held on Mar. 23, in charge of Charles H. Gautsche, Archie Graber, and Henry Wyse; interment in Pettisville Cemetery.

Graybill, Henry B., son of Joseph and Susan (Benner) Graybill, was born in Juniata Co., Pa., June 29, 1888; died at his home at Leola, Pa., Jan. 29, 1979; aged 90 y. He was married to Lena M. Martin, who died in 1945. In 1947 he was married to Mary Dochterman, who survives. Also surviving are 6 sons (J. Mervin, Paul L., Arthur M., Noah S., Omar M., and Jacob H.), 5 daughters (Mary—Mrs. Paul Schantz, Lois—Mrs. Paul L. Dagen, Orpha—Mrs. Henry W. Harnish, Eunice—Mrs. Jesse Enck, and Marie—Mrs. Levi F. Hoover), 34 grandchildren, 35 great-grandchildren, 2 brothers (J. Silas and Chester C.), and one sister (Ruth). He was a member of Groffdale Mennonite Church, where funeral services were held on Feb. 1, in charge of Curvin Buchen, Amos Sauder, and Charles Wert; interment in adjoining cemetery.

Heatwole, Mabel, daughter of Raleigh J. and Sallie (Heatwole) Weaver, was born in Dayton, Va., Feb. 17, 1910; died of cancer at Rockingham Memorial Hospital, Harrisonburg, Va., Feb. 12, 1979; aged 69 y. On May 24, 1934, she was married to Roy E. Heatwole, who survives. Also surviving are 3 sons (Milton W., Glendon L., and Mark E. Heatwole), one daughter (Charlotte H. Burkholder), 12 grandchildren, 2 sisters (Della Suter and Ruth Deputy), and one brother (Roland J. Weaver). She was a member of Weavers Mennonite Church where memorial services were held on Feb. 14, in charge of Alvin Kanagy, Jonathan Kanagy, and Richard E. Martin; interment in Weaver Cemetery.

Hooley, Daniel D., son of Daniel Y. and Mattie (Yoder) Hooley, was born in Cass Co., Mo., July 4, 1900; died at his home near Middlebury, Ind.; aged 78 y. On Jan. 22, 1927, he was married to Bessie Miller, who survives. Also surviving are 3 daughters (Neva—Mrs. Ben Graber, Marilyn—Mrs. Ernest Eicher, and Carolyn Mrs. Jerry Rodman), 5 sons (John, Robert, Richard, Larry, and Randall), 31 grandchildren, 2 great-grandchildren, 3 sisters (Mrs. Ruth Miller, Mrs. Nellie Reber, and Mrs. Glen Rodgers), and 4 brothers (Jesse, Walter, Willard, and Harold). He was preceded in death by 2 sons. He was a member of Forks Mennonite Church, where funeral services were held on Feb. 4, in charge of John Yoder and Sylvester Haarer; interment in Forest Grove Cemetery.

Hostetter, Samuel F., son of Samuel E. and Katherine (Kornhaus) Hostetter, was born in Roseland, La., May 19, 1901; died at Rockingham Memorial Hospital, Harrisonburg, Va., Mar. 14, 1979; aged 77 y. Surviving are 2 brothers (John J. and Amos B. Hostetter) and 8 sisters (Emma and Nora Hostetter, Mary Conner, Ada Hertzler, Edith Martin, Eva Stauffer, Anna Alger, and Sarah Weber). He was a member of Warwick River Mennonite Church. Funeral services were held at Lindale Mennonite Church on Mar. 17, in charge of Art McPhee and Linden Wenger; interment in Lindale Mennonite Cemetery.

Layman, Josie, daughter of Jacob D. and Sallie (Shank) Kiser, was born near Dayton, Va., Nov. 7, 1903; died of cancer at Virginia Mennonite Home, Harrisonburg, Va., Feb. 12, 1979; aged 75 y. On Feb. 17, 1963, she was married to Charles F. Layman, who survives. Also surviving are 4 stepsons (Earl J., Ward G., Carl A., and Roy F. Layman), 14 step-grandchildren, 3 sisters (Mrs. Sem Swope, Mrs. James Benner, and Mrs. James Eshleman), and 4 brothers (Oren S., Oliver B., Marvin T., and Alvin J. Kiser). Funeral services were held at Weavers Mennonite Church on Feb. 15, in charge of Lloyd Swartzendruber and Alvin Kanagy; interment in Weavers Cemetery.

Litwiller, Aaron, Sr., son of John and Fannie (Birky) Litwiller, was born in Minier, Ill., June 15, 1885; died at Hopedale Hospital on Feb. 18, 1979; aged 93 y. On Nov. 28, 1906, he was married to Lena Egli, who died on July 29, 1970. Surviving are 4 sons (Menno, Harvey, Sanford, and Aaron, Jr.), 2 daughters (Marie Hummel and Gertrude Goldsmith), 16 grandchildren, 31 great-grandchildren, and 7 great-great-grandchildren. He was a member of Hopedale Mennonite Church, where funeral services were held on Feb. 21, in charge of Aden Yoder and Howard Wittrig; interment in Hopedale Mennonite Cemetery.

Martin, Irene, daughter of Amos M. and Lovina (Martin) Weber, was born on Oct. 10, 1926; died of bone cancer at K-W Hospital, Kitchener, Ont., Feb. 2, 1979; aged 52 y. On June 1, 1948, she was married to Henry Martin, who survives. Also surviving are 3 daughters (Nancy—Mrs. Richard Snyder, Susan—Mrs. Robert Martin, and Cindy), one grandchild, 4 brothers (Clayton, Ivan, Amos, and Emanuel), and 4 sisters (Selina—Mrs. Tobias Brubacher, Lydia—Mrs. Gordon Freeman, Susanna—Mrs. Leonard Freeman, and Martha—Mrs. Melvin Eby). She was preceded in death by one daughter Linda. She was a member of Hawkesville Mennonite Church, where funeral services were held on Feb. 5, in charge of David Garber and Simeon Hurst; interment in the Hawkesville Cemetery.

Oaks, Charles Henry, son of Frank H. and Barbara (Schrock) Oaks, was born in Indiana on Dec. 13, 1898; died at Fairview, Mar. 15, 1979; aged 80 y. On Mar. 3, 1924, he was married to Mary Handrich who survives. Also surviving are 2 daughters (Mrs. Leola Kauffman and Mrs. Lorene Troyer), 2 sons (Erie and Vernon), 20 grandchildren, 3 great-grandchildren, one sister (Mrs. Elva Hershberger), and 2 brothers (Leo and Oscar). He was a member of Fairview Mennonite Church, where funeral services were held on Mar. 17, in charge of Howard Keim and Ellsworth Handrich; interment in Fairview Cemetery.

Sheffler, Herman F., son of Agusta and Effie (Miller) Sheffler, was born in Washington County, Md., May 7, 1889; died at Waynesboro Hospital on Mar. 15, 1979; aged 89 y. He was married to Elsie Cline, who died in May 1954. Surviving is one son (Melvin M.). Several children died in infancy. He was a member of Cedar Grove Mennonite Church, where funeral services were held on Mar. 18, in charge of Nelson L. Martin and Adin K. Diller; interment in church cemetery.

Cover photo by Three Lions p 311 by Kenneth J Weaver, p 312 by Gerald Brunk, p 314 by Jim King, p 316 (left) by Lloyd Fisher

calendar

Interdenominational Youth Convention, Eastern Mennonite College, Apr 20-22

EMC Homecoming weekend, Eastern Mennonite College, Harrisonburg, Va , Apr 27-29

Indiana-Michigan Mennonite Conference, Holdeman Mennonite Church, Wakarusa, Ind., July 15-17

Annual session of Virginia Conference Assembly, Eastern Mennonite College, Harrisonburg, Va , July 25-27

Waterloo 79 (Mennonite General Assembly and Youth Convention), University of Waterloo and Conrad Grebel College, Waterloo, Ont , Aug 11-16

Dallas television station cancels minister critical of homosexuality

A Dallas television station has permanently canceled Southern Baptist evangelist James Robison's weekly broadcast because of his continued criticisms of homosexuals. WFAA, Channel 8, had temporarily canceled the program twice in 1977 when the evangelist differed with some comments made by the pastor of a homosexual congregation and made critical remarks about *Playboy* magazine publisher Hugh Hefner.

At a news conference, Mr. Robison said his program has now been canceled permanently because on a recent broadcast "I pointed out the fact that homosexuality is a sin, and I also stated that we must love those who are guilty of sin, including homosexuality. I was told by the management at WFAA that this went against their policy."

WFAA Station Manager Dave Lane said the evangelist had been making statements "about other religious organizations and community groups" which forced the station to make time available to those groups for reply in keeping with the Federal Communications Commission's Fairness Doctrine.

Evangelicals form new denomination as vehicle to pursue Christian unity

A new church which will attempt to promote Christian unity through denominationalism has been formed by several evangelicals who were formerly on the staff of Campus Crusade of Christ. Named the Evangelical Orthodox Church, the denomination is made up of some 50 congregations with about 2,500 members that were previously served by the New Covenant Apostolic Order (NCAO). The Order was established in 1974 by seven former Campus Crusade staffers, one of whom, Peter E. Gillquist, has been named presiding bishop of the new denomination.

Nestle products barred from Notre Dame campus

The University of Notre Dame will implement a student-sponsored boycott of Nestle's products, according to an announcement by Father John VanWolflear, C.S.C., vice-president for student affairs. The action was taken following a campus referendum in which 72 percent of the 3,500 students voting favored eliminating Nestle's products from the university's food service operation.

The World Hunger Coalition on campus has charged that the Swiss parent company, Nestle S.A., distributes an infant formula in less-developed countries with harmful results. Critics have charged that the formula is expensive, less nutritional than breast-feeding, and often ends up mixed with contaminated water. The company has denied its marketing of the product is concentrated in Third World countries and has asserted that the product is safe and beneficial. A conference of the United Nations' World Health Organization is scheduled to examine the controversy.

Peace-oriented mutual fund reports assets of $2 million

Pax World Fund Inc., a mutual fund investing in "peace-oriented" firms which was established in 1971, has exceeded $2 million in total assets. Established by two United Methodist Church executives, the fund has placed its investments in firms "producing life-supportive products and services," said J. Elliott (Jack) Corbett, fund secretary and director of the UMC Board of Church and Society Department of Church-Government Relations.

Pax World Fund does not invest in weapons production, Corbett pointed out, but instead places its funds in health care, pollution control, education, housing, food, retailing, leisure time, and other such companies.

HEW warns it may cut students loans if colleges don't help collect IOUS

The U.S. Department of Health, Education, and Welfare has warned that funds for college-administered direct student loans may be cut off from colleges which don't cooperate in collecting money owed. HEW Secretary Joseph A. Califano, Jr., said there are 800,000 defaulted loans across the nation totaling $700 million in outstanding balances.

Figures show the nationwide default rate is about 20 percent. Most large private universities including the Ivy League colleges and church-related institutions such as Catholic University of America generally had default rates below the national average, mainly in the 12-15 percent range.

Jehovah's Witness gets ten years for refusing Greek army service

A 21-year-old member of the Jehovah's Witnesses has been sentenced to 10 years in prison by a military court in Greece for refusing to serve in the Army. The sentence was handed down despite a four-year maximum jail term for such an offense, recently established by the Greek government to mollify protests from the Council of Europe, various European parliaments, and Amnesty International, the London-based human rights organization. A spokesman for the 30,000-member Jehovah's Witnesses sect in Greece said the sentencing brought the total number of imprisoned conscientious objectors in Greece to 84.

Spiritual needs of alcoholics often overlooked, priest reports

The spiritual needs of alcoholics are often slighted in attending to their psychological needs, says an Episcopal priest who is an expert in dealing with this problem that afflicts nearly 10 percent of the American population. "Alcoholism affects a person physically, emotionally, and spiritually. It is, however, the spiritual aspect which is first to disintegrate and the last to heal," says Father Gene Geromel, Jr. The priest-psychologist is vicar of St. John's Episcopal Church, Napoleon, Pa., and president of the Susquehanna County Mental Health Association.

In a pamphlet, *How the Church Can Help Alcoholics*, just released by Claretian Publications, Father Geromel says the recovery of alcoholics depends ultimately on their relationship to God. "It is by being their pastor and spiritual director that a priest can be of the greatest assistance to alcoholics in their lifelong quest for sobriety," he says.

One-parent households predicted for nearly half of 1978 children

Some 45 percent of children born last year in the U.S. may live part of their childhood with only one parent because of the rising divorce rate, according to a Census Bureau prediction. Census analysts Paul Glick and Arthur Norton said 43 percent of black youngsters are already growing up in one-parent households. Because of the high divorce rate in the overall population, "we have estimated that 45 percent of all children born in 1978 will become members of one-parent families, for a while at least, before they reach the age of 18 years, if present circumstances continue, they said.

More abortions than births continued trend in Washington

While there was a slight decrease in the proportion from the previous year, there were still more abortions than live births for residents in the District of Columbia in 1977, the D.C. Department of Human Resources has reported. In 1976, there were 134 abortions for every 100 live births, but in 1977, for every 100 live births there were 129 abortions in the nation's capital.

NEWSPAPER

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

What is worth celebrating at Easter?

How does the world move? In a time line, historically forward, or in cycles? Some perceive one way and some another. The Hebrew and Christian faiths hold that the world is historically oriented, that life began at some point and is moving toward a climax. Others hold that life simply moves in cycles.

From the historical point of view, life has been affected by certain specific historical events. These changed the perspective so that after these, nothing can be quite the same as before. Yet in one sense, life *is* cyclic and Judaism and Christianity have found it necessary to come to terms with the cycles. There is a cycle of the seasons and life moves around this cycle. So while the Hebrews have traditionally looked back to the Exodus and the Christians to the life, death, and resurrection of Jesus, both groups celebrate these events on a yearly cycle. For although one may celebrate history, one cannot reinvent it, and the cycle becomes the pattern for the celebration.

Thus while we may talk about and celebrate the resurrection of Jesus at any time, the special emphasis comes once a year at Easter. Indeed, this is found to occur during the same season as the Jewish Passover. And this has aspects of both historical and seasonal significance.

So if we are to follow some form of church year—and this seems inevitable—we will celebrate on a cyclical basis. It is useful then to give thought to what we are celebrating and why. Unless we reflect on the significance of the event we are to be celebrating, the event may move from its historical moorings and become both less and more than what it was originally.

What then is worth celebrating at Easter? Certainly much of what we see celebrated is not worth the effort. It is no more than cyclic, a response to a periodic urge to feast or to parade. There is no historical significance in these. For us the clues for the significance of the Easter celebration are to be found in the New Testament interpretation of events related to Jesus.

One aspect of Jesus' experience which is too often overlooked in the Easter celebration is mentioned in Colossians 2:15, "He disarmed the principalities and powers and made a public example of them, triumphing over them in him." Jesus demonstrated a new method of responding to evil powers. He refused to cooperate with the evil schemes by returning violence for violence. Christians do well to celebrate this break in the chain of violence more than we have.

The Gospels make the details clear. Here was one lone Rabbi with a small band of followers. When apprehended by the mob, He refused to defend Himself and so made the ultimate sacrifice. Some who celebrate the sacrifice pass lightly over the method of Jesus, the scorning of the principalities and powers with their strong-arm methods. To seek to celebrate the victory over death without acknowledging the significance of Jesus' method is to celebrate a half-truth.

Another strong element in the New Testament, especially in the Pauline letters, is an emphasis on Jesus' sacrifice as a way to unite divided mankind. This too is often overlooked in the rush to celebrate on a cyclical basis. "He is our peace," says Ephesians 2:14, "who has made us both one, and has broken down the dividing wall of hostility."

How often does the Easter parade touch the dividedness of mankind? Here is the ultimate problem and the ultimate answer, but who notices?

Yet in this Easter season of the year of our Lord 1979 there is some cause for thanks. According to the New York *Times* on March 25, there is abroad in the U.S. a widespread movement in the churches against the arms race. Christians of a wide variety, and also Jews, are finally beginning to complain about the money wasted in the world on armaments.

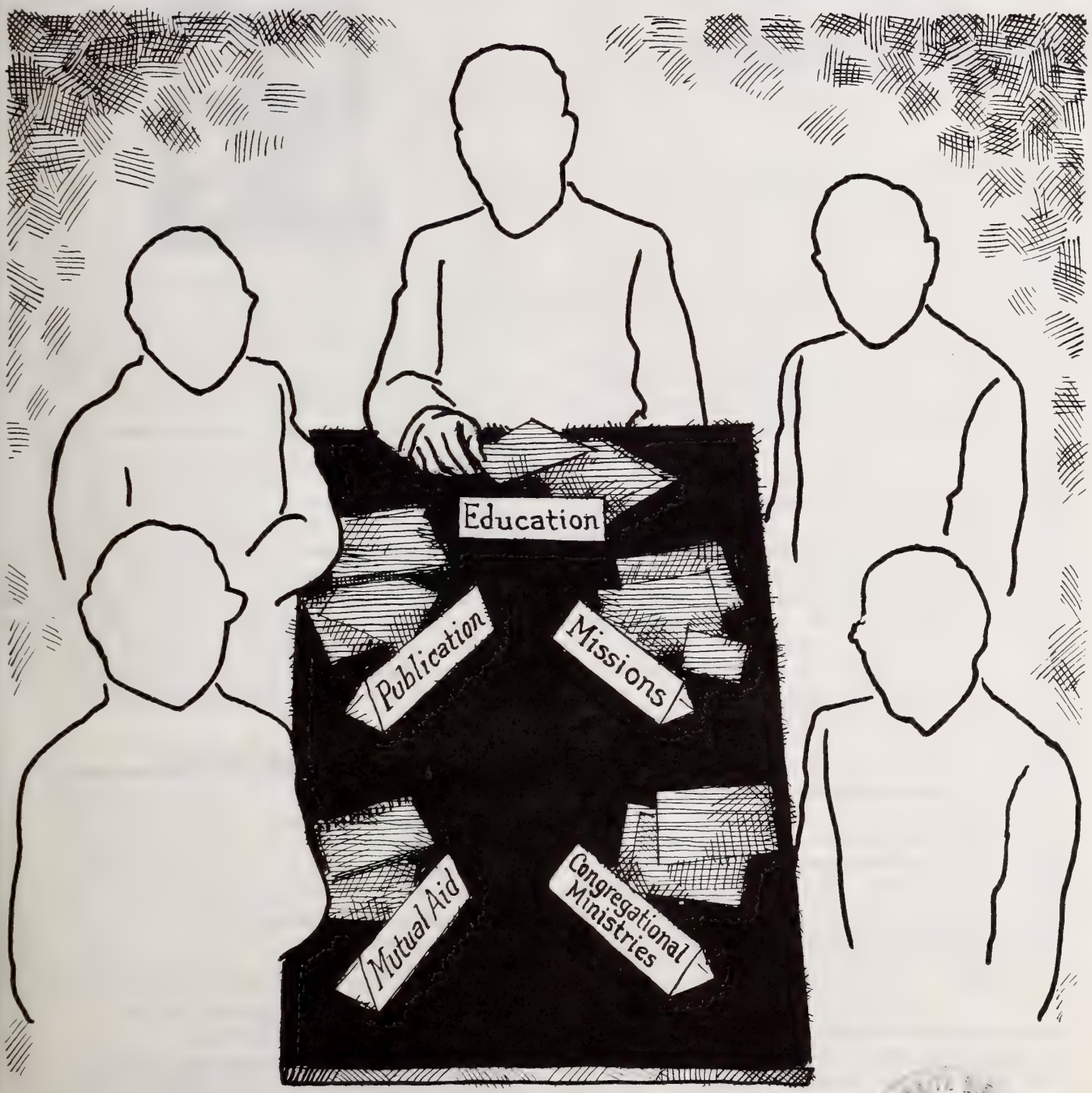
From the church in Washington which the president attends to the Evangelical Covenant Church in Missoula, Montana, there is a stirring against the incredible waste of $400 billion a year for arms when 400 million are starving.

To top it off, as this is written, word has just come that Billy Graham made a statement acknowledging that in the past he has not given adequate recognition to Jesus' teaching on peace.

Although violence continues on every hand—look at any newspaper—if the Christian church is finally beginning to assert itself against war and armaments, this is an Easter worth celebrating.—Daniel Hertzler

Gospel Herald

April 17, 1979



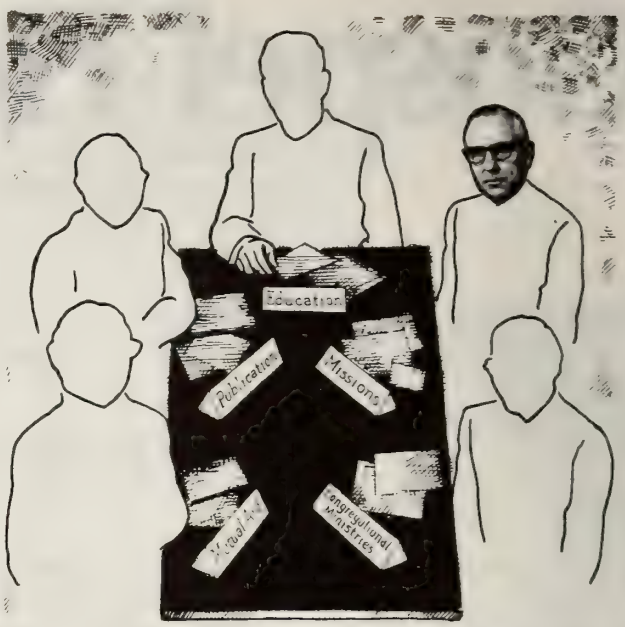
Can you name these men?

MENNONITE BIBLICAL SEMINARIES
ELKHART LIBRARY

Who's minding the church? (1)

Ernest Bennett: low-key leader

by David Graybill



H. Ernest Bennett exudes calm and reassurance. His words are measured; his posture dignified but relaxed. His voice is steady but unobtrusive.

His desk reflects order. It is uncluttered, with papers and reports stacked neatly on each side. Above it hangs Sallman's painting of Jesus. A few feet away, a globe and a slightly worn copy of *The Way* by E. Stanley Jones share a small coffee table.

Forty years a Mennonite service administrator, Bennett is hardly colorful or flamboyant. But his accomplishments bespeak a quiet competence.

Since 1959, Bennett has been executive secretary of the Mennonite Board of Missions at Elkhart, Indiana. From 1967 to 1977 he served as chairman of the Mennonite Central Committee. He founded the Mennonite Health Assembly, a consortium of Mennonite hospitals and homes, and was its executive director for 25 years. He is a former president of the Protestant Health and Welfare Assembly, with which MHA meets. And he has quite literally left his mark by helping to design MBM's new offices at Greencroft Center in Elkhart.

"Joe Graber [Bennett's predecessor as Mission Board head] once called me a frustrated architect," he said. "I could have gone into architecture."

Bennett could have gone into a lot of other professions as well. He holds a master's degree in hospital administration from Northwestern University, sells real estate as a hobby, and ran a dry-cleaning business for two years while a student at Eastern Mennonite College. After attending Eastern Baptist Seminary, he did relief work in Spain in 1939 and in France in 1940.

From friends and associates. To his friends and associates at MBM, Bennett is known for his ability and quiet manner. Tilman Smith, who has worked with him on the Board's Health and Welfare Committee, describes him as a "steadying influence. Unruffled—outwardly, at least. I've found him very open to new ideas," he adds.

"I'm impressed with the affirmation that he gave me and his appreciation of the work that a person does," says Becky Miller, his former secretary. "He lets people work in the style that they feel comfortable with rather than overdirect."

"He's the delegating kind of administrator," observes Willard Roth, secretary of communication at the Mission Board. "He himself is not in the limelight a lot."

A native of Cumberland, Md., Bennett grew up a Methodist. "I never heard of a Mennonite Church until I was a sophomore in high school," he recalls. "But my father, when he was a teenager, worked for a Mennonite farmer near Martinsburg, Pennsylvania. My father was converted and baptized and joined a Mennonite church. And even though he left that area and later went into Maryland, where I grew up, he never forgot the teachings and the convictions that he gleaned as a member of the Mennonite Church.

David Graybill is assistant editor of *Christian Living* magazine.

Gospel Herald

Ernest Bennett: low-key leader 322
David Graybill

The missionary's reentry 324
LaVerna Klippenstein

Welcome home for an MCC family 326
Eben C. Cressman

Editor: **Daniel Hertzler.** News editor: **David E. Hostetler**
Volume 72 Number 16

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan $9.50 per year mailed to individual addresses. Eighty Percent Plan $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States. Copyright © 1979 by Mennonite Publishing House

"When he became aware that there was a Mennonite church near Cumberland, he started going there," Bennett continues. "And after he began, the rest of us [joined]. After we were there three years, I got approached about going to EMC, [where I] became more fully aware of what the Mennonite Church stood for."

Bennett's administrative career began at Mennonite Central Committee, where he spent six years as assistant treasurer. He helped open the Akron, Pennsylvania office in 1941 under Orie O. Miller.

"I would say that I caught from Orie the concept of what it really means to give yourself to the service of the church," he says. "He wasn't the only person that influenced my readiness in that kind of service, but certainly it was his initiative that led me into the service and mission ministry."

Bennett originally came to Elkhart to administer a hospital that the Mission Board planned to build. The hospital, he explains, was to have been the clinical facility for the Goshen College Nursing Department. Plans to build the hospital fell through, however, and Bennett moved into the treasurer's office instead. He was appointed assistant treasurer in 1946 and treasurer in 1951. He served 10 years in that position, a responsibility that continued through his initial years as executive secretary.

As head of MBM's six divisions and 2,000 workers, Bennett sees his current role as policy-setting rather than implementing policy. More specifically, that means spending "a great deal of time in working with boards in trying to sense direction for the program. . . .

"Another area in which I spend a great deal of time is in coordinating the work of the Mission Board with the other boards in the church. That includes MCC and the other churchwide boards, and also with the Mennonite Church General Board.

"The third thing that I'm trying to spend more time on now is to relate more to conference leadership, getting to conferences and congregations, reporting and being open to talk about the Mission Board's program."

Strain on the family. Bennett says that his job requires a lot of time sitting in committees and a lot of time traveling. He likes the first—"To do my job, you have to like committee work"—but has misgivings about the second.

"Without a doubt, the great amount of time that I had to be away from home for my work was a factor in terms of the amount of time I could spend with my family," he admits. "I'd say the kind of thing I've done over the years in church administration is a significant strain on a family."

Bennett and his wife, Earla, have three children. A son, Ernest D., is a dentist and lives near Denver, Colorado. The Bennetts' daughters are both married and live in Elkhart County, Kathleen in Goshen and Joan in Elkhart. There are five grandchildren. Family members around Elkhart try to get together often, he says.

Home for the older Bennetts is a white brick, ranch-style house that Ernest designed.

"It's on one of the few hills around Elkhart," he says. "Coming from the mountains of Maryland, I really liked the location."

In addition to designing the house, Bennett bought and developed the land for the surrounding neighborhood.

Bennett's administrative schedule is a busy one. Nevertheless, he has involved himself in local church activities. He has served several terms as moderator or administrative facilitator of the Prairie Street Mennonite Church in Elkhart. And, "I think I taught Sunday school twenty years straight," he says. "I enjoy teaching in a Sunday school situation."

In the time he has left over from his Mission Board, Prairie Street, and design activities, he does some gardening and photography. He played tennis until breaking a leg two years ago.

Satisfaction in these accomplishments. Looking back on his life and career to date, Bennett says he takes particular satisfaction from three accomplishments: participating in the emergence and growth of Mennonite Central Committee, being able to help give direction to the church's mission activity, and the initiation of the Mennonite Health Assembly.

"I've found my work in the church a very satisfying and good experience," he says. "I've never regretted that I did this instead of doing something else.

"If you let yourself be available to serve where the Lord wants you to serve, then one thing leads into another," he reflects. "I'd say that all the things I've gotten involved with some way or another started very small."

Bennett states his basic philosophy this way: "I think you should be a servant of the Lord where you are, and not be terribly concerned that what you're doing is 'significant.' The significance of what you're doing should come from how you serve God, not from how you yourself feel about it."

Night-shift prayer

Lord, bless old souls who, reaching out at night
bewildered, and forgetting where they are,
touch only emptiness—or worse,
a cold steel safety-bar;
and cry aloud some name long loved and lost,
to be answered, soothingly, by a nurse.

Lord, take them back in thought to happier days,
days when they walked the earth whole, strong, and free.
Let them have joy of youth's uncumbered ways
in dream or memory, the veil removed
which clouds their present thoughts. Let them know peace.
And let them be assured that they are loved. Amen.

by Lorie Gooding



Can the returned mission or service worker find peace and joy in the old hometown?

The missionary's reentry

by LaVerna Klippenstein

"Glad to see you! It must be great to be back home!"

"Did you have fun?"

"You probably appreciate all the appliances more now."

"So you're home. You must be anxious to pick up the pieces and get back into the swing of things here again."

"You're just in time for fall elections. We have you slated for youth adviser."

If you have welcomed friends from service abroad you've probably made comments similar to those. Replies may not have come quickly and the slow responses may have puzzled you.

Not all Mennonite Central Committee and mission workers find it "great to be back." They're not sure that using a dishwasher is better than cultivating relationships over a dishpan. Few are anxious to "get back into the swing of things." The pace and programs in our congregations may seem pointless in light of their recent experiences.

Promptly placing returned workers into committees is not always helpful. Serving abroad does not automatically equip a person with gifts of ministry needed for church life in Canada. Besides that, those who have been exposed to the church in another culture may seriously question the validity of our many committee meetings, let alone wish to initiate plans for more.

Recently Voluntary Service workers and missionaries from countries in Europe, South America, and Africa were asked to discuss relationships with their home congregations while they were abroad, and their experience of "reentry" when they returned.

LaVerna Klippenstein is from Winnipeg, Manitoba.

Did the home church relate? "In what ways did your

church relate to you while you were away?" they were asked.

Some responses follow:

"Our congregation helped us receive Sunday school materials for our children," said Peter and Jane Andres of their time in Lesotho and Zambia. "We received church periodicals without our having to request them."

"I received church bulletins and an occasional letter from the minister," said another, "and lots of Christmas cards."

"Our church sent us cassette tapes of special events and community news," commented someone else.

"The Ladies' Fellowship sent us $25 every Christmas," added another family.

No Mennonite congregation matched the efforts of a Methodist Church which sent members abroad on a working vacation to visit workers and assist with specific tasks such as building or freeing missionaries for a short holiday.

Other suggestions for congregations with members serving abroad came readily.

"Congregations should write to them regularly!"

"Provide some financial support for their upkeep."

"Birthday and Christmas remembrances would be appreciated."

"We'd like to hear about congregational meetings and decisions."

Getting back in. "When we went abroad," said one returnee, "we expected to make some adjustments. But we were not prepared for the difficulties and frustrations we faced upon our return home."

What were they? "Most were similar to those anyone would face when moving to another community. Finding a job, a place to live, helping children adjust to a strange community and new school and to make friends."

For others, returning "home" involved additional problems. Most spoke of financial difficulties. Allowances had not provided them with funds to tide them over a period of job and house hunting.

One family was a happy exception. Their congregation, the Broadway Mennonite Brethren Church of British Columbia, gave them, upon their return, $1,500 to help them cope with reentry. River East Mennonite Brethren Church, Manitoba, gave $1,000 to several couples who returned from service.

"Hardest for me to come back to," said a volunteer from Bolivia, "was the worship services."

I didn't think I had heard right, and probed a bit.

"The contrast from a mud church with a tin roof and no glass windows to a big building, fancy clothes, and mahogany pews was just too much. Especially the pews," he continued. "Bolivia's poor export mahogany, receive little for their product, and we sit in luxury on their pews."

"It was hard for me to accept that people generally were not interested in what we had been doing," one commented.

"How could you tell?" I asked.

"They'd say, 'Tell us all about it' and then spend the evening discussing Skidoos and rec rooms and the latest TV show."

Most difficult to accept upon returning to North America was the affluent lifestyle in the congregations.

"Being thrust into a materialistic society from underdeveloped Africa, and trying to communicate this without anger was very difficult," said someone.

"We tried to deescalate the accelerating affluence," said another, "and were misunderstood."

Mission and service workers from abroad are not able nor do they want to pick up where they left off before they left. Life in the Third World has changed them. They have seen and heard and felt the needs and hurts, joys, and aspirations of people whose priorities lie with essentials to survival as individuals, communities, and countries. They return to discover that our lifestyle smothers spiritual growth and Western priorities are part of the problem.

What can we do? How can friends, family, and congregations assist returning mission and service personnel? Abe Reddekopp, writing in *The Gospel Messenger*" (summer, 1978), had some suggestions.

1. Remember, the person who is fresh from the field is not necessarily fresh. In fact, he may be mentally and physically drained and in need of time to recuperate before beginning a public ministry.

2. Don't expect equal quality or quantity of ministry from everyone. God's gifts are varied. Be sensitive to these gifts and seek to use your missionary in ways suited to his or her abilities and preference.

3. Let them know it's all right to talk about frustrations. Workers abroad are often encouraged to be more transparent about themselves and their work. The question is: Are YOU prepared to handle this? Would it destroy your faith in him or in Mennonite Central Committee to hear him express serious doubt about his work?

4. Find out how you can meet practical needs. Some will have a list of projects on the tip of the tongue while others are reticent in sharing needs. Someone close to them, perhaps a relative, will probably be able to come up with a list of needed items.

5. Thoughtful extras are appreciated. Arrange for a babysitter on the evening you've asked the workers to speak. Tickets to a concert or registration fee for a retreat may be an appropriate gift. Furniture and groceries were also mentioned by several as useful gifts.

"We returned to find friendship gaps filled by others," wrote one couple back from Liberia. "Loneliness and trying to fit in were major problems. It would have been helpful if someone had drawn us into a friendship circle or cell group."

"Friends need to listen sympathetically as we constantly rehash experiences of life abroad," wrote a teacher back from the Teachers Abroad Program.

Serving abroad involves culture shock twice. Service and mission workers are exposed to lifestyles quite different from those of their supporting constituency. They adopt other values. When they return, they see North American culture from a new point of view. Their perspective and insights can enrich their congregations. Let's receive those gifts as we welcome them back.

Welcome home for an MCC family

by Eben C. Cressman

Katherine Dettweiler, of the Breslau (Ontario) Mennonite Church, is a thrifty housewife and mother of six children. She had convinced herself that Third World food and labor crises were the result of the nationals' indolence and mismanagement. If those living in poverty and squalor would only work hard, save, and observe Western organization and management, they could lift themselves from the pit of their self-pity.

Then, about five years ago, she joined a mission study group in her church and gradually was convinced that the rich nations were oppressing the poor and keeping them in dire need in order to support their own high standard of living. Her friend, Ruth Johnston, husband, Gordon, and three children were commissioned by the church for a three-year Mennonite Central Committee tour of service in Jamaica, which ended in 1978. Katherine kept in close touch by correspondence during those years.

She and her husband, Clarke, also spent a vacation in Jamaica and saw firsthand the tremendous needs of the people. Also they saw how the Johnstons were giving of themselves and their "living" to assist the Jamaicans. Then came the question of rehabilitation upon their return to Ontario in July 1978. The Johnstons had a few furnishings stored, but would immediately need a home and a job for Gordon. They had a general leaning toward a new mission church community at Dungannon, Ontario, some distance from the Kitchener-Waterloo Mennonite community.

Laverne and Norma Martin, close friends of the Johnstons who lived in the Dungannon area, scouted their district for a suitable property. Having found a few acres of land and a well-built house, they conferred with the Dettweilers. The real-estate agent was in sympathy with the situation and accepted a personal check for $500 from the Dettweilers to secure an option on the property. The Johnstons were delighted with the windfall, but financing it seemed impossible for them.

Now Clarke and Katherine began to examine themselves honestly. They had a house for their family and the Johnstons had none. Katherine says it was a spiritual struggle for them to come to the decision that if no other financial help was available, they, the Dettweilers, would lay "their all on the altar" and "an ax to their home." Their family was consulted and all agreed to mortgage their property or back the Johnstons with loans, if no other assistance was forthcoming.

But they realized that the financing project should be shared with the brotherhood. The whole situation was presented and discussed at a business meeting of the Breslau congregation. The final result was a committee who solicited help from the brotherhood. A number of the members gave financial help by gifts and loans and the property was purchased in the name of the church. They may purchase the property in their own name as they feel able to assume that responsibility.

When the Johnstons returned from Jamaica in July 1978, the Dettweilers met them at Miami, Florida, and the two families camped their way to Ontario, stopping at Akron for debriefing. Then the church welcomed them home. At a picnic the congregation showered them with groceries, cash, and clothing. Next week they assisted them in settling into their home at Dungannon.

But the love gifts were not yet completed. Volunteers modernized the kitchen and made the house livable and comfortable. Gordon found a steady job, has recently found a better one, and is able to maintain the family and property financially. An interest-free loan from the Ontario MCC Alumni Assistance Fund paid for needed insulation.

The whole experience is humbling and a cause for celebration. The persons involved consent to share their personal experiences in order to bring glory to God and inspiration to the wider brotherhood.

Eben Cressman is chairman of Ontario Mennonite Central Committee alumni.

For those who pack soap at material aid centers, volunteer at thrift shops, give wheat and raisins and encourage a friend to enter service;
For those who hammer nails and teach children and bring health care at home and abroad;

For those who give their time anonymously to increase the strength of the church at service;
For those who pray without ceasing for the work and the workers, who share their resources and very lives in obedience;
We give thanks to God.

Mennonite Central Committee
21 South 12th Street
Akron, PA 17501
or
201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8

We are always thanking God for you.

—Ephesians 1:16



Uncertainty main result of Pa. nuclear accident

A mixture of relief over what didn't happen and concern over what might have characterized the feelings of central Pennsylvania Mennonites in the aftermath of the accident at the Three Mile Island nuclear plant near Harrisburg.

The accident, which began March 28, led to the voluntary departure of some 200,000 people, including some Mennonites, from the four-county area near the plant. As of Apr. 9, many of those who had left, with the exception of pregnant women and families with small children, had reportedly returned to their homes in Lancaster, Dauphin, York, and Lebanon counties.

In addition to displacement and concern, the incident caused the postponement of the annual Pennsylvania Relief Sale, which had been scheduled for Apr. 7 in Harrisburg. The sale will be held May 12. Concern about a dangerous hydrogen bubble and possible low attendance influenced the decision to postpone.

For most Mennonites living near the plant, uncertainty was the main result of the accident. Leon Oberholtzer, pastor of Steelton Mennonite Church, which is located within ten miles of the plant, said that area people were calling anyone who might listen or provide some reassurance. Oberholtzer received numerous phone calls from both church members and neighbors in the community asking whether they should leave and where they should go. Friday, Mar. 30, the first day residents heard of the danger of a core meltdown, "was a very trying day," Oberholtzer said. "The phone was ringing all afternoon."

For Jim Bowman of Elizabethtown, who is a member of Oberholtzer's congregation, the accident posed a conflict between family and professional responsibilities. A cameraman with the Harrisburg bureau of Channel 11, the NBC affiliate in Pittsburgh, Bowman was torn between wanting to be with his wife and children, who had left to avoid radiation releases from the plant, and wanting to stay to cover the story. From a journalistic standpoint, he called the accident "the biggest coverage I've seen. And yet it was a most difficult thing to put together because you had to rely on experts for your information and what they were saying wasn't all that reliable."

Talk of a possible meltdown, which would release a great amount of radioactive gas and particles into the air and soil, raised the possibility of an evacuation of everyone within a radius of anywhere from 10 to 25 miles around the plant. Darlene Landis of Mt. Joy, mother of two children, said neighbors were talking about the possibility of "having to leave and never return" and of the "land becoming unable to produce anything." She asked, "Where would people go? We would feel like nomads."

At the Eastern Mennonite Board of Missions and Charities at Salunga, some 13 miles from the plant, contingency plans were made to relocate in the Philadelphia area in case of an evacuation. In addition, staffers took books of Board minutes and computer tapes of giving reports home each evening.

MCC's Akron offices are 28 miles from the plant, outside the immediate danger area. However, the agency offered the use of its dorms and cafeteria if needed by evacuees. In addition, Mennonite Disaster Service made plans to assist in case of an evacuation order.

Like their neighbors, Mennonites in the area near Three Mile Island expressed differing views about the safety of nuclear power in light of the accident. "You must look at this in perspective," said Earl Showalter, a Mennonite who works at the Three Mile Island plant. "No one died. No one was injured. In the coal industry a lot of people die every year." On the other hand, Leon Stauffer, director of information services for Eastern Board, said, "I've never been that crazy about nuclear energy. This almost pushed me into a 'ban' group."

Oberholtzer said he believed that residents, including children, have suffered no lasting harm from the accident, either physically or psychologically. But he added, "I think the majority of people in our community would be very upset if they were to hear that the plant was to reopen." (Additional coverage to follow next week.)

"Breaking free" theme of western Pa. rally

An air of excitement and interest prevailed at the missions rally held at Belleville (Pa.) Mennonite School from Mar. 30 to Apr. 1.

Caring labs, workshops, question periods, and mass sessions were included in the Allegheny Conference and Mennonite Board of Missions, Elkhart, Ind., cosponsored event.

The opening session on Friday evening set the tone for the weekend, with music, a choral drama, and other inspirational features centering in the theme "Breaking Free."

Throughout the weekend, the idea of freedom for service threaded through all the meetings, workshops, and other activities.

Twenty-two teams from all but six of the conference's 35 congregations participated in several "Caring Labs," directed by Harold Bauman of Mennonite Board of Congregational Ministries and Paul Landis of Eastern Mennonite Board of Missions. Participants affirmed the labs, said Irvin Weaver, field-worker. The teams made plans for follow-up and implementation in their congregations, he said.

Other persons chose from several workshops on different types of ministries and attended a forum to ask questions and seek clarification of any issues or programs related to Mennonite Board of Missions.

Some persons said they were not well enough informed about MBM program to ask the right questions. One person asked, "What are MBM's needs and problems other than money?" MBM Board member Miriam Beachy identified prayer concerns—among them people and money. "I am deeply concerned that we understand and support the missions budget," she said.

During another session the Pittsburgh urban mission project was introduced. The plan calls for Allegheny Conference in cooperation with Mennonite Board of Missions to start a new congregation in Pittsburgh which would provide a new model of Mennonite Church extension. Two couples, one black and one white, are being sought for the project.

Edward C. Taylor, MBM Home Missions staff person assigned to coordinate the urban mission project, spoke at the Saturday evening session along with Raymond Jackson of Philadelphia, Pa., until recently interim pastor of the Bristol Mennonite Church.

On Sunday morning MBM staff and home and overseas workers shared in the worship services of area congregations. Moderators for the rally included Irvin Weaver; John Beachy, mission and service committee chairman; and Paul Stoltzfus, pastor of Maple Grove congregation.—Maretta Hershberger



Loren, Frances, Leslie, and Adrian Eash

Workers leave Chad amid civil strife there

Loren and Frances Eash and their two children returned to the U.S. on Mar. 12 after war in Chad put an end to their work in rural development. They were assigned through Mennonite Central Committee in Chad's capital, N'Djamena, and were witnesses to the coup there in February.

The Chadian church group with which Loren Eash was working counseled the family to leave, noting that he could not resume work for at least eight or nine months, which would be near the end of their term. He was also advised that if work would continue, he would likely have to be frequently separated from his wife and children. The Eashes, from Goshen and Gary, Ind., had served in the African nation since 1974.

Country representative Eric and his wife, Verna, Olfert of Winnipeg, Man., will remain in the capital city "waiting to see how things progress." Four volunteers remain on location south of the capital. They are Michael Eby, of Mohnton, Pa., and Gerald Heistand, of Elizabethtown, Pa., at Koyom, and Richard Olfert, of Manaimo, B.C., and Paul Brubacher of Waterloo, Ont., at Bebalem.

The Eashes' return follows a month of war within Chad, which broke out Feb. 12 between Muslim Arabs from the north and black Christians and animists from the south.

Loren Eash reported that the war came suddenly, although not without warning. The Eashes' home was only 100 yards from the headquarters of Hissen Habre, leader of the northern forces. In mid-December tensions began to grow and the Eashes observed the soldiers on guard and heavily armed. Hostilities increased when Habre called for strikes in the markets in January.

The actual fighting was triggered when Arab and black students at a nearby school began fighting, and forces of President Felix Malloum's central government, supported by the south, went in to stop the incident. Shooting continued for three days. On Mar. 5 fighting began again in the capital and outbreaks of violence have occurred in the countryside as well, including the killing of hundreds of Muslim Arabs near Moundou, a city in the south. Sporadic shooting continues and the situation remains tense in the city and throughout the countryside.

VC refugees find aid in Canada MCC

The Refugee Assistance Program in Canada is beginning to take shape as congregations and groups respond to the need. There is considerable enthusiasm as applications are being filed with the provincial Mennonite Central Committee offices for refugee sponsorship. The agreement was signed on Mar. 5 with the Canadian government and since that time approximately 20 sponsorship applications have been received and literally dozens of inquiries.

British Columbia took specific action at a meeting on Feb. 12 to support the Chinese Mennonite Church of Vancouver in establishing a refugee resettlement center.

Ontario has taken similar affirmative action. Toronto area Mennonite and Brethren in Christ churches have formed an advisory committee for refugee resettlement assistance. They are also planning to appoint one person at a reception center for refugees entering Canada via Toronto. In addition, at least 12 groups or churches have been given approval for sponsorship of refugee families.

In Winnipeg, Man., a group of 11 Mennonite churches are collaborating and setting goals to assist in the resettlement of a substantial number of refugee families. MCC (Manitoba) has appointed John Doerksen, a recently returned volunteer in Germany, to coordinate the refugee program in Manitoba.

Food shortage lessens in Ethiopia, visitors say

The food shortage in Ethiopia has improved significantly during the past six months, according to John Hubert who visited there for MCC before concluding his work as Material Aid Coordinator on March 16. Hubert and Ray Brubacher, secretary for Africa, surveyed the situation in Bale Province, the main area receiving emergency supplies.

The Bale Province settlement camps which receive MCC aid through the Ethiopian Relief and Rehabilitation Commission, are improving very rapidly," Brubacher said. "Six months ago displaced persons were sheltered by plastic sheets stretched over stick frames. Approximately 250,000 were located then in 139 different shelters. Each shelter housed several thousand persons. Today displaced persons number about 400,000 but they live in mud huts neatly arranged in straight rows which form a village."

People are being fed as a result of long-term planning. Already in 1977 Ethiopian officials predicted food shortages in several years. In 1978 they watched as farmers planted crips, cultivated them, and finally harvested grain. They could foresee food deficits unless the world community did something, and so requested outside aid.

"Crop loss is not like a cyclone, hurricane, or earthquake," Hubert says. "It is a process and therefore less dramatic to people. But donor agencies did pledge grain soon enough that it is arriving now in time to prevent starvation."

By the end of January 1979 the world community had donated 100,000 tons of grain. Workers in Ethiopia expect 57,000 more tons to arrive by May. One thousand tons of wheat from Canadian Food Bank is part of that total.

Although people are being fed, housed, and given health care, many problems remain.

Cooperation celebrated, organization delayed

Kansas Mennonites liked the testimonies of inter-Mennonite cooperation they heard in Hesston on Mar. 24, but they gave only cautious approval to the idea of a stronger regional organization of Mennonite Central Committee, Akron, Pa.

Those sentiments emerged in discussion and in an impromptu vote at the close of an "MCC Day of Celebration" held at the Hesston Mennonite Church under the sponsorship of the Central States Region of MCC.

"Why, if we could just get this message to our churches, the world couldn't stop us!" enthused one man late in the day. It was representative of the mood after a wide range of persons gave testimonies of their involvement in inter-Mennonite activity, as arranged by Palmer Becker of Newton.

"Ought we to be thinking about working together more as a regional organization?" asked Elmer Ediger, who chaired the day's proceedings. After mulling it over during the course of the day, about one third of the approximately 350 participants raised their hands to indicate interest in a stronger regional MCC structure.

Griselda Shelly, MCC-Central States director, who later tabulated written responses to the event, said she also sensed hesitation. The idea of regionalism is still new, she noted.

At least until there is better understanding and more exploration, the Central States Region will continue to function as it has, she indicated. However, there was a strong call for future "days of celebration" in the region, either on an annual or biennial basis.

More war-tax opposition

A group of 30 to 40 church people met on Saturday, Mar. 24, at City Church of the Brethren, Goshen, Ind., to consider the moral dilemma faced by Christians who are opposed to war as a method of settling disputes but who involuntarily contribute to war by payment of taxes.

Participants in the one-day seminar came from 12 area congregations and represented four denominations. The focus of the meeting was on that portion of the federal income tax which goes to support the military and weapons production. This group felt that the increasing militarization of our society, the escalation of the arms race, and production of highly technological weapons of destruction posed the problem of priorities and stewardship, and the contradiction of "paying for war while praying for peace."

Willard Swartley, professor of New Testament at Associated Mennonite Biblical Seminaries in Elkhart, spoke on "Biblical imperatives," emphasizing the Christian's mandate for responsible use of the earth's resources. Cliff Kindy of Goshen then outlined what we pay for war, giving a breakdown of the federal budget with percentages of expenditures going to current and past military and war-related items. He computed current military spending as roughly 25 to 30 percent, while a more comprehensive figure, taking into account veterans' expenses and interest on the war-related portion of the national debt, reaches as high as 50 percent of the national budget. Kindy also estimated that members of Mennonite and Church of the Brethren churches in Elkhart County pay more for war taxes than they contribute to their churches.

A survey of the history of war tax resistance among the historic peace churches since the Reformation was presented by Leonard Gross, archivist of the Mennonite Church. Current responses to the problem of war taxes were given by a number of people. Janet Reedy of Elkhart and Jim Sweigart of Goshen discussed possible options such as refusal to pay that portion of the income tax which goes to support war, payment made with an accompanying letter or protest, or voluntarily limiting income below the level of tax liability.

Following the presentations the group broke up into three workshops for further discussion. From these emerged a consensus on the need for a continuing support group such as this. Participants expect to draft a statement which can be presented to their respective congregations for consideration.

The seminar was planned by a New Call to Peacemaking Committee made up of members from six Church of the Brethren and Mennonite Churches in Goshen, with Virgil Brenneman from The Assembly (Mennonite) serving as chairman.—Winifred N. Beechy



Art McPhee, led daily Bible studies from Matt. 26 augmented by dramatically staged musical excerpts from the "St. Matthew Passion" by J. S. Bach.

Renewal week dramatized at EMC's campus, McPhee

Music, drama, and Bible study combined to offer the Eastern Mennonite College campus community an unusual spring Spiritual Renewal Week, Mar. 12-16.

The multimedia approach used in extended morning chapel periods and hour-long evening sessions provided unique insights into the passion of Jesus Christ as recorded in the New Testament Book of Matthew.

Art McPhee, pastor of Lindale Mennonite Church near Harrisonburg, coordinated his daily messages with a student choir, a drama cast, an orchestra, soloists, and a stage crew under the direction of Kenneth J. Nafziger, music director, and Kenneth R. Pellman, drama director.

Campus Ministries Director Ross D. Collingwood estimated that some 80 persons helped make the concerted effort possible.

Collingwood called the week a "peak experience" and attributed the unusually high attendance to "good publicity" by student participants. "It was stimulating and alive, there was content and variety—it was good and students wanted to share it with their friends," he said.

The format was predictable. First there was drama concerning the passion, then the choir sang excerpts from the J. S. Bach oratorio, *St. Matthew Passion*, with McPhee's presentations following. But the predictability, rather than hindering the natural flow, added an aura of comfort to the harsh beauty of the passion story and the stark black clothing worn by the choir and actors.

McPhee talked, rather than preached, to his assembly using no podium or notes. He read Bible Scripture which corresponded to the previously enacted scene, and when he began his "lecture" there was a feeling of communal dialogue.

The week culminated with a communion service on Thursday evening and two full-length presentations of Parts I and II of the *St. Matthew Passion* on the weekend.

MCC (Canada) to expand work in Atlantic provinces

MCC (Canada) will expand its VS involvement in the Atlantic provinces. The decision to do so was made by the MCC (Canada) Executive Committee at its Mar. 23-24 meeting.

Expansion is to include increased involvement of local people, the creation of an Atlantic Service Committee with a full-time staff person, and services to assist in strengthening existing Mennonite congregations in the region. These programs will require increased financial support, committee members said.

The move followed a study in February of MCC's twenty-five-year-old involvement in the Atlantic provinces, particularly in Newfoundland and Labrador. The study was headed by Dave Dyck, director of Voluntary Service under MCC (Canada), and Newton Gingrich, member of the Executive Committee. Dyck and Gingrich consulted with former VSers, with church representatives and social service administrators in Newfoundland and Labrador, with Mennonite church and fellowship groups in the Atlantic provinces, and with the nine VSers presently serving there.

According to Dyck, response to continued or strengthened MCC involvement was overwhelmingly favorable. "Concerning VS involvement in the past," he said, the feedback from church, government, and limited private sources was generally very positive. VSers were consistently commended for their commitment, their willingness to go to isolated and difficult locations where others feared to go, their cultural sensitivity, their willingness to keep a low profile, and their

willingness to work within the existing church structures. It is clear that our service and witness has been well received."

In the course of the study, many possible new areas of involvement were suggested. Among them:

—Social service administrators in Labrador suggested an increase in the VS contingent in coastal communities.

—Nova Scotia officials said that they would welcome increased VS activities related to the province's black population, youth and elderly persons, and prison inmates. Steve and Edie Johnson, a Nova Scotia couple presently studying at Canadian Mennonite Bible College in Winnipeg, asked for VS help in developing a service to the mentally retarded.

MCC Voluntary Service involvement in the Atlantic provinces began over 25 years ago. Originally, teachers and nurses filled many positions there, but slowly these services have been phased out. Currently, five VSers are serving in Labrador and four in Newfoundland. All are involved in social services of some kind. However, no new nurses or teachers have been assigned to the Atlantic provinces for several years.

Hepatitis gives pause for reflection in Brazil

By the middle of April, Bob Gerber hopes to be on his feet again, recovered from a bout with infectious hepatitis.

The Mennonite Board of Missions worker in Conceicão, Pará, in northeastern Brazil said, "To tell the truth, I am very happy for the rest."

He continued, "I have been able to do a lot of reflection, dreaming, meditating, reading, and some writing. This illness has given the Lord a chance to show Himself through *resting* and *waiting*. If all of us could only do this even when we are well."

Bob spent four days in the hospital in February and has been confined to bed at home until the beginning of April. The Catholic director of the hospital told Bob's wife, Fran, "that they didn't want to charge us because of all that the mission had done through the years in Araguacema through the clinic program and contact with the missionaries among the Indians. All she asked was that we pray for the work of the hospital."

Bob has made significant progress in recuperation. "I haven't felt this well for some time," he said in mid-March.

Bob reported that the Araguaia River Valley was being flooded by heavy two-month-long rains. "This year it is already two or more meters higher than last year and is still rising, 30 feet to date."

The Mennonite Church in Santana has been flooded, he said. The whole population of Santana has been evacuated. Area officials are encouraging the community to rebuild at a location about three kilometers from the present site.

"We still have no word on our visas," Bob said. It appears probable that the matter will be let rest for now, he said. The Gerbers are permitted to stay on a tourist visa while their permanent visa is processed.

MIBA opens area contacts

Mennonite Industry and Business Associates (MIBA) is sponsoring four area Seminars for Mennonite and Brethren in Christ business and professional people with their spouses in eastern Pennsylvania during the week of Apr. 23-27.

Each is a 6:30 p.m. dinner meeting as follows: Monday eve., at the Willow Valley Restaurant, US 222, South, Lancaster, Pa.; Tuesday evening at the Light House Youth Center, Marion, Pa.; Thursday evening at Messiah College, Grantham, Pa.; and Friday evening in the Souderton community, place to be announced when making reservation.

Reservations may be made by calling area and church representatives, as follows: Lancaster, Ura S. Gingerich, 626-8521; John Kennel, 354-4211; and Eugene Witmer 299-0931; Marion, Charles E. Martin 597-3513; Grantham, Donald R. Zook, 697-0743; and Souderton, Marvin Anders 723-9841.

The program will be presented by a panel on the theme: "Christian business and professional people serve the church." The panelists include H. Ralph Hernley, printer and newspaper publisher, Scottdale, Pa.; J. J. Hostetler, former pastor, Sunday school secretary, and executive secretary for MIBA, Goshen, Ind.; Charles H. Hoeflich, banker of Souderton, Pa., along with some local people.

Seminar studies approach to non-Christian religions

The gospel can and must become incarnate in every cultural context in the world. In evangelism there is no substitute for the building of personal relationships.

Between Christians and the non-Christian world there are both bridges and barriers. If Christians are serious about mission, these need to be understood clearly.

These themes highlighted scholarly discussion during the ninth annual meeting of the Mennonite Missionary Study Fellowship, Mar. 7-9, at the Associated Mennonite Biblical Seminaries (AMBS) in Elkhart, Ind. About 30 missionaries, mission administrators, and college and seminary professors participated. Many seminary students also came to listen.

Convened by the director of the Institute for Mennonite Studies, C. J. Dyck, four speakers, and as many respondents provided analysis on a Christian approach to other religions—Judaism, Islam, Marxism, and Native North American religions.

Roy Kreider, Mennonite Church missionary in Israel since 1953, observed that the Christian approach to non-Christian religions is an approach to nonbiblical religions with the exception of the approach to Judaism. Crediting Manfred Vogel he said, "The very essence of Christianity obliges acceptance of the history of Israel, providing it with its thought-world . . . the nature and meaning of history, man's predicament, and hope of salvation."

An approach to the Jews, suggested Kreider, obliges humility and love, recognizing that God invited us to salvation through the Jewish Jesus. "God's call brought us together with Jews." The first step in removing the "wall between" created by the church is a quest for forgiveness. "The Christian movement," Kreider noted, "has much to repent of in its approach to Judaism, as well as Islam, of its triumphalism and its majority attitude. Around the cross we are all equally miserable. . . . Many Jews are convinced that Jesus cannot be the Messiah, or else Christians would have behaved differently toward the Jews."

In the seminar's second presentation, Roelf Kuitse, former missionary to Indonesia and Ghana and director of the Overseas Mission Training Center at AMBS, said that Muslims "cannot make distinctions between gospel and culture like Christians do." Thus they tend to view evangelism as an expression of Western colonialism. This suspicion, Kuitse said, cannot be talked away. It must be lived away.

In his paper on Marxism, Goshen College professor Marlin Jeschke focused on the Marxist vision of a new humanity and how to get there, saying that Marx got his apocalyptic view of change from Christianity. The Christian response to Marxism, he said, must be "visible communities which show that justice, compassion, peace, freedom, creativity, love, and joy *can* come into being even under present social conditions and thereby change them."

The seminar's final presentation was by Larry Hart, staff person in Oklahoma for the Mennonite Indian Leaders' Council. Hart noted that Native American religions have survived "physical and cultural genocide, and the missionary work of many churches." His main point was that there was a highly aggressive incursion by Europeans into Indian life and that this was a violation of personal integrity. Too often, he said, the missionary approach was to try to do away with Indian culture.

The final session of the seminar tried to focus the deliberations of the conference. These ideas emerged: All of the religious expressions discussed "are hung up on what Christianity did to us." Missionary credi-

bility is impaired because most missionary organizations are associated with Western culture. The credibility problem does not take away the need for mission, but it does alter the stance of missionaries. There is enough ambivalence in what stance mission activity should take to cause confusion in goals. A proper missionary stance is a call to create a new history in the relationship of Christianity to non-Christian religions. This includes a new understanding of those to whom missionaries are sent, of the Christ of the Scriptures, and of our own peoplehood.

John Howard Yoder asked, "Do we ask only understanding questions, and not truth questions?"

Convenor C. J. Dyck observed, "More conservative groups come at the job with a clearer vision. Do we suffer from a loss of nerve?"—*Vic Reimer*

Peace fellowship hosts army recruiter at EMC

A military sales pitch on a Mennonite college campus? It happened on Mar. 20 during a meeting of the Eastern Mennonite College Peace Fellowship.

Instead of the usual 15 to 20 attenders, over 100 students and faculty came to hear a presentation by Sargeant Clyde Nicholson, a Harrisonburg army recruiter.

Sgt. Nicholson began by defining the differences between the current voluntary army and the former "inefficient draft of the Vietnam era." Armed with facts and figures, the sargeant described what kind of person the army wants versus what kind it gets with a draftee. "If the draft is reinstated, new criteria will have to be made, which is a social question," he said.

Early in the meeting, the speaker made it clear that the army is an Equal Opportunity Employer, a fact that particularly affects women recruits. Noting that the army is "still unsure of the position it wants women to have," the sargeant explained that they are restricted from three positions relating to combat duty.

Sgt. Nicholson, a tank commander for 17 years, said that many older military officials view the drafting of women as "unacceptable," adding: "If a woman was assigned to my unit, I'd be so busy looking out for her and myself, we'd both likely get killed."

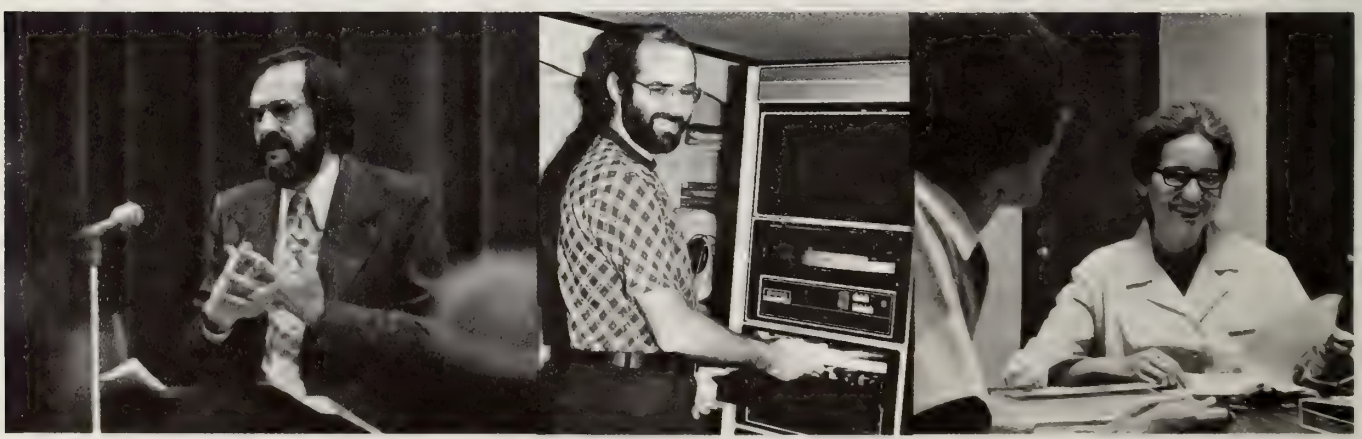
Sgt. Nicholson outlined job and educational opportunities, travel, adventure, a steady income, retirement pensions, and an emphasis on progress as enlistment incentives. Every three years a person has a chance for advancement, he pointed out, noting: "One can't wash clothes for 20 years in the military." The speaker turned directly to his audience, citing EMC's academic strengths as an advantage in filling lucrative jobs in medical careers such as nursing, lab technicians, medics, or research.

Following his presentation, Sgt. Nicholson answered questions on registration, the conscientious objector position from the army's point of view, the treatment of GI's suffering emotional and physical problems following service in Vietnam, and the "romanticized" image of combat duty. To the last question, the recruiter commented that "a 19-year-old doesn't think about killing. He wants adventure and challenge and a chance to play a macho role."

Janine Kennel, a Peace Fellowship steering committee member, explained that the speaker was invited to give EMC students an opportunity to be exposed to the military perspective—"something rarely heard on a Christian college campus." She noted that her organization will follow up this meeting with presentations "on the not-so-glamorous side of military life" and will discuss the implications of possible conscription of men and women.

Another day is being planned for students to complete the "Christian Peacemaker Registration Form," and counseling will be available. The forms will be sent either to Mennonite Central Committee or to the student's home conference office.

BIBLE-BUSINESS-NURSING



THREE GOOD REASONS FOR YOU TO CONSIDER EMC

Find out today how these and other majors at Eastern Mennonite College can make *the difference of a lifetime for you . . . .*

1. BIBLE. EMC offers you a complete four-year Bible program with three special tracks available or one- and two-year concentrated Bible study programs;

2. BUSINESS. EMC offers you four-year accounting, business education and management programs and one- and two-year general business and secretarial studies;

3. NURSING. EMC offers you a fully-accredited nursing program (our largest major) leading to the B.S. degree; and programs of study in 40 other areas.

For more information, call or write:

Admissions Office, Eastern Mennonite College,
Harrisonburg, Virginia 22801
Phone: (703) 433-2771, ext. 333

EMC complies with all applicable federal regulations.

mennoscope



J. Herbert Martin

J. Herbert Martin, associate professor of English at Eastern Mennonite College, died of a heart attack early on Saturday morning, Mar. 31, at Rockingham Memorial Hospital in Harrisonburg, Va. He was 42. The Pennsylvania native joined EMC's English department in 1965 and was named department chairman of Interdisciplinary Studies (IDS) in 1970. "The sudden passing of Herbert Martin is a major loss to the EMC community. A quiet man of gracious spirit, he modeled the calling of the Christian educator, integrating his faith with his discipline," said EMC President Myron S. Augsburger. He added, "As we share with his family in this sorrow, we also share the satisfaction of great memories, the benefit of his influence, and the assurance of his place in the 'church triumphant.' "

A German teacher is needed at Christopher Dock Mennonite High School. Modern foreign languages graduate with professional teaching preparation preferred. Major teaching assignment in German with additional courses in Spanish, Bible, math, or social studies. Write or call Paul J. Miller, principal, CDMHS, Lansdale, PA 19446. Phone: (215) 362-2675.

A festival to celebrate the 25th summer of camping at Fraser Lake Camp will be held at the camp the weekend of June 30—July 1. A special invitation is extended to all former staff and counselors and their families. For information and registration forms, write to: Frazer Lake Camp Office, 40 Shawford Cresc., Scarborough, Ont. M1G 1V8.

Iowa Mennonite School has openings for a director of development and instructors in music and business education for the 1979-80 school year. Contact Norm Yoder, principal, R. 1, Kalona, IA 52247. Phone: (319) 656-2073.

The Big Spring Mennonite Church near Luray, Va., is interested in securing good used church benches. Information may be forwarded to D. Paul Mishler, Pastor, R. 1, Rileysville, VA 22650. Telephone: (703) 743-6972.

Laurence Horst was released from Wesley Medical Center in Wichita, Kan., and encouraged to get a lot of rest following a cerebral hemorrhage in early March. Laurence reported that he feels much better and doesn't have as much pain as he experienced earlier. Laurence and Marian Horst returned to the USA last fall from their Mennonite Board of Missions assignment in Ghana after Laurence was stricken with hepatitis.

Mennonite-Your-Way Travel Directory II, 1979-80 is now available for purchase, announce Leon and Nancy Stauffer, originators of the project. Single copies sell for $5.00. Per unit cost decreases as number in order increases. Write to Mennonite Your Way, Box 1525, Salunga PA 17538, for more detailed information or orders.

The Nurture Commission of Indiana-Michigan Conference announces the Michiana Christian Nurture Skillshop for Saturday, Apr. 21, at the Yellow Creek Mennonite meetinghouse. Eleven different workshops will be available. Contact the conference office at 1711 Prairie St., Elkhart, IN 46514, for additional information or call (219) 293-4923.

Contributions to Mennonite Board of Missions, Elkhart, Ind., were up 6.1 percent in 1978, according to David C. Leatherman, secretary for finance—$3,166,619 compared with $2,984,434 a year ago. "We are deeply gratified by this response," Dave said. Calculated in terms of MBM's supporting family, contributions averaged $43.81 per member for the year ending on Jan. 31, 1979, up from $41.51 in 1977. Year-end totals for fiscal 1978 were: beginning balance (2-1-78) $79,803; contributions 3,166,619; other income 1,048,169; disbursements 4,406,324; transfers 245,498; ending balance (1-31-79) $-25,841. The $25,841 deficit carried into 1979 is lower than expected because MBM underspent its commitments by about $85,000. An audited financial report may be requested from David C. Leatherman at Box 370, Elkhart, IN 46515.

Fairview (Mich.) Mennonite Church will celebrate its 75th anniversary on Apr. 28 and 29. Interested persons are invited for the Saturday 7:30 p.m. service and for the Sunday 10:00 a.m. and 2:00 p.m. services. Contact person is the church secretary, Mrs. Royce Friend, R. 1, Box 362, Mio, MI 48647.

Mennonite Board of Missions VSers in Pearl River, Miss., spent one afternoon splitting wood for a Choctaw Indian family who attend church with the VSers at Pearl River Mennonite Church. "It rained most of the time we were working," they reported, "but we stuck with it. While we were working, Sarah came out and asked us how much we were charging her to cut the wood. We told her we were doing it free because we were their friends and just wanted to help. It took awhile for it to register in her mind. Obviously she wasn't used to such treatment. Finally after understanding our intentions, a smile broke out and shone across her face, and she went back into the house and returned a few minutes later with an apple, orange, and candy bar for each of us. It was really rewarding experience for us."

Peter Abner Oliva was installed as pastor of the First Mennonite Church of Brooklyn, NYC, Mar. 10. He was licensed to the ministry by the Atlantic Coast Conference. Participating in the service were Ross Goldfus, conference minister serving as moderator; Ismael Ramos, leading the devotional; and Guillermo Torres, former pastor and assistant overseer, with the benediction. Goldfus also conducted the installation, reported John I. Smucker, overseer.

A five-day workshop for piano teachers and a program for students will be hosted by Goshen College, June 18-22. Guest lecturer will be Joseph Banowetz, a member of the artist-piano faculty and professor of music at North Texas State University. He is skilled as a performer, teacher, and editor. Other workshop faculty will be Marvin Blickenstaff, Leonard Kilmer, and Celia Weiss of the college music faculty. Blickenstaff heads Goshen's piano department. One hour of college credit may be earned by teachers for the workshop if desired. Write the Piano Pedagogy Department, Goshen College, Goshen, IN 46526.

Special meetings: Charles Gogel, Phoenixville, Pa., at Providence, Newport News, Va., Apr. 18-22. **Roy D. Kiser,** Stuarts Draft, Va., at Green Terrace, Wernersville, Pa., Apr. 28, 29. **John F. Garber,** Harrisonburg, Va., at Burton, Ohio, Apr. 22-24. **Stan Shirk,** Lyndhurst, Va., at New Holland, Pa., for a 3-session Family Life seminar, Apr. 29.

New members by baptism: two at Kidron, Ohio.

readers say

Thank you very much for the article "The year of the child" by Katie Funk Wiebe (Mar. 13). I agreed wholeheartedly with her last paragraph that the church should be out front doing something instead of letting governments and social agencies do it. We will surely miss a blessing if we sit back and don't get involved. When I think of the rights of children and how so many are being exploited today by abuse or foster home jumping (up to 20 different ones until they get adopted) it tears me apart.

However, I am encouraged to know that Mennonite Mutual Insurance is voting at the next meeting whether to help cover adoption fees just like pregnancy bills. This is a step in the right direction. But we must not stop at this. We must keep looking for other ways to help.—**Sara Nussbaum, Rittman, Ohio.**

° ° °

I have just finished reading and rereading "Eight Theses About the Church in the Next Ten Years" by Arnold W. Cressman (Mar. 27).

I was impressed by the terms which were used,

as well as the number of times each term was used. I was also impressed by the terms which were completely absent. Here is what I counted:

Term	Times Used	Term	Times Used
Church	14	God	0
Lifestyle(s)	6	Jesus Christ	0
Mennonite(s)	6	Holy Spirit	0
Mission	6	Cross	0
Congregation(s)	6	Gospel	0
Anabaptist	3	Prayer	0
Christian Education	3	Faith	0
God's People	2	Righteousness	0
Worship	1	Satan	0
Biblical	1	Sin	0

Since he is a leader and a program planner, I assume that what Arnold has outlined is what he hopes will be the future course of the Mennonite Church. As I see it, the terms which were used and re-used, pertained primarily to horizontal or person-to-person relationships. The missing terms which pertain to a vertical or person-to-God relationship, are used abundantly in the New Testament. Therefore, I hope that the author will not be content to tack his theses "to the door of the church, and then leave town", but rather, that he may return to the church door and reread his theses to see if they are not considerably out of balance.

God bless Brother Cressman, but I sincerely hope that the next ten years for the Mennonite Church will be much more God conscious, Christ glorifying and Holy Spirit powered than his "eight theses" have indicated.—**Harold B. Hershey, Souderton, Pa.**

births

"Children are an heritage of the Lord" (Ps. 127:3)

Carlton, Charles and Sylvia (Butcher), Newport News, Va., first child, Eric Scott, Mar. 6, 1979.

Cross, Bob and Kendra (Christ), Goshen, Ind., first child, Jesse Robert Christ, Mar. 20, 1979.

Good, LaVerne and Betty (Gahman), Perkasie, Pa., sixth child, fourth son, Joel LaVerne, Mar. 7, 1979.

Graber, David and Patti (Berchtold), Tremont, Ill., third child, second son, Jordan Peter, Mar. 13, 1979.

Henderson, Eric and Marilyn (Miller), Goshen, Ind., first child, Nathan E., Feb. 20, 1979.

Kuhns, Ken, Jr., and Gail (Jeffers), New Castle, Colo., second child, first daughter, Asia Winter Gail, Jan. 4, 1979.

Landis, Kevin and Patti (Gouldey), Telford, Pa., first child, Mindi Kristine, Feb. 28, 1979.

Leatherman, Arlin and Jane (Landes), Perkasie, Pa., second daughter, Janelle Renae, Mar. 15, 1979.

Leatherman, Gerald and Phyllis (Knechel), Harleysville, Pa., first child, Jessica Joy, Dec. 16, 1978

Longenecker, Edward and Rhoda (Mast), Lancaster, Pa., fourth child, third son, Bradley Scott, Mar. 14, 1979.

Meyer, Robert and Karen (Kauffman), Mt. Pleasant, Iowa, second child, first daughter, Angela Cristina, Sept. 20, 1978.

Miller, Gary and Connie (Birky), New Paris, Ind., first child, Carrie Beth, Mar. 24, 1979.

Miller, Steve and Cindy (De Yarman), Wayland, Iowa, second daughter, Jennifer Jean, Mar. 13, 1979.

Riegsecker, Nolan and Linda (Klopfenstein), _____, Ohio, second and third daughters, Joetta Lee and Jennifer Lynn, Mar. 16, 1979.

Schaller, Thomas and Rhoda (Dayton), Keyser, W. Va., first child, Sara Beth, Mar. 24, 1979.

Schrock, Karl and Lois (Miller), Mt. Pleasant, Pa., first child, Bradley Karl, Mar. 27, 1979.

Troyer, Pete and Jacque (McBride), Wichita, Kan., first child, Jacob Michael, Mar. 16, 1979.

Yoder, Roger and Joyce (Esch), Glenwood Springs, Colo., first child, Phillip Cruz, Feb. 18, 1979.

Yoder, Wes and Ruthie (Steffen), Goshen, Ind., second child, first daughter, Wendy Renee, Mar. 20, 1979.

marriages

"They shall be one flesh." (Gen. 2:24) A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Balsbaugh—Good.—James Balsbaugh, Lebanon, Pa., and Marjorie Good, Bethel, Pa., both of Schubert cong., by James R. Hess, Mar. 17, 1979.

Bauer—Short.—Steven Michael Bauer, Montpelier, Ohio, Lutheran Church, and Kathi Faye Short, Bryan, Ohio, Lockport cong., by Keith Leinbach, Mar. 17, 1979.

Knouse—Hepner.—S. Steven Knouse, Richfield, Pa., and Susan M. Hepner, McAlisterville, Pa., both of Lost Creek cong., by Raymond C. Lauver, Feb. 9, 1979.

Leach—Yoder.—Ken Leach, Mishawaka, Ind., and Louise Yoder, Elkhart, Ind., Olive cong., by Clare Schumm, Mar. 3, 1979.

Martin — Andrews. — Donald Martin and Marian Andrews, both from Denver, Colo., Glennon Heights cong., by Roger Hochstetler, Feb. 14, 1979.

Miller—Buller.—Randy Miller, Goshen, Ind., Pleasant View cong., and Mary Anne Buller, Beatrice, Neb., First Mennonite cong., Dec. 30, 1978.

Miller—Morehouse.—Kevin Miller, Goshen, Ind., and Georiana Morehouse, Elkhart, Ind., by Roy K. Yoder, Oct. 28, 1978.

Monroe — Santiago. — Charles Monroe, Elkhart, Ind., Victory Temple, and Neraida Santiago, Middlebury, Ind., Pleasant View cong., by Roy K. Yoder, Jan. 6, 1979.

Rhodes—Stutzman.—Dennis James Rhodes, Dayton, Va., Dayton cong., and Carol Ann Stutzman, Albany, Ore., Fairview cong., by Roy E. Hostetler, Mar. 24, 1979.

Widmer—Yoder.—Timothy J. Widmer, Washington, Iowa, Washington cong., and Recinda M. Yoder, Kalona, Iowa, Kalona cong., by Robert Hartzler, Mar. 17, 1979.

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14:13) We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Finafrak, Leah, daughter of Jacob W. and Leah (Horst) Lehman, was born near Chambersburg, Pa., Dec. 20, 1890; died at Whittier, Calif., Mar. 13, 1979; aged 88 y. On Dec. 24, 1912, she married Fred R. Finafrak, who died in 1977. Surviving are 2 daughters (Mabel—Mrs. Frank Tuttle and Audrey—Mrs. Harold Rogers), 2 sons (Norman J. and Glenn E.), 8 grandchildren, 3 great-grandchildren, and one sister (Phoebe Frey). She was a member of Chambersburg Mennonite Church. Interment in Lower Valley Memorial Gardens, Sunnyside, Wash.

Fretz, Fred, son of Manessa and Mary Ann (Cober) Fretz, was born at Markham, Ont., Apr. 25, 1900; died at Cambridge, Ont., Mar. 21, 1979; aged 78 y. On Aug. 27, 1938, he was married to Clara Baker, who survives. Also surviving are 2 sons (Ernie and Bruce), one daughter (Bette—Mrs. Guy VanEe), 6 grandchildren, and 2 sisters (Mabel—Mrs. Vernice Hoover and Ella—Mrs. Orval Weber). He was preceded in death by 6 brothers and 2 sisters. He was a member of St. Jacobs Mennonite Church, where funeral services were held on Mar. 25, in charge of Richard Yordy and George Sim; interment in St. Jacobs Mennonite Church Cemetery.

Landis, Walter M., son of Benjamin F. and Clara (Miller) Landis, was born on Dec. 15, 1905; died of a heart attack at his home in Lancaster, Pa., Mar. 17, 1979; aged 73 y. On Oct. 25, 1927, he was married to Miriam E. Herr, who survives. Also surviving are 3 daughters (Velma, Helen—Mrs. Abdullahi Ali, and Clara), 3 grandchildren, one brother (Benjamin M.), and one sister (Esther—Mrs. David R. Clark). He was a member of Mellinger Mennonite Church, where funeral services were held on Mar. 20, in charge of Nelson B. Landis, James M. Hoover, and Harry S. Lefever; interment in Mellinger Mennonite Cemetery.

Martin, Willard C., son of Chris E. and Lina (Roth) Martin, was born at Hopedale, Ill., July 13, 1911; died at St. Francis Medical Center, Peoria, Ill., Mar. 25, 1979; aged 67 y. On Feb. 10, 1937, he was married to Erma M. Studer, who survives. Also surviving are 2 daughters (Evelyn Steiger and Mary Lou Oekel), 4 grandchildren, and 2 sisters (Verena Litwiller and Ina Troyer). Two sisters preceded him in death. He was a member of Hopedale Mennonite Church, where funeral services were held on Mar. 27, in charge of Aden Yoder; interment in Hopedale Mennonite Cemetery.

Oberholtzer, Harry B., son of Nathan R. and Martha (Bucher) Oberholtzer, was born in Penn Twp., Mar. 8, 1904; died at Pleasant View Rest Home, Manheim, Pa., Mar. 23, 1979; aged 75 y. He was married to Martha Sangrey, who survives. Also surviving are 8 sons and daughters (Verna—Mrs. Eugene Merrick, Rhoda—Mrs. Paul A. Burkholder, Jay, Clair M., Harry B., Jr., Jean—Mrs. Marlin H. Ginder, Mary Anne—Mrs. Robert Gochnauer, and Charles E.), 29 grandchildren, and 11 great-grandchildren. He was a member of Kauffman's Mennonite Church, where funeral services were held on Mar. 25, in charge of Howard Witmer and Clarence S. Stauffer; interment in Kauffman's Church Cemetery.

Sauder, Harry, son of Jacob and Leah (Nofziger) Sauder, was born at Pettisville, Ohio, Nov. 7, 1904; died at Fulton County Health Center on Mar. 7, 1979; aged 74 y. On Jan. 14, 1925, he was married to Viola Yedica, who survives. Also surviving are 3 daughters (Betty—Mrs. Lenard Troyer, LeAnna—Mrs. Dale Gautsche, and Donna—Mrs. Allen Gnagey), 13 grandchildren, and 3 great-grandchildren. He was a member of Inlet Mennonite Church. Funeral services were held at Central Mennonite Church, where funeral services were held on Mar. 10, in charge of Dale Wyse and Charles Gautsche; interment in Pettisville Cemetery.

Woolner, Lloyd G., son of Addison and Mary Ann (Snider) Woolner, died at his home at Kitchener, Ont., Mar. 22, 1979. He was married to Edith Cressman. Surviving are one daughter (Mary Ann—Mrs. Norman Ropp), one son (Robert L. Woolner), 2 grandchildren, one sister (Rella Woolner), and one brother (Gordon Woolner). He was preceded in death by 2 brothers (Orval and Calvin) and one brother (Howard) in infancy. He was a member of First Mennonite Church, where funeral services were held on Mar. 24, in charge of Stanley Sauder; interment in First Mennonite Cemetery.

Cover: by Ivan Moon, p. 329 by Jim King, p. 330 by Jim Bishop

calendar

Interdenominational Youth Convention, Eastern Mennonite College, Apr. 20-22

EMC Homecoming weekend, Eastern Mennonite College, Harrisonburg, Va., Apr. 27-29

Indiana-Michigan Mennonite Conference, Holdeman Mennonite Church, Wakarusa, Ind., July 15-17

Annual session of Virginia Conference Assembly, Eastern Mennonite College, Harrisonburg, Va., July 25-27

Waterloo 79 (Mennonite General Assembly and Youth Convention), University of Waterloo and Conrad Grebel College, Waterloo, Ont., Aug. 11-16

Quaker couple billed for tax not owed

A Quaker couple from Ypsilanti, Michigan, attempted to claim a "war tax" credit on federal income tax returns, but has lost an unusual case before the U.S. Supreme Court, the Associated Press reports. The court left intact lower court rulings that Bruce and Ruth Graves, as conscientious objectors, may not claim such a credit. The couple had sought a refund of the portion of their taxes used for war materials.

Since 1973, the Graves have converted the "foreign tax credit" on their federal tax forms to a "war tax credit" and entered only 50 percent to the income tax otherwise due. Each year they have asked a refund but not received it. So after failing to get the couple to sign corrected tax statements, the government initiated action to collect the "deficiency" even though it had already collected the correct amount. The appeal argued that the government's action violated the Graves' constitutional right to freedom of religion.

Priests' council speaks against state restoring death penalty

The Priests' Council of the Roman Catholic Archdiocese of Kansas City, Kan., has expressed its opposition to the restoration of the death penalty in the state. Testifying before the State Senate Federal and State Affairs Committee, Father George Seuferling, representing the priests' council, said that the senators should not be swayed by the public opinion surveys which have favored the death penalty. "We call upon you to base your decisions on the grounds of your being better informed than the general public . . . and thus more qualified to promote life-giving legislation and to prevent a return to barbaric practices of the past," the priest said.

Theologian cites ecumenical reason for denying ordination to females

In its declaration that women cannot be priests, the Vatican was "desperately reaching," according to Father Michael Himes, professor of theology at Immaculate Conception Seminary, Huntington, L.I. In an interview with the Long Island daily, *Newsday*, he said he could support the ban for disciplinary reasons but not for theological ones.

"In a very large part, I tend to agree that there are no valid theological reasons" against ordaining women, he declared. "But the church does not live by theological reasons alone. There are other important reasons. One major one is ecumenical. Not since the Council of Florence in the 15th century has the Western church been so close to a reunion with the Greek church. The Greek church is not even in the ball park in discussing ordaining women. . . .

"Does this mean that because of political reasons the church shouldn't ordain women? It means at least that the church is torn between two goods, and it's one of those terrible facts of history that it can't do both together."

Persecution of Christians "isolated" in Ethiopia, World Council team says

A World Council of Churches (WCC) team has reported after a recent three-week visit to Ethiopia that "there is no evidence of systematic, nationally sanctioned persecution of churches and Christians because of their faith or religious practice" there. At the same time, the group acknowledged that there is evidence of imprisonment without trial and torture inflicted on individuals, and "in isolated cases" actions taken against churches and monasteries. While describing these actions as "serious," the WCC team said there are no mass executions and asserted that reports of the closing down of all Orthodox churches in Kaffa are completely untrue."

The visit to Ethiopia in January and February was undertaken primarily to examine development efforts of the Ethiopian Orthodox Church. The WCC team concluded that the government is not hostile to the 17-million-member denomination, but the observers reported that "at this stage of its development the operational weaknesses of the church both structurally and personnel-wise need to be overcome before any real contribution can be made for the benefit of the people as well as the transformation of society."

U.S. Jews urged to return to "basics" in religious education programs

A "back to basics" kind of religious education is one rabbi's recommended cure for ills which some studies indicate could wipe out American Judaism within the next century. Rabbi Eliot Sherman, the 31-year-old executive director of The Yeshiva for the Diaspora, cites these problems facing U.S. Judaism:

—A 30 percent, and growing, rate of intermarriage.

—A 50 percent, and declining, rate of synagogue membership.

—A 38 percent, and falling, rate of participation in any Jewish organization.

—A 50 percent, and dropping, rate of contributions to Jewish federations.

—A 40 percent, and slipping, rate of observance of the rituals of Judaism in the home.

—A 33 percent, and declining, rate of enrollment of eligible Jewish children in any sort of Jewish educational program.

The cause of all those problems and the disproportionately large number of Jews attracted to the cults is faulty religious education, says Rabbi Sherman.

Sunday Visitor president urges prime time Catholic television

A Roman Catholic communications leader has proposed that the Catholic Church in the U.S. create a network television system and aim for prime time audience. John F. Fink, president of *Our Sunday Visitor* publications in Huntington, Ind., and chairman of the Catholic Committee for Evangelization Through Media, said, "Most Catholic TV shows now being broadcast are ineffective because they are shown in time slots donated by the stations when few people are watching. The only way to reach large numbers of people is during prime time, and the only way to get prime time is to pay for it."

Pointing to the program syndication system used by Billy Graham and Oral Roberts, Mr. Fink said, "This is what the successful Protestant TV evangelists do and they get the money from viewers." Mr. Fink, president of one of the largest religious publishing and printing companies in the U.S. made his proposal in an opinion column in *Our Sunday Visitor*, the widest circulation Catholic newspaper in the country.

Researchers say intolerance evenly distributed in society

People of various religions are about equally intolerant, according to three political science researchers. They also found that people are as intolerant now of political groups they dislike as people were in the witch-hunting 1950s, when the communists, atheists, and socialists were the bad guys.

Among other findings of the study by James Piereson, John Sullivan, and George Marcus, were that:

—People with more education are only slightly more tolerant than less-educated people.

—Men are no more tolerant than women.

—Liberals are very nearly as intolerant as conservatives.

—Young people are as intolerant as old people.

—Blacks and whites are about equally intolerant.

—People in the South are no more intolerant than people in any other section of the country.

NEWSPAPER

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

The church minders

To some the cover of this issue may seem a little too cute. But it is designed to introduce a series of five articles on the executives of five important programs of the Mennonite Church. In one sense the series began with David Augsburger's "A profile of the new general secretary" (Ivan Kauffmann) which appeared on July 12, 1977, the first issue following Estes Park 77.

But the work of these five is different from that of the general secretary in that each is responsible for the management of a specific program in the organizational work of the Mennonite Church. The purpose of these articles is to have you learn to know these managers.*

I believe it was Marshall McLuhan who said that the coming of television has turned the world into a global village. Events and faces from 10,000 miles away come right into our living rooms. The irony of this is that the face of Idi Amin becomes more familiar to many of us than those of our local school directors or state senators. Church leaders also are often unknown.

How can we be expected to know persons who do not run for election and who also may never conduct revival meetings in our congregations? Yet they are responsible on behalf of the church for programs whose total yearly financial activity totals many millions of dollars.

It is true that in the Mennonite Church, the present era is not an era of a few strong personality leaders. This is a good thing. In an article J. C. Wenger wrote about the Mennonite Church in 1925, he mentioned that an overemphasis on the clergy was a greater problem in the Mennonite Church at that time than now. Today leadership is spread more widely and no doubt taken somewhat less seriously. If the program works, what do we care about who is in charge? But this would be a heartless point of view. If we care about the program, we ought to know who is in charge so that we can pray intelligently.

One question that remains in the back of our minds when it is not brought to the front is this: How much of the church's work should be done on an organized churchwide basis and how much should be sponsored locally? There is some tendency for the emphasis to move back and forth like the swinging of a pendulum.

Theoretically the functions of any of the five program boards could be carried on by individual congregations or district conferences. In fact, in some degree, all of these functions are carried on locally and on a district basis. For example, almost every congregation publishes at least a bulletin, does some mutual aid, educates, ministers, and has a mission. Yet we see that not only greater volume is gained.

There is also something inherently right about mutual aid between persons of the same faith in Pennsylvania and Oregon. It is good to have widely dispersed congregations using the same published material. (In fact, how will they keep in contact without something like the *Gospel Herald*?) If there is to be an international mission it seems wise to have it organized on a broad basis. Our institutions of higher education belong properly to the whole church and churchwide strategies are better focussed by a general board of "congregational ministries."

As we come to know those who are called to serve as directors of these programs, we are better able to understand what they are seeking to do. It is sometimes overlooked that these institutions belong to the Mennonite Church. They have been established for the church and we are the church.

Some of the institutions are legacies to us of generations before. Two—Mennonite Mutual Aid and Mennonite Board of Congregational Ministries—are fairly recent organizations. Even so, few of us had an opportunity to vote yes or no on any of them. Nevertheless they are ours and these five men are our institution minders. Through this series you can get to know them a little better.—Daniel Hertzler

*If you need an aid to your memory, see the 1979 *Mennonite Yearbook*, pp. 106-130. For those who do not have the *Yearbook* handy, the names (from left) are as follows: Dwight Stoltzfus, president, Mennonite Mutual Aid; Ben Cutrell, publisher, Mennonite Publishing House; Albert J. Meyer, secretary, Mennonite Board of Education; H. Ernest Bennett, executive secretary, Mennonite Board of Missions; Gordon Zook, executive secretary, Mennonite Board of Congregational Ministries.

Gospel Herald

April 24, 1979

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

Mennonites and Three Mile Island





At what price energy?

The nuclear scare that spread over Northeastern U.S. during late March turned out to be a rumble heard round the world. Its tremors will be felt for some time to come. Since the impact of the incident hit many Gospel Herald *readers, we decided to mobilize for an in-depth follow-up. Dick Kauffman,* With *editor and photographer, volunteered to do on-location research and photography. Dave Graybill, assistant editor of* Christian Living *and part-time* Gospel Herald *news staff, wrote the report. Editor Daniel Hertzler released the front and inside covers for the beginning of the narration. Team work marks this story, and perhaps that is what will be required exponentially to work at the coming energy crises.* (See feature in Church News.)—David E. Hostetler, *News Editor*

The accident at the Three Mile Island power plant near Harrisburg, Pa., was an event that area residents, Mennonite and non-Mennonite alike, are not likely to soon forget. Talk of radiation, evacuation, contamination, and a possible meltdown, not to mention the fears of some experts about the potential long-term health effects of the incident, made the last weekend in March a gloomy one, despite springlike weather.

For some people in the four counties directly affected by the accident, the events at Three Mile Island were just an interruption, albeit a most unpleasant one, in their day-to-day lives. For others, the accident raised larger questions about values and lifestyle, as well as about nuclear safety.

"The Three Mile Island nuclear accident will accomplish some good if it causes people to get serious about energy conservation," said John Stoner of MCC Peace Section (U.S.). "We are a long way from seeing that happen nationally, but the church should be leading the way.

For Mennonite TV news cameraman Jim Bowman, who covered the Three Mile Island story, the widespread criticism of nuclear power that has resulted from the accident is at least partially unjustified. "If we aren't willing to cut our consumption of energy we can't really complain about this kind of things," he said. "We can't fault the nuclear people if we're going to insist on having electricity every time we want to plug something into the wall."

In the wake of Three Mile Island, few things about nuclear energy seemed certain. But at least one thing could be safely said. As long as people are unwilling to change their high consumption habits, the question will remain, "At what price energy?"—Dave Graybill

Gospel Herald

For Bertha B. Bender 339

Gordon Zook: pastor to congregations 340
Mary Miller Hochstedler

On authority, justice, and discipleship 342
Joyce M. Shutt

Daniel Hertzler, Editor **David E. Hostetler,** News Editor

Volume 72 Number 17

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan $9.50 per year mailed to individual addresses. Eighty Percent Plan $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States.

Copyright © 1979 by Mennonite Publishing House.

For Bertha B. Bender

Bertha B. Bender died on July 1, 1978. She contributed occasional poetry to *Gospel Herald*. Here is a selection of her poems, chosen from a group supplied by her niece Nancy Burkholder Lee.

Echoes

He came, this pleasant carpenter,
To make and place shelves
To two worktables in our basement.

Upstairs, I heard him
Whistling at his work
Lilting tunes—"Messiah" melodies—
Rhythmic with his saw and hammer.

Now, my workroom is handier, neater,
But more important still,
It yet echoes the music
Of this happy man
At home with life.

Pleasant memory

I wonder—
Did my flower-loving neighbor sense
how I felt
when I kissed my beloved good-bye
and watched him drive away
to be gone for days?
Is that what brought this neighbor
at once, companionably,
through the gap between his trees and ours
(before I could enter our empty house)
to invite me into his garden
to enjoy with him
some exotic, almost whimsical plants
he had growing?

There they stood: tall, one-legged herons,
heads white; bills long, green, slender;
necks in circles
slanted this way and that
playfully changing (with the sun?).

His delight enhanced my own.
Their parent bulbs,
he said,
had been the gift
of a mutual Japanese friend.

I brought this pleasant memory
along home to our empty house.

Where is Johannesburg?

Tonight.
With a hushed, responsive audience,
I listened to a consummate pianist
Interpret Beethoven's Sonata in D Minor,
Opus Thirty-One, Number Two.
We were drawn to cultural heights
Of rare delight
Here where I am.

Later tonight

With another hushed, responsive audience,
I listened, and I looked,
Appalled, stricken,
By what it means
To be a Black or a Colored
In Johannesburg, in South Africa;
And by what it is
To be some Whites there—
Cruel, uncaring—
In Johannesburg, in South Africa.
The question stabbed:
What can *I* do
To help wipe out this inhumanity?
Johannesburg,
South Africa,
Are far away
And I am here.

But,
With other names,
Johannesburg,
South Africa,
Are here
Where I am.

Whistling in the dark

Where is he now, I wonder,
The gentle old man
With his tiny box of pencils, fishing lines,
and shoestrings
That I thought I could not buy.
His soft sad murmur
Haunts me yet:
"I guess *nobody* on this street needs any."
More poignant still
His broken whistling as he left my door.

Gordon Zook: pastor to congregations



by Mary Miller Hochstedler

"I'm just helping the staff to help conference leaders to help congregational leaders to help congregational members to do their job," said Gordon Zook, executive secretary of the Mennonite Board of Congregational Ministries. He's been doing that at MBCM for more than a year.

One of five churchwide agencies, MBCM has as its primary concern the local congregation and supplying resources for that group in the form of audiovisuals, printed materials, and staff persons for workshops and seminars. Congregational needs ranging from curriculum for a Spanish-speaking congregation to ideas for an effective youth program or a new pastor may be met by MBCM.

Zook confesses he has no master plan for having his administration leave a drastic imprint on the organization. "My style is to get into the stream and change a channel here and there," he said. Although he claims he is not an innovator, he quickly adds that he does have ideas. It's just that his gifts lie in the area of helping, coordinating, and implementing other people's ideas. Those gifts can be summed up in one word—administration. And there's no doubt in his staff members' minds that Zook's administrative abilities are the key to his effective leadership at MBCM.

On top of administrative detail. David Helmuth, associate secretary of the English division of congregational education and literature at MBCM, remarked that Zook "has the capacity to keep on top of administrative detail."

Beulah Kauffman, associate secretary of family life education, agrees. During board meetings and semimonthly staff meetings, she has noticed the amount of data he has at his fingertips. "He has a capacity to handle a number of things at one time, keeping them all in focus," she commented.

Dan Shenk, formerly on the staff as communication director, observed that Zook's administrative abilities show particularly well in his willingness to listen to others' ideas and yet not fear questioning present policy if a better plan of action presents itself.

On the other hand, being a good administrator can have its drawbacks. Helmuth observed that while Zook's administrative skills enable him to pursue goals, there is also the possibility that in the process "he may overlook a person's feelings."

Shenk agreed, recalling that Zook "can be stubborn concerning a given point, especially when the budget is involved."

Yet Zook works at displaying a great deal of sensitivity in relating to his staff, according to Kauffman. "He doesn't call all the signals but allows us to function and use the gifts we have," she said.

That same desire for sensitivity is reflected in Zook's relation to his family and decisions they make. Zook had been pastor of the Forest Hills (formerly Monterey) Mennonite Church in Leola, Pennsylvania, for 12 years when MBCM approached him and his wife, Bonnie, about accepting the position with the Board. The Zooks were concerned about how such a move might affect their four children who now range in age from 6 to 13½. They talked to them about it.

"The children immediately resisted the idea," Bonnie rememberd. "They told no one at all, and just hoped it wouldn't happen." Gordon and Bonnie weren't as reticent as their children, however. They began by sharing confidentially with the small fellowship group at the church who considered it a realistic option.

In the meantime, the family took a five-week vacation trip west which included Assembly 77 at Estes Park in Colorado. Zook had the opportunity to meet with MBCM personnel (when Shenk recalled, "*he* asked the questions") and the children had time to make new friends, some of them from Goshen.

Mary Miller Hochstedler wrote "Any Mennonite's historical library" which appeared in *Gospel Herald* on July 15, 1978.

Zook believed the trip was providential. "We had more family togetherness than we'd had for a long time," he said. And on the way home, "somewhere between Colorado and Indiana, Bonnie and I noticed that we were saying '*when* we move' rather than '*if* we move.' "

The Zook family was able to stop at Goshen then, buy a house, and see the schools the children would be attending. By the time they moved to Goshen just after New Year's Day, 1978, the place was not completely strange to them. Fortunately, they were safely settled before the Big Snow of '78. "Had we waited until the end of the Second Semester," said Zook, "we could have been buried along the Ohio Turnpike."

A good change. The Zook family believes the change has been a good one. "We all grow by new experiences," said Bonnie, who has found a part-time job as nutritionist in a program within the Elkhart County Health Department.

Gordon agreed. "It's making me grow, in terms of needing to learn a new operation, and how to communicate with a wide number of states and diverse backgrounds. I'm learning more about myself and the church."

Actually, Zook does not come to the job without experience. While he was serving as pastor at Forest Hills, he was active in a number of leadership positions in the Ohio and Eastern Conference. Among other things, he served as secretary of the Eastern Section steering committee since it was established in 1975, and in this capacity he helped to coordinate a growing range of cooperative ministries among the 35 congregations of the Eastern Section (now Atlantic Coast Conference). His position at MBCM can be seen as a natural expansion of his earlier church-related duties.

And those duties, of course, were quite an expansion from his early limited view of church when he sat on the front bench of the Martins congregation (near Orrville, Ohio) as a little boy. There he observed his deacon father leading in Scripture reading and prayer. "I've had a front-row view of the operations as far back as I can remember," he remarked.

The youngest of six children, Zook also recalled hoping there would not be too large a crowd for the communion elements his parents were responsible to provide for the congregation. "We wanted to finish up the snacks on the way home," he confessed.

Along with these early positive memories, tragedy touched Zook in his early teens, when his father died. A Sunday school teacher provided a new concept for Zook by suggesting that "While you no longer have an earthly father, you still have a father in heaven." Zook recalled that the thought "gave a kind of personal quality to God—provided a further stretching," in his growing faith.

In spite of the fact that church was always "part of the pattern of life" for Zook, he was not planning for a church vocation when he enrolled at Goshen College in 1958. He graduated four years later with a major in history, a minor in English, and plans to teach.

He had, however, received an academic award which was instrumental in changing his mind. The Rockefeller "trial year" Fellowship was designed for a student considering graduate study and willing to explore theology. So Zook and his bride, whom he had met at Goshen College and dated during their four years there, moved to New Jersey where he studied at Princeton Theological Seminary for one year.

The experience was a good one, "nothing dramatic," Zook said, but positive enough for him to return to Goshen and earn the Bachelor of Divinity degree from Goshen Biblical Seminary.

Zook said he sees each experience in his life as a "valid but incomplete step" in his growth as a Christian and member of the church. "I basically understand the Christian life as a daily commitment—the chance to say yes or not to issues relating to obedience."

While Zook has said yes to a job which "still seems too big for me," some of his family members are delightfully unaware of the "importance" of their daddy's position. Shenk related that Zook's two youngest daughters, who were born in Korea and adopted into the family more than two years ago, "have a great time running around his office when they come in to visit. They're very unpretentious," he added.

A sense of humor. Zook reflects the same lack of pretension and a sense of humor as well in a favorite story he relates at the office. According to Shenk, who has heard the story, Zook tells of a delegate to a church conference who was quite impressed with the important and serious duties he was discharging. As he came to lunch one day, hat in hand, he absent-mindedly took the bowl of soup offered to him, turned to walk out through the door, and unthinkingly kept his hat in hand, while he placed the soup on his head. When he realized his mistake, he stalked on, although people around him were enjoying the humor of the situation. Said Shenk, "Gordon Zook thinks a man in that situation should be able to laugh at himself."

Heading MBCM is no small job—helping others to help others, but a sense of humor will help smooth Gordon Zook's way.

Love

Lord, You
Are holding doors
Ajar for me that I
Am trying hard to close. My God . . .
What love!

—Kathy Haddad

On authority, justice, and discipleship

by Joyce M. Shutt

The Velvet Covered Brick, by Howard Butt. Harper & Row. 186 pp. $3.95. *Soul on Fire*, by Eldridge Cleaver. Word Books. 240 pp. $8.95. *Theology in a New Key: Responding to Liberation Themes*, by Robert McAffee Brown. Westminister Press. 212 pp., $6.95.

The best thing about the first book is its title and the graphic image of leadership conveyed. It is Butt's contention that a leader should be like a velvet covered brick—soft, gentle, and understanding of others while standing firm about those things which really matter.

Perhaps this book is best read in snitches and snatches. Then each chapter can become fresh and stimulating. Butt's easy colorful style of writing unfortunately does not cover up the fact that once he has stated his basic idea (that effective leadership occurs only when those in positions of authority are willing to be submissive as well as authoritative) the various chapters if read one right after the other are a bit like eating a series of casseroles designed to disguise the leftover Thanksgiving turkey. Taken in smaller doses, however, the book offers much to its reader.

In spite of its limitations, *The Velvet Covered Brick* is recommended reading for anyone in positions of leadership. Chapter IV "Submission: Key to Power" makes the book worth buying. Using David and Saul as his examples, Butt points out that one cannot take authority. It is given after one shows his willingness to submit to the needs and dreams of those one seeks to lead—even when it means giving up one's own ideas about what needs to be done. Sensing the needs of others can be very difficult, yet the true leader is that person who can give the unspoken yearnings voice and form.

Eldridge Cleaver's sequel to his best selling *Soul on Ice* promises the reader several thought-filled evenings. This book is a must for pastors and laity alike, not just because Cleaver shares the story of his conversion to Jesus Christ, but because he poignantly and dramatically helps us understand the pain and heartbreak which drives the black community to reject our white middle-class America.

For years Eldridge Cleaver and the Black Panthers were synonymous. To most of us whites they represented violence, hatred, and destruction. For many blacks, however, Cleaver and the Black Panthers stood for pride, hope, and promise for a brighter future. It is to be hoped that each one who reads this book will finish less ready to condemn others.

For Anabaptists, steeped in peace teachings, it is hard for us to be open-minded about groups such as the Black Panthers when they call for revolutions. Yet it is even more difficult for us to confront the injustices which drive them to take their radical stand, because eliminating those injustices could easily jeopardize our comfortable lives.

The tragedy of Cleaver's story is that nowhere in his growing up did he find anyone who was willing or able to mediate God's saving love to him. His exposure to the church led him to equate it with hyprocrisy, selfishness, and violence. Later when Martin Luther King offered the blacks an alternative to violent revolution, King was murdered. The miracle of Cleaver's story is that God refused to be limited by our unfaithfulness and reached beyond us to touch this gifted and dynamic man whom He wanted to serve Him.

Theological books rarely make for easy reading. Theologians tend to use complicated technical words to struggle with complex concepts. This book is no exception, though better than some. But having said that, *Theology in a New Key* is worthy wading through because Brown performs an important service in it—helping us understand the basic theological and human issues which the South American liberation theologians such as Gustavo Gutierrez and Beatriz Melano Couch address in their writings.

Brown wants us to respond to these voices from the Third World in open ways instead of our usual pattern of condescension, arrogance, or co-opting of their ideas. He challenges us to stop sifting Jesus and His radical life-giving teachings through our affluent Western filters and to see the Jesus of the Bible as the social and spiritual radical He really was. Brown argues that since all of us do theology using our own experiences as the starting point, we are presumptuous to discount the liberation theologians who come from situations of extreme poverty and oppression because they begin at a different place than we do.

Using a musical analogy to connect his ideas, Brown builds to a crescendo in the closing chapter when he challenges the church to live up to its divine mandate—taking sides with the poor and oppressed because the God of the Bible is the God of the poor and oppressed! Needless to say, this does not make for comfortable reading, especially when Brown reminds us that it isn't enough to be content with our stress on piety and personal salvation when we live in a society which feeds its affluence by denying the poor in other lands!

Theology in a New Key comes to life when read as a sequel to Cleaver's *Soul on Fire*. Both books struggle with the issues of social injustice and corporate evils which estrange people from God's redeeming love. Both books are filled with the promise of God's mighty works. Both convict us of our sins of ignorance and selfishness. Both offer us God's forgiveness when we are faithful disciples, willing to walk in the paths He calls us to walk.

Joyce M. Shutt is pastor intern at Fairfield (Pa.) Mennonite Church.



"The true mission of American sports is to prepare young people for war,"

an American general was once quoted as saying. Supercompetitive, overaggressive—too often that is sports in America. Athletes conditioned in an authoritarian, semi-militaristic atmosphere. Where "win-at-all-costs" is the motto and where defeat is considered ample reason for shame and guilt.

What place then have sports in Mennonite high schools? What has this to do with the kingdom of God? Here peace is to reign—personal wholeness, well-being, community, justice, positive relationships with others.

Involvement in sports, as in most other realms of human activity, will always have its awkward moments for the Christian. But there are values here that should not be unthinkingly rejected.

The goal of the new values is not victory alone, but rather the development and cultivation of the person, his growth in fitness and self-awareness. Through sports a person can learn to win with compassion and to lose without bitterness and loss of self-esteem. Here individuals can grow in interpersonal relationships by working through experiences, frustrations, tensions, joys, goals, and strategies as members of an organized team.

A school, a team, an athlete, and a coach do not measure success solely by the number of wins or losses, but by how well they live up to their potential for building personal wholeness—physically, emotionally, mentally, and spiritually.

Mennonite High Schools: Exploring the Better Way

Belleville Mennonite School
Bethany Christian High School
Central Christian High School
Christopher Dock Mennonite High School
Eastern Mennonite High School
Iowa Mennonite School
Lancaster Mennonite High School
Rockway Mennonite School
United Mennonite Educational Institute
Western Mennonite School







Mennonites reflect on values after accident at nuclear plant

Radiation leakage from the Three Mile Island nuclear plant has stopped, but the governmental and personal fallout from the accident has only begun, in the form of studies, debate, and continuing questions.

For many Mennonites living in the area of the plant, the accident seems to have had the dual effect of creating skepticism about nuclear power and an increased reflectiveness about their own core values.

Perhaps the Mennonite congregation most directly affected by the accident was the Garden Chapel Church on the outskirts of Middletown, Pa. Most of the members of the church, formerly called Shopes Mennonite, live in the housing development in which the church is located, about five miles from the plant.

Ray Landis, pastor of the church and a resident of the development, estimated that at least two thirds of the 600 families living in the area fled their homes in the first few days after the incident.

"It was like a ghost town," recalled Luke Cline, a neighbor of Landis and a member of the Garden Chapel congregation.



Jim Bowman

Landis and his family left on Friday afternoon, Mar. 30, and didn't return until the next Tuesday evening, after officials said the immediate danger was over. Cline and his children left the area on Friday, but Cline's wife was unable to leave until Sunday because of her job schedule at a Harrisburg hospital.

"Our biggest reason for leaving was because I felt there was going to be a total evacuation," Landis said. "I thought we'd beat the rush."

Although pregnant women and small children were the only persons officially advised to leave the area, rumors of a large-scale evacuation were widespread. Pennsylvania Governor Dick Thornburgh held a special news conference on Saturday night in an attempt to dispel one such rumor.

Likely or not, the possibility of having to leave their homes suddenly—and worse, of not being able to return for months or even years—was a new and very difficult issue for people near the plant to deal with. Leon Stauffer, director of information services with the Eastern Mennonite Board of Missions and Charities, described the uncertainty as "mental anguish." The accident caused him to reflect on "what it would really mean to have to walk away with nothing but a suitcase. It gave me sort of a different perspective on what refugees must face."

For some, the potential for disaster was so great it was difficult to comprehend. Jim Bowman, who as a TV news cameraman was closer to the situation than many people, had difficulty believing that the accident "was really happening." At the same time, he said that along with his busyness, covering the story was probably an advantage. "I guess what you do is you don't really think about the what ifs," he said "because if you do you panic."

Even at the height of the crisis, however, there were some people who seemed remarkably unconcerned about it all. Earl Showalter is a Mennonite who works at the Three Mile Island plant as an electrical engineer. He and his family live directly across the river from the reactor. His wife, Sue, is pregnant, the couple's two children are of preschool age. Nevertheless, the Showalters refused to leave the possible danger area.

"The media and NRC (Nuclear Regulatory Commission) blew the crisis out of proportion," Showalter said. "From chemistry analysis we did," he claimed, "there was little or no melting of the fuel rods, though the cladding was damaged. We won't know for sure how serious the damage was for another nine months or so. By that time the media will have lost interest in the story." If there was much damage to the core, Showalter said, we'll probably have to read it on the back page of the newspaper.

Not everyone who stayed was so sure there was no danger. Ruth Nissley of Middletown lives less than a mile from the plant. She considered leaving with her 15-year-old daughter, she told an MCC interviewer, but she and her husband have a farm—55,000 chickens and 130 steers. "If we had left, we would have had to stay close enough to return to tend the animals," she said.

If worse had happened, the Nissley family would have left. "Our property can be replaced, but my family is important," she said. But she noted that the chickens could not be safely left alone for many days. "It makes you feel afraid," she admitted about the accident. "I hope we don't look back sometime and wish we had done differently. But they say the radiation is not that high."

In the midst of their uncertainty, and confusing, sometimes contradictory, reports about the situation at the plant, many local Mennonites found comfort in their faith in God. The week of the accident, Steelton Mennonite Church pastor Leon Oberholtzer was leading a series of evening revival meetings at the Masonville Mennonite Church in southwestern Lancaster County. To get there, he drove past the plant every night. Still, he said, he felt no "uneasiness."





From left: Ray L. Landis; Joyce Landis; Earl Showalter; Sue Showalter and son David.

"I felt comfortable with the men who were working at the plant," he said, "and believed that they would give us plenty of warning if the situation would change and we would have to evacuate. I was at peace to leave it at that and I felt that the Lord would see to it that we had at least that much warning."

Oberholtzer's feelings were echoed by a member of the Garden Chapel congregation. "The Lord gave me such peace," she said, "from the time we threw our stuff into the car and right on down the road to Hagerstown (Md.). When the hydrogen bubble was a threat I knew we might never see our home again, but I still had peace."

Sunday morning, Apr. 1, many of the people still in the area of the plant sought fellowship at church services. Garden Chapel canceled its service because so many members were gone. At other churches, services went on. According to those who attended, the depth of feeling expressed often outweighed the smaller number of people present.

At Elizabethtown Mennonite Church, pastor Walter L. Keener led a special period of prayer for farmers facing possible contamination of their fields. At Good's Mennonite Church, within the five-mile radius of the plant, worshipers "joined hands to pray for wisdom for those at work in the plant. We trusted the Lord to keep us," Ruth Nissley reported.

Despite the absence of half its members, the Steelton congregation "had a very beautiful service," Oberholtzer said. There was no sermon. Instead, members shared meaningful verses and experiences. There was also an extended period of prayer. "We also did a lot of singing, especially songs of faith and trust."

By Monday night, the situation at the plant had taken a definite turn for the better. Although radiation within the containment building that houses the reactor remained very high, leaks from the plant began subsiding by midweek and officials said the worst was over. With the crisis apparently past, the thoughts of local Mennonites turned from wondering what would happen to wondering what could be learned from the accident. Inevitably, responses varied.

For some the lesson of Three Mile Island, or one of them, was not to trust power companies or nuclear power. "What really got to me was the way they (Metropolitan Edison, the company that owns the plant) lied to us," Cline said. "We never did get the truth. From now on people won't believe what they say."

Nissley said she hopes the "plant closes down and doesn't open up again. We do need electricity, but there must be a safer way of getting it."

For Tina Mast Burnett, information services director at MCC, the lesson of the incident went beyond the safety (or danger) of nuclear power to the danger of nuclear war. "I guess my hope is that people who are not certain how they feel about nuclear power will take another look at the nuclear arms race and see that if one plant has the potential of causing so much destruction how much more we should be afraid of the nuclear arms buildup."

Earl Showalter is concerned that Mennonites give nuclear energy a chance. "Being a peace church we find ourselves in opposition to nuclear weapons. But then we confuse it with nuclear power used for peaceful purposes. That's like being opposed to electricity because we don't believe in the electric chair." Showalter believes our grandchildren will resent our depletion of fossil fuel reserves. We need to develop and use all alternative sources of energy, he maintains, including nuclear energy.

For some, the implications of the accident were spiritual and not social. "The nuclear plant is important to God but it isn't His primary interest," Landis told his congregation on Apr. 8. "What is of primary importance to God is not closing down the nuclear plant but where we are with Jesus." Jane Fuller, of Landis' congregation, said that "I learned this week how much we take some things for granted, like the routine of life."

Stauffer of Eastern Board thought that the impact of the accident was both spiritual and social. As a staff person at a mission and relief agency Stauffer believes that "the main impact of the situation was to be on the receiving end of situation in which man is helpless and there's nothing you can do. . . . It wasn't being on the giving end—we do that all the time. But it was being in a situation in which we were perhaps going to have to be dependent on someone else.

"Hearing our brothers and sisters in Virginia and elsewhere say, 'Hey, you can come here,' felt pretty good. It gave us just a little idea of what it must be like for Vietnamese families who are refugees, or for people in Ethiopia or the Sudan."

But perhaps the last word on the Three Mile Island, if such is possible, came not from Mennonites but from the Amish. "In a sense the Amish have the last laugh on us because they don't need [nuclear power]," Bowman observed.

"In my mind we've been pursuing this nuclear thing faster than we can handle it," Andrew Kinsinger, a Lancaster County Amish leader said in an Associated Press report. Nuclear energy is "powerful if you harness it, but you know, sometimes the harness breaks."—Dave Graybill



Beyond punishment: a seminar at Reba Place

A seminar on "Crime and punishment: The Christian response to the victim and the offender" was held on Saturday, Mar. 17 at Reba Place Fellowship's Meeting House. Mark Yantzi, probation and parole officer for the Ministry of Correctional Services, Ontario, Canada, and Dave Worth, Volunteer Coordinator of the Victim Offender Reconciliation Project, also of Ontario, led a dialogue presentation on the subject of "Victim/Offender Reconciliation."

Both men helped initiate a "victim-offender" program in their Kitchener, Ont., community. The reconciliation process, as outlined by Yantzi and Worth, involved a trained community volunteer who coordinates a meeting between the victim and the offender to facilitate an appropriate out-of-court settlement. "Reconciliation," said Worth, "goes beyond a retribution for the property stolen or damaged. Our objective is to accomplish a reconciliation between the parties so they no longer fear or resent each other. They can thus feel free to greet each other if they should meet on the street."

Following the speakers' remarks, a panel of community representatives shared their initial responses to victim offender reconciliation. The panelists felt this procedure might be good for minor crimes, but some raised reservation about its usefulness in cases of violent crimes.

A general question and answer period for panelists and audience followed and allowed many to express their opinions. The afternoon seminar ended after Virgil Vogt, elder of Reba Place, gave a talk entitled "A Christian Response to Crime," in which he said that, "The ultimate solution to crime is not justice but love that is based on the realization that every offender is first of all a victim. Every offender, before he becomes an offender, has been mistreated. He has not been loved or cared for the way he or she should have been. Punishment can deal with, but not change, an offender. Love can touch the inner man and perhaps transform the person. Jesus Christ exhibited this kind of love throughout His life and on the cross toward the two offenders."—Judy Lamb

Bible quizzing stimulates intensive study

The idea of Bible quiz team competition among Ohio and Pennsylvania churches seems to have originated with Marion Bontrager, then associated with Central Christian High School. From a humble beginning in 1968 interest has grown and continues to expand.

The keenest minds of Mennonite Youth Fellowship-age persons engage in recalling the minutest details of biblical information under the direction of a skilled quizmaster and with the aid of electronic preparedness signaling. There is a time limit for each question and rules are strictly enforced.

This year's meet, involving 31 teams, gathered at Spruce Lake Retreat Apr. 6-8 in the Pocono Mountains of Pennsylvania. Fourteen teams came in four buses from Archbold, Ohio; five teams came from Wayne County, Ohio; and the other 12 teams came from Pennsylvania. The invitational had been scheduled for Lancaster (Pa.) Mennonite High School, but some parents felt that Lancaster was too close to Three Mile Island and the event was, therefore, relocated. This in no way put a damper on the contestants' enthusiasm.

To participate in the April tournament, teams had to begin preparation in January. Area coordinators informed each church which book or books of the Bible would be used and how the material would be divided. Then participants began serious study of the parts under consideration.

The undefeated team was Bethel A from Gettysburg, Pa., coached by Bob Charles. The runners up from the last three brackets in the tournament were: Witness of Light of Archbold; Sonnenberg, Apple Creek, Ohio; Pleasant View, N. Lawrence, Ohio; and Bethel B. It was significant that all three districts were represented in the third to last bracket, but toward the end it was evident that the winning church was going to be Bethel. On Sunday morning, Bethel A made its final contest with Bethel B.

Gaining points, devising schemes to win, and psyching the other guy out are all a part of the fun. But so is prayer. And prayer turns out to be more a matter of gratitude for the learning experience than praise for victory. Participants are most concerned that the truths they learn may become a part of their lives.—Lester Yoder, Sonnenberg Coach

Students get firsthand feel of VS at Ft. Dodge

Getting away from books and lectures for a week, nine seniors from Iowa Mennonite School, Kalona, visited the Voluntary Service unit in Fort Dodge, Iowa, Mar. 19-23.

The Monday-through-Friday time period in Fort Dodge was part of IMS' annual interterm program in which all students of the school take part in some sort of living/learning experience outside the classroom. This year service was the interterm emphasis.

In Fort Dodge the nine students got a chance to serve as well as live together in a simulated VS unit setting. During working hours the students "shadowed" and sometimes assisted the Fort Dodge volunteers in various aspects of their assignments. Between times and at night the students set up housekeeping (including meal preparation and doing dishes) in the basement of the Mennonite Church in Fort Dodge.



IMS student Les Roth and VS unit program director Marilyn Martin take inventory of the students' grocery supply.

Near the end of the week, faculty sponsor Merridy Leichty commented that the group had some conflict, but "we weren't together long enough to have to work it out." One of the students added that "there are a lot of things in my life I'd have to work on before I came into VS—especially learning to accept others."

Among other activities, IMS students assisted Vera Smucker Shenk at Ethnic School, visited the county jail with Dan Shenk, talked with old people at a nursing home, and helped Kevin Albrecht with the painting at a house he's working on.

Some of the students reflected on these experiences: "It was neat to have the kids run up and hug you; it made you feel needed" (Ethnic School). "It would be hard on the mind to have those bars around you . . . being caged up like an animal" (county jail). "It seemed those people were really glad for someone to talk to" (nursing home). And, "That painting helped me feel like I was doing service for someone. . . ."

The IMS students met members of the Fort Dodge Mennonite Church and learned of their role in calling VS to Fort Dodge at a Monday evening carry-in supper and meeting of the VS Committee, at a short session with the Outreach Committee, and during a time of volleyball and refreshments with the MYFers of the church.

In an evaluation on Friday morning a few of the students said they would have liked more time to talk individually with the VSers. Some also indicated they were "bored" during the two meetings. This became evident to the VSers and committee members who noticed that students didn't ask any questions when several opportunities were given to do so.

Two comments on Friday morning may have summarized general consensus among the students: "Though I've heard a lot about what VS is like, it's much easier to understand when you actually take part" and "It was fun, but I'm ready to go home to a soft bed."—Dan Shenk.

mennoscope

First Mennonite, Indianapolis, Ind., is hosting the Suburban Church Consultation on May 4-6, reports Richard W. Yoder, pastor. Richard Armstrong, a specialist in evangelism, stewardship, and church renewal and senior minister of the Second Presbyterian Church of Indianapolis, will conduct the Saturday afternoon workshop on Evangelism: understanding our task. Armstrong is also the author of *Service Evangelism*, Westminster, which took about 15 years of experience and research to write. Contact the pastor immediately if interested in attending the sessions.

Sam Thomas has been appointed director of the Eastern Mission Board's Voluntary Service program, Salunga, Pa., effective Apr. 1. Thomas, who has served the past three years as associate director of VS, replaces Jerry Meck who became executive director of Heartsease Home in New York City early this year. Thomas takes the appointment at a time when the number of volunteers in the VS program is the highest it has been since the end of the military conscription. Currently 110 persons are serving at 19 locations along the Eastern Seaboard.



Sam Thomas

Inspirational paperback books are finding their way into Canada's Yukon Territory, according to Paul Yoder, director of Choice Books for Mennonite Broadcasts, Harrisonburg, Va. Yoder recently visited the district programs in Canada and learned that the Manitoba program has placed two racks in the Yukon, with the one rack and initial book inventory being taken by dog sled. "The Yukon is twice as far from Winnipeg as Harrisonburg is," Yoder said—about 3,200 miles. He met Mar. 19, 20 in Winnipeg with the Choice Books Canadian Council to evaluate and plan ways to strengthen the ministry. Most of the programs in Canada already have local subsidiary boards, operating under the MCC umbrella, that provide oversight for the provincial activities.

Chemotherapy threatment continues for Ralph Buckwalter, a Mennonite Board of Missions worker in Japan who has been stricken with melanoma, a form of cancer. He continues to function quite normally between brief periodic stays at the hospital and suffers minimal side effects and no loss of appetite. "But we are not seeing the improvement we'd like to see in reduction of 'bumps' on the body," Ralph said. "There will likely be adjustments in treatment in the coming weeks."

Prairie Street Mennonite Church, Elkhart, Ind., recently followed up their support of Mennonite Board of Missions overseas workers James and Jeanette Krabill with a Wednesday evening Ivory Coast Fellowship Night. More than 150 adults and children gathered for the two-hour event which included dessert, learning songs in French and Japanese, hearing what it's like to be a missionary kid, a visit from the MBM puppet Ernest Sam, the *Good News Upon the Soil of Africa* slide presentation, and a description by David Shank of the task ahead for him and his wife Wilma when they join the Krabills in West Africa in April. An offering taken toward Krabill's support amounted to $1,953.

A Japanese Mennonite doctor and his family left in early April for a two-year term of service in Paraguay. Under the sponsorship of the Japanese government. Dr. Tatsumi will provide medical services for a colony of about 50 Japanese immigrant families. The Tatsumis are members of the six-year-old Hiroo Mennonite Church on the island of Hokkaido. They had donated meeting rooms for the congregation in their own clinic and were instrumental in the recent purchase of more permanent facilities. Eugene and Louella Blosser, workers with Mennonite Board of Missions, Elkhart, Ind., give pastoral leadership at Hiroo.

Margaret Foth, writer/narrator of the *Your Time* radio program, is the invited speaker for a women's program scheduled May 4 at the Frazer Mennonite Church, Malvern, Pa.

The Mennonite Board of Congregational Ministries, Elkhart, Ind., is in need of a bilingual secretary—Spanish and English—beginning early to mid June. Interested persons should contact Mary E. Yoder, MBCM Office Manager, Box 1245, Elkhart, IN 46515; (219) 294-7536.

College Mennonite Church, Goshen, Ind., has scheduled a 75th anniversary celebration for May 11-13. A pre-celebration hymn sing is planned for 3:30 p.m., Sunday, May 6, to include community persons interested in the congregation's history and songs from all the songbooks used over the 75 years. The 7:30 Friday evening service, May 11, will focus on "Small New Fellowship to Large Assembly: CMC, 1903-1908." The Saturday afternoon and evening sessions beginning at 4:00 p.m. and ending at 8:00 o'clock will include a sandwich and salad supper separating the two sessions. The emphasis in the afternoon will be on "A progressive congregation" and in the evening on "The bonds of our fellowship." In the second hour on Sunday morning, the congregation will consider its mission in the community and then enjoy a fellowship meal together. The concluding session in the afternoon will look to the future under the title "And Now . . ." Any person related to or associated with the congregation at any time in the past or present is invited.

The Evanston Mennonite Fellowship encourages students and young adults moving to the Chicago area to contact them for assistance in securing housing. Members of the fellowship live in a six-unit apartment building, Dobson House, and in the adjacent Rogers Park section of Chicago. For further information about our fellowship and community life contact Karen Martin, moderator, 738 Dobson St., Evanston, IL 60202. (312) 492-1467.

Kathryn F. Seitz, of Elkhart, Ind., will join the Eastern Mennonite College faculty this fall as instructor in the education department. She will teach math methods for elementary teachers, teaching reading and language arts, diagnostic and remedial reading courses, and will assist with supervised teaching. Seitz has taught primary grades in the Elkhart Community Schools system since 1967. She also taught kindergarten three years in south Texas and during 1977-78 was an English teacher at Bethlehem University, West Bank Israel.

George R. Brunk will be directing a Shenandoah Valley countywide crusade at Harrisonburg, Va., May 13-26. The crusade is sponsored by the Rockingham County Association of Churches and will be the eighth crusade conducted in Rockingham County by Brunk Revivals, Inc. This, however, is the first Valley-wide crusade in history.



Tuberculosis continues to be a health hazard in South America. Tina Driedger and Clifford Amstutz (above), Mennonite Central Committee workers, are doing something about it in Villa Imperial, Bolivia. Treatment is often short-circuited when illiterate patients confuse directions or simply drop from the program when symptoms disappear or discouragement sets in.

Christopher Dock Mennonite High School celebrated its 25th year of operation with a variety of events, Apr. 19-22. "Education: Kingdom Perspectives" was the theme of the celebrations. Carl Keener

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON RESOURCES

"More with Less," a seminar on current energy, food, and lifestyle concerns, is scheduled for May 11-13 at Laurelville Church Center, cosponsored with MCC. Resource persons Kenton Brubaker, Eastern Mennonite College, and Catherine Mumaw, Goshen College, call for positive, practical, and specific responses to today's situation. Films, games, and discussion will be used. For programs contact Laurelville Mennonite Church Center, Route 5, Mt. Pleasant, PA 15666; (412) 423-2056.

"New Men/New Roles in Light of the Gospel" is the theme of a conference to be held June 15-17 at Mennonite Brethren Bible College in Winnipeg, Manitoba. The purpose of the conference is to bring together men and women to explore the implications of the gospel for sex roles, to examine society's expectations of men and the consequences of these, and to suggest strategies for change to eradicate sexism in its personal and institutional forms. Resource persons include Perry and Elizabeth Yoder, Quakers George Lakey and Norman Walsh, and Bryan Teixeira, a Catholic. More information is available from Kathy Froese, #15-348 Assiniboine, Winnipeg, Manitoba R3C 0Y1.

"Church Mission in the Inner City" is the theme of the 1979 summer session of the Council of Mennonite Seminaries to be held July 8-20 in Philadelphia. The course will explore the mission of the church to the city in light of biblical, urban sociology, human relations, professions, and cultural contexts. Faculty for the course are George R. Brunk III, Richard Detweiler, David Augsburger, and William Leslie. Credit is available. For applications and related information write: CMS Summer School 1979, Eastern Mennonite Seminary, Harrisonburg, VA 22801.

PRINTED RESOURCES

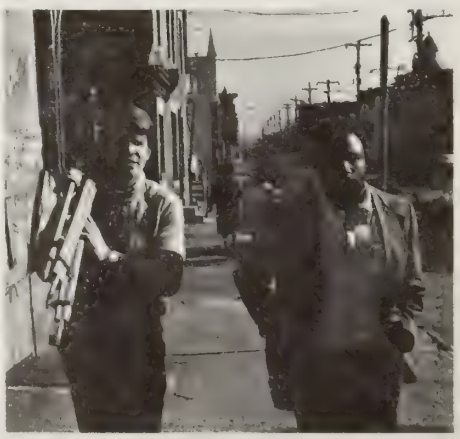
The *Washington Memo* provides information on draft registration and other national legislation and policy related to peace and social concerns. Published bimonthly, the newsletter is written by the staff of the MCC Peace Section Washington Office. To subscribe, contact MCC, 21 S. 12th St., Akron, PA 17501.

The Tax Dilemma: Praying for Peace, Paying for War, by Donald D. Kaufman, has been called "a mine of information and provocative concerns" on "this moral obstacle course." The book examines the biblical background, traces the history of conscientious objection to war taxes, and gives examples of a dozen ways in which persons have protested taxes for war purposes. Available for $3.95 (U.S.)/$4.60 (Canada).

A list of **hunger, stewardship, and growth resources** including books, study guides, and worship aids, is available from Bread for the World Educational Fund, 207 East 16th St., New York, NY 10003.

AUDIOVISUAL RESOURCES

"I believe God is actually calling people to ministry in the city as He called Jonah. I don't like the character of Jonah, but yet I see that Jonah at least responded to God." Urban mission is becoming a major issue in the Mennonite Church. In the new film, ***A People Garden***, ten persons living and working in the city challenge the Mennonite Church to become involved with urban dwellers in church building. Your congregation can use this film to begin shaping your response. For scheduling information write your conference missions office or Joel Kauffmann, MBM, Box 370, Elkhart, IN 46515.



Raymond Jackson, pastor in Philadelphia, walks with Phil Yoder, filmmaker for *A People Garden*.

Resource materials for this column are compiled by Jon Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

of Penn State University spoke on "Mennonite Education: A Time for a Fresh Synthesis," examining 13 key issues facing the church. The celebration concluded on Sunday evening with the *Christopher Dock Cantata*, performed by the Franconia and Lancaster Choral Singers, under the direction of Hiram R. Hershey, and a slide program on CD's history. CD has grown from 115 students to 400 and has graduated 1,421 in 25 years.

The Hesston (Kan.) Mennonite Church's board of elders has acted to help a family with adoptive costs, challenging Mennonite Mutual Aid to match the gift, and to initiate a meeting with MMA and interested persons in which encouragement would be given to MMA to assist in costs of adoption on a basis equal with maternity benefits. This corresponds with requests emerging from Adoptive Parents' Week at Laurelville Mennonite Church Center, Mt. Pleasant, Pa., over the past several years.

The Conference of Mennonites in South America have formed a three-nation committee to adapt *The Foundation Series* to South American use. Serving on the committee are Enrique and Helen Enns of Brazil, Anni Weichselberger and Peter Wiens of Paraguay, and Helen Dueck of Uruguay. The purpose of the group is to organize the translation and adaptation of *The Foundation Series*, a Sunday school curriculum written for Canadian and U.S. children in grades one to eight. There is need for both Spanish and German translation. However, at this juncture work will be done for the German-speaking churches only.

Dick and Mary Hess and their son Christopher returned to the U.S. on Mar. 15 after serving two years on the staff of the Mennonite Vocational Institute in La Ceiba, Honduras. Their address is 1560 N.E. 11th Street, Homestead, FL 33030.

Ruth Sauder of the East Petersburg (Pa.) congregation left on Mar. 22 for another three-year term with the Eastern Mission Board as a literacy worker in Guatemala.

Elva Landis of the Landis Valley (Pa.) congregation left on Mar. 26 for her sixth term with the Eastern Mission Board in Tanzania. Elva is nurse/midwife at the 36-bed dispensary at Nyabasi.

Alumni of Eastern Mennonite Seminary (EMS) will hold their annual homecoming on Apr. 26 and 27, just prior to EMC's homecoming weekend. Erland Waltner, ex-president of Mennonite Biblical Seminary and visiting professor of English Bible at EMS, will address the group three times on the theme, "Biblical Images of Ministry." The meetings will open at 7:30 p.m. on April 26 in EMC's Discipleship Seminar. J. Vernon Myers, a 1974 EMS graduate and chairman of the seminary alumni association, will moderate the sessions.

"Beyond SALT—Issues for Peace-

makers" is the theme of the New Call to Peacemaking Legislative Seminar to be held May 6-8 at the William Penn House in Washington, D.C. The seminar is open to members of the historic peace churches. Write to Mennonite Central Committee Peace Section Washington Office, 100 Maryland Ave., N.E., Washington, D.C. 20002, for information and registration.

The dean's office at Eastern Mennonite College has announced the appointment of an acting chairman of EMC's business department and a five-year plan to upgrade the business program. EMC Dean Albert N. Keim said Dwight O. Wyse, currently director of business affairs at the college, will head the department during the 1979-80 academic year. Wyse will fill the role as part of a sabbatical. The dean has identified EMC's business program as the next professional "growth area" of the curriculum. "Our aim is to develop a staff of five full-time faculty and 150 students by 1984," Keim stated. Presently 58 students are enrolled in the four-year business (accounting, management, education) programs and another 23 in the one- and two-year business-secretarial area.

Sunday, May 6, is the day set for dedication of the new educational facilities at Salem Mennonite Church, near Waldron, Mich. Work begun in 1977 will be completed this year, including library, nursery, seven new classrooms, and pastor's study. The dedication service will begin at 2:00 p.m., with Duane Beck, West Liberty, Ohio, as guest speaker, followed by open house. The church was organized in 1959 with Earl Stuckey as pastor. Brad Faler was licensed as assistant while Stuckey continues as pastor. Salem is a part of Ohio Conference.

Twenty-one congregations were missed in the listing of the Nebraska churches in the Regional Directory, page 22 of the 1979 *Mennonite Yearbook*. The following congregations should be listed between the Cairo church, Cairo, Neb., and the Salem church, Shickley, Neb. These listings are as follows:

GENEVA
Faith (66522) ..... *(GC)*
16 & 1 St., 68361
GRAND ISLAND
East Side Mission (13235) ..... IN
E. Sixth & Superior, 68801
(Hall)
GRANT
Grant (74575) ..... *(MB)*
Bx 520, 69140
HENDERSON
Bethesda (66472) ..... *(GC)*
930 16St., 68371
E.M.B. Church ..... *(EMB)*
So. Main, 68371
Henderson (74583) ..... *(MB)*
Bx 400, 68371
JANSEN
Jansen Bible Church ..... *(EMB)*
68377
LINCOLN
First Mennonite (13268) ..... IN
6956 Platte Ave., 68507
402-464-4987 (Lancaster)
Holmes Park Bible Church ..... *(EMB)*
2611 S. 56th., 68506
Indian Hills (74591) ..... *(MB)*
930 S. 84th, 68501
Oak Lane Bible Church ..... *(EMB)*
3630 N. 1st., 68521
MILFORD
Bellwood (13151) ..... IN
520 B. 68405
402-761-2709 (Seward)
Beth-El (13169) ..... IN
68405
402-761-3278 (Seward)
East Fairview (13227) ..... IN
68405
402-761-2836 (Seward)
Milford (13367) ..... IN
68405
402-761-2244 (Seward)
OMAHA
Community Bible Church ..... *(EMB)*
9001 Q St., 68121
Evangelical Bible Church ..... *(EMB)*
7820 Fort St., 68134
Faith Bible (74609) ..... *(MB)*
1555 S. 27th., 68105
Fontennelle Chapel (74617) ..... *(MB)*
1722 N. 20th., 68101
Highland Community (74625) ..... *(MB)*
2424 S. 135th St., 68144
Northside Chapel (13383) ..... IN
4102 Florence Blvd., 68110
402-455-9609 (Douglas)

Please note the following telephone corrections: The home phone of Mahlon D. Miller (Trinity Mennonite Church, Morton, IL) is listed incorrectly on pages 79 and 182. It should be 309-264-8342. Gerald Studer's (Plains Mennonite Church, Lansdale, PA) home phone should be 215-368-8455 instead of the number listed on page 51. p. 105—Telephone for Offices of Black and Latin Concerns should be 219-294-7131.

The North Leo (Ind.) Mennonite Church is hosting a musical program in honor of the Burden Lifters Gospel Quartet, who are celebrating their tenth anniversary together, on May 11 at 7:00 p.m. A full evening of singing is planned, with guest groups including The Hopewell singers, of Kouts, Ind., and the Messengers Quartet, of Pettisville, Ohio. The Burden Lifters, comprised of Ken and Oletta Bollman and Cornell and Kate Lederman, gave their first program at the West Clinton Mennonite Church, Archbold, Ohio, in May 1969.

Special meetings: William R. Miller, North Liberty, Ind., at Mountain View, Lyndhurst, Va., May 11-16. **Roy D. Kiser,** Stuarts Draft, Va., at Ebenezer, South Boston, Va., May 20-23.

Change of address: Abram Kauffman from Sarasota, Fla., to 449 S. Chillicothe St., Plain City, OH 43064.

Sisters and Brothers

by Joel Kauffmann



readers say

The Mar. 20 editorial was at first very confusing. Why write a long response to Jim Bowman's paper when you are not going to publish it? I have read some of his other pieces and so have a good idea what he was saying. Your quotes from the manuscript suggest the same thing; that we in the Western World contribute significantly to poverty and oppression in the poorer nations.

I couldn't understand why you didn't enter the article in the *Gospel Herald* until I remembered your editorial (Feb. 13) on the Nestle boycott. That one too didn't seem to want to face up to our responsibility in the tragic suffering which the majority of the world experiences.

Why not consider Jim Bowman's hard questions? Nestle's practices might be a good place to start.—**Orlando Redekopp, Gaborone, Botswana**

° ° °

As a minority educational representative of Eastern Mennonite Board of Missions and Charities and as a college professor teaching non-collegiate and collegiate minority adults in Philadelphia, I was especially interested in the *Gospel Herald* of Feb. 20, featuring "The Work of Mennonite Schools." I was particularly captivated by the article on "Minority Leadership Education" on pp. 156-157. As I read that report, I was reminded of the part of my contract with EMBMC that assigns me to identify and counsel youths (Afro-Americans in particular) "who should be seeking further training for Christian ministries." I appreciate Goshen College's "refocused admissions strategy" last year "on Mennonite minority students" along with the "priority concern for the church" encouraging "educational opportunities for minority ... people as potential leaders" (p. 156).

The goal of graduating "ten to twenty High-Aimers ... [annually with the] potential for *leadership for black churches*" was encouraging to me. As one who teaches and lectures on cross-cultural and "transracial communication" in *churches* and *schools*, I am willing to do my part in your venture. You may contact me at Messiah College or at home.—**Abraham Davis, Jr., Messiah College Grantham, PA 17027, or 5915 Pine St. East Petersburg, PA 17520.**

° ° °

I have felt often that I should thank you for the stimulating blend of reading that you supply in the *Gospel Herald*. As most people doubtless do, I read and enjoy with varying degrees of interest and agreement. I usually read your editorial and the readers' letters first because of their spontaneity and biases! Of recent articles, I found Richard Detweiler's "Urgent Theological Issues" (Feb. 20) exceptionally helpful.

May I make (unoriginal) comments relative to

some topics that I see recurring in the *Gospel Herald*? 1) One major issue today is biblical interpretation, although the symptoms vary: role of women, alcohol's use and misuse, charismatic experience, social justice. George Ladd (Fuller Seminary) wrote, "The Bible is the word of God given in the words of men in history." Literalists accept only the "word of God" phrase; rationalists accept only the "words of men" phrase; we must hold both in a comfortable tension. 2) Another major concern is the nature of Christian belief. This has been well illustrated by the controversy spawned by Conrad Baer's article, "The Cult of Paranoia." The letters in the Mar. 20 edition reflect the division. Bruce Waltke has referred to the "Melancthonian fallacy" in which Christian belief is equated primarily with intellectual or mental assent to particular statements. Scripture and disciple Christians of all centuries have always located belief primarily in the will, for, after all, the devils' theology is quite orthodox (Jas. 2:19)—that is, a factual belief in God—but lacks the decision to obey the Lord.

I would suggest that such genius as has existed in our Mennonite tradition has been precisely in our understanding and application of these two elements. A recovery of this perspective would provide a biblical means of testing most current issues.—**Lawrence Burkholder, Markham, Ont.**

births

"Children are an heritage of the Lord" (Ps. 127:3)

Carlton, Charles, Jr., and Sylvia (Butcher), Newport News, Va., first child, Eric Scott, Mar. 6, 1979.

Collins, Jim and Marcie (O'Fallon), Sarasota, Fla., first child, James Ryan, Mar. 15, 1979.

Davis, Henry and Rhoda (Smoker), Newport News, Va., first child, Diane Marie, Mar. 31, 1979.

Dueck, Allan and Laura Sue, Hesston, Kan., third child, first daughter, Hannah Ruth, Mar. 31, 1979.

Fairfield, John and Kathryn (Stoltzfus), Durham, N.C., second son, Nathaniel James Stoltzfus, Jan. 17, 1979.

Eberly, Wendell and Carol (Weaver), Harrisonburg, Va., first child, Cynthia Joy, Mar. 31, 1979.

Forry, Edwin Lee and Karen (Bomberger), Lancaster, Pa., second child, first daughter. Cheri Rachelle, Mar. 22, 1979.

Frank, Rex and Truie (Brown), Phoenix, Ariz., third and fourth children, Nathan Alan and Adam Ryan, Mar. 30, 1979.

Hinrichsen, John and Georganna (Barnes), Ames, Iowa, second child, first son, John Edward, Mar. 12, 1979.

Hochstetler, Thomas and Katy (Dutton), Lawrence, Kan., first child, Matthew, Mar. 17, 1979.

Krabill, Chester and Grace (Ruhl), Mt. Gilead, Ohio, third child, second son, Timothy David, Jan. 15, 1979.

Martin, Robert and Marilyn (Rohrer), Strasburg, Pa., third child, second son, Kurtis Ryan, Mar. 15, 1979.

Miller, Mark and Irma (Hershberger), Kalona, Iowa, first child, Ryan Matthew, Feb. 27, 1979.

Peachey, Lowell and Rita (Eash), Harrisonburg, Va., first child, Kendra Lea, Mar. 30, 1979.

Rohrer, Richard and Audrey (Yunginger), Lancaster, Pa., third child, second daughter, Julie Renee, Feb. 15, 1979.

Sanders, David and Marie (Brugger), Homeworth, Ohio, third child, first son, Jeremy David, Mar. 23, 1979.

Shetler, Larry and Flo (Landis), Silverton, Ore., second son, Tennison Thomas, Mar. 4, 1979.

Smith, Jack and Joyce (Headings), Mt. Vernon, Ohio, second child, first daughter, Gina Sue, Apr. 3, 1979.

Stauffer, Kenneth and Lois (Reschley), Mt. Gilead, Ohio, second son, John Andrew, Feb. 6, 1979.

Stoner, Robert and Mary (Campbell), Seatonville, Ill., first child, Randy Lee, Mar. 16, 1979.

Swartley, William and Suzanne (Brunk), Hesston, Kan., third child, second son, Andre Brunk, Mar. 23, 1979.

Swartzentruber, Don and Twila (Hochstedler), Kalona, Iowa, second child, first daughter, Virginia Sue, Feb. 6, 1979.

Wenger, Kenneth and Rita (Hostetler), Orrville, Ohio, third child, second son, Timothy Jon, Mar. 19, 1979.

Young, Bryan and Phyllis (Landis), Pennsburg, Pa., second child, first son, Bryan Troy, Mar. 22, 1979.

marriages

"They shall be one flesh" (Gen. 2:24) A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister

Brinson—Bowie.—Larry K. Brinson, Bronx, N.Y., and Denise L. Bowie, Northside Chapel, Omaha, Neb., by Morris Stauffer, Feb. 10, 1979.

Classen—Gerig.—Jacob E. Classen and Louise E. Gerig, both from Albany, Ore., Bethany cong., by Philip R. Kreider, Mar. 10, 1979.

Farmer—Swartzendruber.—Roger Farmer, Lombard, Ill., and Mary Lou Swartzendruber, Elmhurst, Ill., both of Lombard cong., by James Carpenter, Mar. 10, 1979.

Hansen—Yoder.—Dale Hansen and Jackie Sue Yoder, both from Parnell, Iowa, West Union cong., by Paul E. M. Yoder, Oct. 28, 1978.

Hershberger—Raber.—Marvin M. Hershberger, Millersburg, Ohio, Moorhead cong., and Ruth Elaine Raber, Millersburg, Ohio, Berlin cong., by David R. Clemens, Mar. 24, 1979.

Roth — Roth. — Ronald D. Roth, Hubbard, Ore., Zion cong., and Eileen L. Roth, Albany, Ore., Bethany cong., by Philip R. Kreider, Mar. 17, 1979.

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14:13) We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations

Albrecht, Wilma, daughter of Christian and Catharine (Bender) Lebold, was born at North Easthope Twp., Ont., July 2, 1917; died of heart failure, at Stratford Hospital, Stratford, Ont., Mar. 29, 1979; aged 61 y. On Sept. 5, 1942, she was married to Elmer Albrecht, who survives. Also surviving are 2 daughters (Sharon—Mrs. Robert Ropp, and Darlene), 2 sons (Bruce and Ray), 4 grandchildren, and 2 sisters (Ruby—Mrs. Stanley Wagler, and Minerva—Mrs. Maurice Wetzel). She was a member of East Zorra Mennonite Church, where funeral services were held on Mar. 31, in charge of Newton L. Gingrich; interment in adjoining cemetery.

Brunk, Philip R., son of Boyd and Margie Brunk, was born in Sterling, Ill., Mar. 19, 1959; died of injuries received in a motorcycle accident, Mar. 23, 1979; aged 20 y. Surviving are his parents, one sister (Mrs. Barbara Metz), one brother (Tim Brunk), his maternal grandmother (Verne Secrest). He was a member of Science Ridge Mennonite Church, where funeral services were held on Mar. 27, in charge of Phillip Helmuth and Edwin Stalter; interment in Science Ridge Mennonite Cemetery.

Buch, Arthur F., son of Harry M. and Nora (Hackman) Buch, was born in West Earl Twp., Pa., Nov. 10, 1914; died at Ephrata Community Hospital, Ephrata, Pa., Mar. 28, 1979; aged 64 y. On May 16, 1936, he was married to Mary G. Aucker who died on May 4, 1976. Surviving are 2 sons (Eugene W. and J. Carl), one daughter (Dorothy M.—Mrs. Lester B. Boll), one brother (Roy H. Buch), and one sister (Arlene E.—Mrs. Fred F. Hertzog). He was a member of Ephrata Mennonite Church, where funeral services were held on Mar. 31, in charge of J. Elvin Martin and Wilbert Lind; interment in Metzler Mennonite Cemetery.

Martin, Nora Belle (Cahenour), was born in Como, Ill., Feb. 16, 1890; died of a heart attack at Rusk Co. Memorial Hospital, Mar. 16, 1979; aged 89 y. On Dec. 25, 1915, she was married to Joseph W. Martin, who survives. Also surviving are 2 sons (Lyle and Dallas), 3 daughters (Dorothea A. Jordan, Velma Lance and Fern—Mrs. Donald Molstad), 29 grandchilden, and 35 great-grandchildren. Funeral services were held at South Lawrence Mennonite Church, in charge of LeRoy Schrock and Lester Diller; interment in South Lawrence Cemetery.

May, Curtis W., Sr., son of William and Annie (Epply) May, was born in York Co., Pa., Oct. 2, 1905; died at Lancaster General Hospital, Lancaster, Pa., Mar. 26, 1979; aged 73 y. On Mar. 15, 1927, he was married to Hettie Kohr, who died on May 20, 1974. Surviving are 3 daughters (Edna E.—Mrs. Leroy F. Shirk, Erma G.—Mrs. Raymond Gruber, and Beth J.—Mrs. William Eisenhour), 2 sons (Curtis W., Jr., and Mervin D.), 18 grandchildren, 18 great-grandchildren, 4 brothers (Raymond D., Christie M., John and Charles E.), and 3 sisters (Verna—Mrs. Bruce Witmer, Edith—Mrs. Wayne Drawbaugh, and Gertrude—Mrs. Elsworth Renshaw). He was a member of Bossler Mennonite Church, where funeral services were held on Mar. 29, in charge of Harlan M. Hoover and Glenn H. Martin; interment in Shopes Cemetery.

Raber, Sarah, was born at Beaver Crossing, Neb., Aug. 6, 1888; died at Longmeadow Nursing Home, Ravenna, Ohio, Mar. 29, 1979; aged 90 y. Her husband preceded her in death. Surviving are 2 daughters (Mildred—Mrs. Monford Bishop, and Leona—Mrs. Max Boubrava), one son (Charles Maynard Raber), 11 grandchildren, 2 sisters (Mattie—Mrs. Raymond Conrad, and Beulah—Mrs. Menno Amstutz), and 2 brothers (Lloyd and Orvill Stutzman). She was a member of Aurora Mennonite Church. Funeral services were held on Mar. 31, in charge of Elmer Stoltzfus and Lawrence Brunk; interment in Aurora Mennonite Cemetery.

Zehr, Emma, daughter of Henry and Kathryn (Oesch) Brenneman, was born in East Zorra Twp., Ont., Feb. 13, 1895; died at Stratford, Ont., Mar. 26, 1979; aged 84 y. On Sept. 23, 1915, she was married to Emmanuel Zehr, who died on Oct. 14, 1968. Surviving are 3 sons (Austin, Edward, and Elmer), 3 daughters (Elizabeth—Mrs. Amos Zehr, Ada—Mrs. Oliver Yantzi, and Dorothy—Mrs. John Worden), and one sister (Mrs. Annie Ruby). She was a member of Tavistock Mennonite Church, where funeral services were held on Mar. 29, in charge of Gordon Bauman; interment in East Zorra Cemetery.

Cover photos and pp. 338, 344, 345, by Richard Kauffman; p. 346 by Dan Shenk; p. 347 (1st col.) by David Fretz; p. 347 by Nancy Tielkemeier

calendar

EMC Homecoming weekend, Eastern Mennonite College, Harrisonburg, Va., Apr. 27-29

Indiana-Michigan Mennonite Conference, Holdeman Mennonite Church, Wakarusa, Ind., July 15-17

Annual session of Virginia Conference Assembly, Eastern Mennonite College, Harrisonburg, Va., July 25-27

Waterloo 79 (Mennonite General Assembly and Youth Convention), University of Waterloo and Conrad Grebel College, Waterloo, Ont., Aug. 11-16

items and comments

Sears' about-face on TV ads leads church to drop resolution

The Presbyterian Church in the U.S. has said it will withdraw its resolution calling on Sears, Roebuck & Co., to set a policy of not advertising on television shows which contain "excessive and gratuitous violence." Reason for the withdrawal was the release by the corporation of information concerning the policies as specifically sought by the filers of the shareholder petition. The Presbyterian Church, represented by its General Assembly Mission Board which owns 2,500 shares of Sears stock, was joined in the action by two agencies of the Church of the Brethren which own a combined 9, 400 shares.

Sears has been under fire since last spring when it was found to be the sponsor of the "most murder and mayhem" on television, in a study by the National Citizens Committee for Broadcasting. Since then it has announced its intention to stay away from excessively violent programs.

Law says Ten Commandments must be posted in schools

A Grand Forks, N.D., woman who pressured the Grand Forks School Board into posting copies of the Ten Commandments has turned her battle to the University of North Dakota. Wilma Belcourt has asked Tom Clifford, university president, and Kent Alm, North Dakota commissioner of higher education, to follow a little known 1925 law requiring that the Commandments be posted in tax-supported classrooms.

President Clifford, who said he will wait for word from the higher education office on whether the Commandments should be posted, said he thinks the law should be followed. "It's a law, and if it's a law we should comply with it," he said. However, he questioned the constitutionality of the law, since it might violate the separation of church and state.

Bill to regain citizenship for war objectors submitted

Legislation has been introduced in the House of Representatives to permit Americans who renounced their citizenship because of their opposition to the Vietnam war to regain it. Rep. Elizabeth Holtzman (D-N.Y.), on submitting the measure, noted that "nearly 5,000 Americans who fled the country during the period of Vietnam will not be able to come home despite" President Carter's pardon of certain Vietnam-era draft resisters.

"Most Americans now recognize that our involvement in Vietnam was a tragic and costly mistake," she said. "This country should not compound and perpetuate this mistake by continuing to penalize those Americans who, in a painful act of conscience, left the United States and renounced their citizenship because of American involvement in the Vietnam war."

Islam a greater peril to Soviets than China

Islam's renaissance could be the most important development of the last quarter of the 20th century and could pose a greater danger to Soviet Russia than China, according to the French social scientist, Prof. Helene Carrere d' Ebcausse. The surging social force of modern Islam, seeking a basis in the ancient laws and rules for living of the Koran, has already provoked outbreaks in Iran and Turkey and numbers as its foes the Christians as well as the Marxists, the West as well as Moscow, she states.

In Soviet Russia alone, Dr. Carrere points out, there are 50 million Muslims among the 250 million population. The Islamic families have a high birthrate, and "by the year 2000, according to Soviet statisticians, there will be 100 million Muslims who in their faith, tradition, and culture constitute a unity." An additional factor is that Soviet Russia, in order to make its system palatable to Arabic nations, has had to grant them privileges.

Death rays on the way

A U.S. Defense Department report says "death rays" used by generations of science fiction warriors to zap each other are moving closer to being real-life battlefield weapons. The report, filed by a Pentagon research agency to support its request for more money, provides other glimpses into weapons development.

Work is proceeding on "spy in the sky" satellites that can gather intelligence, track potential targets with pinpoint accuracy whatever the weather, and defend themselves with energy beams. Researchers are also developing a gun using electricity rather than explosives to fire projectiles at hypersonic speeds. An "assault breaker" is a weapon using radar to wipe out tank squadrons massed behind enemy lines.

State Council of Churches reviews tax exempt question

Churches should be free from most taxation not only for their own sakes but for the sake of society in general, Dean M. Kelley told a gathering of the New York State's Council of Churches. He said that their members provide society a service no other organizations can give. "Every society has ways of helping members make sense of life, especially experiences hardest to make sense of—unsatisfaction, failure, frustration, handicaps, chronic illness—religion uniquely deals with them. It is important for the very survival of society that there be ways for its members to find this function when they need it most," he said.

He argued that churches do not directly add to the expenses local governments must make for such standard costs as police, fire protection, and street plowing. However, in cases where the church needs specific municipal expenditures, such as water or a crossing guard near a school, these should be paid for, he said.

FCC investigating PTL television fund raising

The financially troubled PTL religious network based in Charlotte, N.C., faces new problems—an investigation by the Federal Communications Commission. The FCC is said to be looking into possible violation of its regulations that stipulate that money raised by television appeal for one purpose may not be spent for another. Since PTL is a private network that syndicates material to other stations, the network is outside FCC jurisdiction. But the FCC could bring action against any station that used material which was found to have violated FCC rules.

The *Charlotte Observer* last January reported PTL raised at least $337,000 to start religious broadcasts in Cyprus and Korea but had not used the money for that purpose. The day after the story appeared in the paper, PTL, the paper said, gave $56, 000 to the Cyprus project; but, according to the paper, the network has not sent the $281,000 raised for Korea.

Southern Baptists not pressing property claims against China

The Southern Baptist Convention (SBC), largest Protestant denomination in America, is not pressing property claims against the People's Republic of China although some of its mission institutions and churches were confiscated in the 1949 revolution. According to Baker J. Cauthen, executive director of the SBC's Foreign Mission Board, the 13-million-member denomination "holds deeds to millions of dollars in mission property in China." But, he said, it has been our hope that ultimately we may be able to have access to the properties to use them for their original purpose."

Bob Stanley, information officer for the Board, noted that "we're not saying that we will never file such a claim." But he said that when other U.S. Churches and mission agencies filed claims in the 1950s, "we were not yet ready to admit that there would never be an opportunity for us to serve (again) with our missionaries in China." As a Board, he adds, "we haven't changed our stance yet."

NEWSPAPER

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

Playing with fire

What a boon to mankind has been the discovery of fire. Civilization as we know it would be impossible otherwise. It heats and lights our homes, cooks our food and fuels our transportation. Take away fire and we would be reduced to a bare subsistence.

But fire is not an unmixed blessing. Used unwisely or allowed to get out of control, it may destroy in a few minutes what has taken years to build. The use of fire is subject to at least three abuses: carelessness, waste and deliberate destruction.

The careless use of fire is one of its most obvious abuses. Two recent events illustrate this vividly. A boarding house in Connellsville, Pa., caught fire and at least 10 people died. About the same time a nuclear power plant went wild near Harrisburg some 200 miles away and threatened the lives of thousands of people. Whatever the details, someone was careless with fire.

Though the potential for destruction was greater at Harrisburg, the problem was the same. The problem of an unsafe boarding house will be attacked by more stringent inspection. But how to insure a really safe nuclear reactor has not yet been discovered.

Fuel is a major concern for the users of fire. All fuels are organic substances: wood, hay, stubble, grass, sod, manure, olive oil. Recently fossil fuels have been used extensively. Fossil fuels are bottled sunlight, concentrated energy which has made possible the modern industrial and transportation system.

The use of fossil fuels involves at least two problems. For one, there is the waste from unspent fuel. Smoke and exhaust from burning fuel is a plague of modern civilization. At the other end of the chain is the problem of availability. Fossil fuels were aeons in preparation. They are nonrenewable as we comprehend that word. A third issue in the use of such fuels is the problem of wasted heat. A great deal of the heat generated by burning fuel is wasted. The atmosphere is most generous in absorbing heat, but no one is quite sure when the universe may lash back for imposing on it all this heat.

Most of us are at the mercy of the experts and the energy companies when it comes to the use of fire today. In simpler times, a man could lay in a stock of wood and be prepared for the cold emergency. Today he cannot be sure whether the fuel supplies will last another decade or another millennium. He is at the mercy of those who extract and transport the fuel and he may feel guilty in the awareness that miners and others endanger their lives to supply him with heat.

But even more distressing than either of these two problems is the use of fire for destruction. This was brought to the fore by the launching in Groton, Connecticut, of the first Trident submarine, the most deadly submarine ever built. If fully armed, the Trident is capable of destroying 408 different targets. Each warhead would have five times the capability of the bomb which fell on Hiroshima.

According to Collier's Encyclopedia, in an area of about four square miles in Hiroshima was affected by the blast and fire. From 75 to 80,000 people died and between 62,000 and 90,000 buildings destroyed. Most of the rest of the city was unfit for habitation and many of the surviving people were ill or crippled. The potential of the Trident would multiply this effect by 408 times 5. Thus the potential damage is 2,040 times what was done to Hiroshima.

The launching of the first Trident was considered by some a cause for celebration. A senator's wife christened it. But others saw it as a time for mourning. "We believe that there is broad agreement among thoughtful people that there is something wrong in a festive celebration to greet the firstborn of the most destructive weapon the world has ever seen," said Marta Daniels of the American Friends Service Committee.

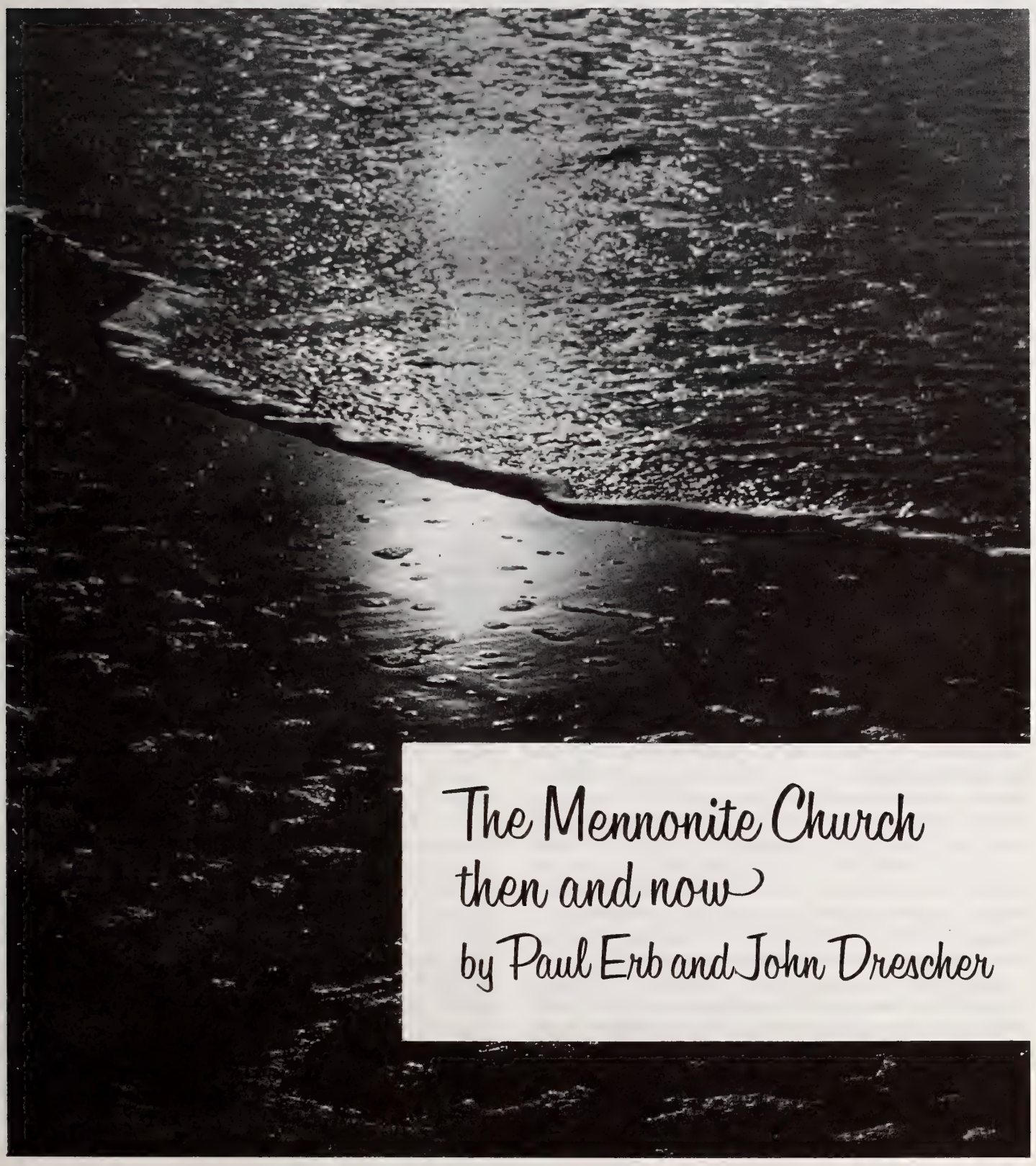
The life or death of our civilization in the next 25 years may depend on whether we can handle responsibly the problems of fire and of fuel. The present emergency has sent people scurrying back to older sources of energy: the sun, the wind, water. Also some of us have found that wood—a renewable form of bottled sunlight—is once again a source of welcome heat. In time these alternate sources may serve us if the fossil fuels run out or are recognized as too dangerous.

In the meantime we are called to responsible living in three areas. We can support all efforts to regulate carelessness with fire. We can conserve fuel by reducing our demands for services that require the use of fire. We can oppose the deliberate destruction of life and property symbolized by all military "firepower." Anything less than these is playing with fire.—Daniel Hertzler

Gospel Herald

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

May 1, 1979



The Mennonite Church then and now

by Paul Erb and John Drescher

1908-1979: whence and whither?

by Paul Erb

The body of Daniel Kauffman, the first editor of the *Gospel Herald* (1908-1943), lies in the Alverton Cemetery, a few miles north of Scottdale, Pennsylvania, home of the Mennonite Publishing House. His three successors as editor now live at Scottdale: Paul Erb (1944-1962), now retired; John Drescher (1962-1973), now a free-lance writer; and Daniel Hertzler (1973-).

It is convenient for the purposes of this article to divide the history of the Mennonite Church since 1908 into three eras: I, the Kauffman years; II, the Erb years; and III, the Drescher-Hertzler years. Era I left to Era II a rich heritage from Daniel Kauffman and his predecessors in Mennonite thought and life. Era II has made its addition to that heritage for Era III to work with. What we look back to today helps us to anticipate what will be the developments of tomorrow.

Daniel Kauffman, a man of great vision and talent, created a pattern of a great deal of responsibility being laid on a few persons. He did have much help, of course, in making the church what it became by 1943. There were George R. Brunk (I) and S. F. Coffman in theology; S. G. Shetler and A. D. Wenger in evangelism; T. M. Erb and Noah Mack in general church administration; C. Z. Yoder and D. D. Miller in mission administration; M. C. Lapp and J. D. Mininger in mission founding; Aaron Loucks and J. A. Ressler in publication; J. D. Charles and J. B. Smith in education; O. O. Miller and C. L. Graber in relief and mutual aid. And many others! But the leaders of Era I often worked in more than one field, some in almost all areas. Kauffman once remarked that at that moment he was on 23 boards and committees. He got his living from one—being editor of the *Gospel Herald*.

Kauffman was a difficult man to follow. He was given the title of editor emeritus, but he never saw that title on the masthead, for he died just as the first issue I edited was reaching its subscribers. As I stood by his casket, a brother said to me, "And you're the man who is to fill his place."

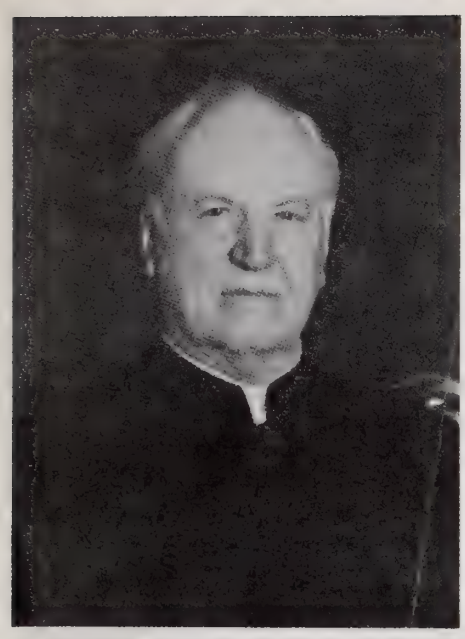
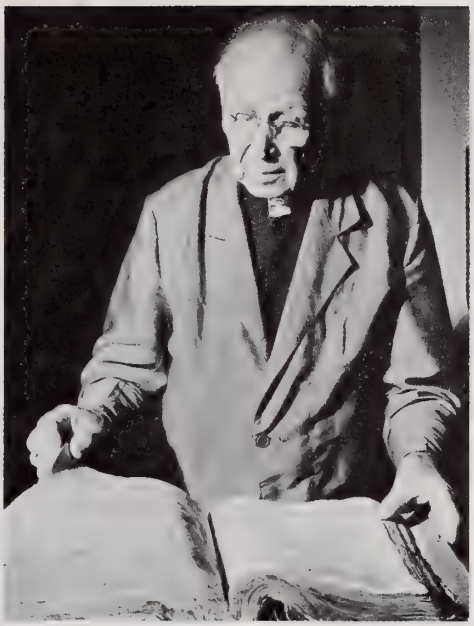
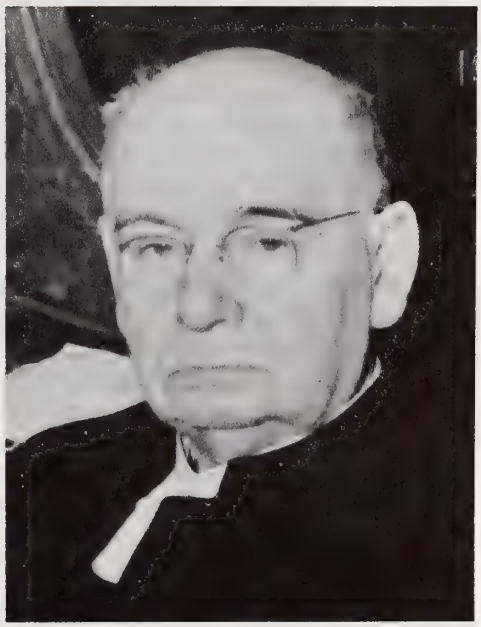
"No," I replied, "I can't and I don't need to." I would do my best with the editorship. But all his other positions could be, and were, filled by others whom the Lord provided. It was many years before the church got over the habit of overloading its personnel, selecting its nominees just before the elections.

But by its own methods Era I got together by 1943 the organizational structure needed. The General Conference came first, with J. N. Durr moderating the preliminary session in 1897. Daniel Kauffman, however, was moderator of the first three regular sessions, and then once again years later in 1935. An important subsidiary was the General Sunday School Committee, which beginning in 1915 guided the religious education of the denomination under I. W. Royer.

The Great Commission. In 1937 the Sunday School Committee was replaced by the Commission for Christian Education, of which the first chairman was A. J. Metzler. By this time the summer Bible school and the Young People's Institute, from which came the camp program, needed direction. The excellent work of the Commission grew bigger than some of the older church leaders were ready for. One of them called it "the Great Commission!" When someone talked about "these enthusiastic young men," the Commission in a moment of self-defense calculated that their average age was about fifty.

Three program boards were organized as the need for them was felt. The first was the Mennonite Board of Education, when the private sponsors of Elkhart Institute gave this first Mennonite college to an elected board in 1905. The first president of this board was John Blosser. In 1906 several earlier evangelizing movements merged as the Mennonite Board of Missions and Charities, with M. S. Steiner as president, followed later by C. Z. Yoder. The third board, Mennonite Publication Board, came in 1908, when the church was ready to take over the private business of J. F. Funk at Elkhart, and move the publishing center to Scottdale. The first president was J. S. Shoemaker.

Paul Erb was editor of *Gospel Herald* from 1944 to 1962. He is now retired in Scottdale.

George R. Brunk, S. F. Coffman, Daniel Kauffman, Mennonite leaders during *Gospel Herald's* Era I.

These three independent boards were responsible officially only to themselves. But they reported to General Conference, and overlapping membership and increasing acceptance made them truly the method by which the church got its work done.

Spiritual growth came in Era I largely through evangelistic meetings, which had become an annual feature in most congregations, with visiting ministers, such as C. F. Derstine and Milo Kauffman, called in to preach. Colleges—Goshen, Hesston, and Eastern—were area church-life centers.

Theologically the church was threatened by Modernism on one hand and by Fundamentalism on the other. Modernism, challenged among us by such men as John Horsch and John H. Mosemann, was readily rejected by the Mennonites through the adoption by General Conference in 1921 of its own Fundamentals, which served the church well until 1963. (The first draft of this was written by George R. Brunk.)

The influence of Fundamentalism, in the form of dispensationalism, was more generally accepted. Even Daniel Kauffman, not at all inclined to dispensationalism, once said that if a person refuses to be classified as either Modernist or Fundamentalist, he must be a Modernist. It was such leaders of theological thought as H. S. Bender and C. K. Lehman who helped us to see Anabaptist Mennonitism as a third, and more biblical, theological position.

Era II began with several organizational changes. Under the leadership of G. F. Hershberger the Mennonite Community Association was organized in 1946, and publication of *The Mennonite Community* began in 1947, under the editorship of Grant Stoltzfus. This magazine and its successor, *Christian Living*, have expressed the rising social conscience of the Mennonite Church. Officially this new social interest came to General Conference by its Committee on Economic and Social Relations. This committee cooperated with the Mennonite Community Association in conducting a series of annual conferences. It also presented to General Conference the statement on race which has led the thinking of the church on this important subject.

Under the sponsorship of the Commission, the Mennonite Youth Fellowship was authorized by General Conference in 1947 and organized in 1948, with Gerald C. Studer as its first president. The churchwide meetings of the MYF were first held in connection with the Mission Board, and now more lately with the General Assembly, with a good mutual influence.

Who will direct this program? In 1920 several groups of Mennonites asked O. O. Miller to carry a relief operation for

Gospel Herald

1908-1979: whence and whither? 354
Paul Erb

Struggling sixties—satisfied seventies—indulgent eighties 357
John M. Drescher

Ben Cutrell: he plays the role of mediator 360
Richard A. Kauffman

Gardening 363
Dennis Kauffman

The more we eat together 364
Katie Funk Wiebe

Editor: **Daniel Hertzler.** News editor: **David E. Hostetler**

Volume 72 Number 18

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan: $9.50 per year mailed to individual addresses. Eighty Percent Plan: $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States.

Copyright © 1979 by Mennonite Publishing House.

them to the suffering Mennonites of Russia. "Who will direct this program?" Orie asked them. "All of us," they answered. "I could work for all of you if you got together," he said, "but not for all of you separately. Get together on a central committee, and I'll go." Which they did, and which he did.

That was the beginning of the Mennonite Central Committee, the outstanding instance of inter-Mennonite action. Another instance is the Mennonite World Conference. Up to 1947 only a few of our fellowship, and those unofficially, had participated in the Mennonite World Conference.

In the middle forties the question arose in our circles, Could and should the Mennonites of North America invite the MWC to hold a session here? The answer by General Conference in 1947 was favorable, and the MWC met in 1948 at Goshen and Newton, with H. S. Bender presiding. In all sessions of WC after this, our branch of Mennonites officially participated. Again in 1962 the conference met in North America, at Kitchener, Ontario, and our people attended in record-breaking numbers. Before MWC met at Wichita in 1978, Paul N. Kraybill left the secretaryship of our General Board to become the executive Secretary of the World Conference. At Wichita we met in new ways our Mennonite brethren of other groups and of 44 countries.

This Wichita session of MWC closed with a communion service. In earlier sessions there was no communion service. At Kitchener, for instance, Harold Bender argued that this world conference is a meeting, but not a church. The various Mennonite congregations in the area held simultaneous communions, which visitors attended as they chose. MWC has not become a denomination. But there has been progress in that direction. The 12,000 who communed together at Wichita were in a mood to emphasize their unity rather than their differences.

One solution to our division into groups developed in Era II. There are now a number of congregations which have dual membership in two conferences. This trend is growing, in spite of its administrative problems.

The various mission efforts among the blacks and the Latinos has added a good many of these minorities to our membership. In Era III the General Assembly, the Board of Missions, the colleges, the Youth Fellowship, and other organizations are changing programs in accordance with our racial position and our doctrine of brotherhood. The Mennonite Church is certainly committed to cross-culturalism.

Era III is marked by charismatic trends. In the two earlier eras, and even before, there were revivalistic tendencies in this direction. This movement probably can contribute something good to the life of the church. It carries some dangers to our doctrine and our unity. But the administrators of the church today are probably wise in exercising care to conserve the values and to guard against whatever seems to threaten.

The historic Mennonite principle. When Daniel Kauffman (II) was serving our General Conference as Secretary of Stewardship, he was struck by the way in which the organization of the church in the days of his grandfather had "just growed," like Topsy. There were those in Era II who agreed with him, and they appointed under the chairmanship of Paul Mininger a Commission on Reorganization which in Era III proposed to General Conference an extensive reorganization plan. This was adopted in 1971. The General Conference, which some of our Eastern conferences had never accepted, became a General Assembly. The three autonomous boards became five program boards under the General Assembly. All parts of the church are now participating in the General Assembly, although the five regional organizations are somewhat uneven in the way they have begun to function.



Paul Erb who succeeded Daniel Kauffman as editor of *Gospel Herald* in 1944 and served until 1962

In Eras II and III and in the reorganization, the historic Mennonite principle of congregational sovereignty was getting stronger. This has made it more possible for our churches to meet new conditions and supply new needs. But it permits changes which not all are ready for at the same time. As a result there have been schisms in a number of our conferences; these, however, do not involve a major part of our membership.

So Era III has problems. Will the changes be made too fast, and go beyond biblical direction? Is the churchwide gain in unity costing too much in the withdrawal of members and congregations?

As we look to where we have come from, we can see how God has led the Mennonite Church from the whence to the whither. We trust Him to continue to lead, and commit ourselves to follow faithfully.

Struggling sixties—satisfied seventies —indulgent eighties

by John M. Drescher

We stepped from the sniping and struggling sixties into the satisfied seventies and, unless a depression or oppression makes a decided and definite change of direction, we will be a prepared people for the indulgent eighties.

While such a statement sounds pessimistic and will probably bring immediate reaction, let it be said at the start that each decade has positive points and God is at work with a people who love and serve Him.

The sniping, struggling sixties. Without doubt one of the major characteristics of the sixties was the sharp clash among all segments of society. Feelings, frustrations, and fears were freely expressed and reactions ran rampant at all levels. Differences were dramatic. Young people struggled to be heard. On campuses youth expressed reaction and frustration in battles, burnings, brash statements and lifestyles. Riots reached every part of the country. Authority figures reaped all kinds of ridicule and reaction. In the political arena open clashes were common between social and racial classes and ideologies. We had freedom marches and sit-ins.

As usual, the church absorbed something of the spirit of the age. For the church the sixties was a decade of sharp differences. Sharp disagreements were shouted out and name-calling was common. A lot of time was spent in meetings, committees, and conferences, working at ways to lead people to express Christian love, peace, and reconcilation, in spite of differences. It was a decade of congregational and conference splits. I, along with others, was called constantly, during my nearly dozen years as editor, into every conference and many congregations to speak on Christian love and unity, on peace, reconcilation, and brotherhood. I sat in many heated discussions of differences during the sixties.

Similar to society in general, the church struggled with youth and authority, racial and social concern, lifestyles and their structures. The spirit of the age said the old structures had to go in order to meet the dramatic demands of a new day. Church-state relations raised concern and received a lot of attention.



John M. Drescher with Ellrose D. Zook, former Executive Editor, Mennonite Publishing House.

In spite of the sniping and struggling of the sixties, it was a time people took the church seriously. Christians were concerned about change in the church. Many were concerned about beliefs and the radical nature of Christ's true disciples. Churches were forced to think and say what they believed.

Further, the decade of the sixties lifted the church's eyes, as few times in history, to see the needs of the community and the world. The mass media kept concerns before the church, and many grappled, for the first time, with the relevance and relationship of the gospel to the social, economic, and political arena. The church was driven to decide if Christianity had responsibility beyond the "spiritual."

Concern for peace moved beyond a passive nonresistance

John M. Drescher was editor of *Gospel Herald* from 1962 to 1973. He is now a free-lance writer.



John M. Drescher as *Gospel Herald* editor with Bertha Nitzsche, assistant to the editor.

to what a positive position of peace and love meant wherever we found ourselves. We wrestled with what kind of witness we should make to the state. Denominations, conferences, and numerous congregations drew up statements of position on issues. Many persons also served, during the sixties, in other lands as well as in MDS, VS, and other church service nearer home.

Because more and more members had moved to the city, the sixties saw growing concern for our cities. We began to involve, in a more extensive way, persons of other races and women in the life of the church. The sixties shook the church to its foundation as we were challenged to see what we believed ourselves and to live in peace regardless of differences.

The satisfied seventies. During the sixties the church sought to make peace with itself. In the seventies the church is seeking to make peace with the world. The struggling sixties made us very tired and as a tired nation settled down with many pressures lifted, so the church settled into a state of satisfaction. Therefore the seventies are much more dangerous to the survival of the church than the sixties.

While it is true there is less friction, it also appears there is less concern for the faith. While we are more comfortable with less confrontation, we seem comfortable also in not confronting the sins of the church and society. In contrast to the open clashes of the sixties in the political, social, and religious circles, the seventies have difficulty standing for much at all. There seems to be, for many, a placid bland of nebulous nothings. Differences between church and world are difficult to discern.

Along with a greater openness to many strands of doctrine, the overall impression is to make peace and win acceptance with all. Even the great desire to get back to our roots appears at times an effort to make our Anabaptist heritage respected and accepted, at least to the scholars. We can now be proud we are Mennonites because we are respected and respectful. So multiplied thousands are being spent on travel, research, archives, and historical sights, forgetful of the fact that the way to preserve the faith is to live it and to share it. I do not see us ready to lose ourselves for Christ and the gospel. Yet in dying is our hope. The best way to understand our faith and keep it lies in sharing it.

After serving in a different congregation each week for the past ten months, several observations surface again and again.

I see hope in the small core of committed disciples I find in each congregation. This core is deeply interested in Scripture and prayer and the application of the Scripture. Some are small discipleship groups. Others are covenanted youth. Often without a name, this group is a kind of church within a church.

I'm not referring here to those who seek to maintain the purity of the faith by isolating themselves from others. I'm inclined to think of such, in the words of Rufus Jones, as "the elder brother in the story of the prodical son." Rather it is those in nearly every congregation who have come to know Christ with such reality that the love of Christ compels their obedience, witness, and fellowship. The church survives only by an aggressive evangelistic emphasis, a life of personal holiness, and a social conscience—three marks of the early church and every alive church since.

I see hope in these who know that faith in Christ does not parallel the world, but that it intersects the world; that in coming to Christ we do not bring our old life up to a higher plane, but that we leave the old life at the cross and live as new creatures in and through the Spirit of God.

I see hope in the small core who believe we are not commissioned to make Christ acceptable to big business, the press, the world of sports, modern education, or the new morality. I see hope in those who believe Christ does not merely redirect life but that He creates a new creature and gives the power to live in the new age of the Spirit.

While I see some such in nearly every congregation, I also see that our congregations are fast becoming Sunday morning congregations. Members like less and less to give up some pleasure or other personal pursuit for the fellowship of the church. Beyond the Sunday morning service, congregations struggle to have one tenth or one fourth of their members attend. Prayer meetings are dropped by many, and where continued, survive with a very few faithful. And the issue is not that changes have come, but whether we are, under God, as creative in meeting the spiritual nurture of people as were the past generations. Of this we can be certain, one service a week cannot be adequate or win over all the highly sophisticated bombardments of the mass media and daily pressure of today's living.

Many are entering the pleasure craze of our hedonistic age. Even in the sixties we still talked of stewardship and sacrifice, but such discussions have practically disappeared in the rush for personal enjoyment of the "good things" of life. This

spirit sees the cross, rather than opposed to human nature, as a source of oceans of good, clean fun and innocent enjoyment with the world. Self-denial has largely disappeared in our day of indulgence and plenty.

I see a greater freedom in worship today. The warmth of personal sharing and the liberty to vary the service have added new life to many congregations. But few congregations have learned how to reach or accept "non-Mennonites".

Increasing giving is encouraging. Yet increasing wealth is testing us more than we realize. The selfishness wealth generates is seen in that we are consuming more and more on ourselves in the local setting while, in comparison, the wider outreach suffers. If the church would tithe, our Boards would need to call meetings to decide how to use the funds instead of how to cut back.

Pastors and other leaders. In the past ten years expectations for the pastor have grown tremendously. While the role of the pastor was depreciated during the sixties, today the pastor is expected to have all the gifts and to perform and attract like the preachers on TV.

Today it appears the top leaders of the church are on good speaking terms with each other, but my impression is that the average congregation does not know and some do not care what is discussed. Educators talk with educators; organization persons communicate mainly with persons in similar positions. While a few decades ago leaders were out in the congregations sensing where the people were and having the congregation sense their spirit, now leaders do not have much visibility. Few persons in most congregations could name a half-dozen denominational leaders. And the denomination has only a handful of persons who can be called to conduct revival, renewal, or spiritual life series.

All this is not a plea to return to a leadership style of the past. It should however cause us to ask, Where are the leaders today who provide spiritual direction for the church? Have we submerged leadership under a pseudoservanthood stance which declines to take responsibility to lead? Are there leaders emerging who come with a sense of conviction that the gospel is the power of God unto salvation to all who believe and encourage the church in the same?

With the new church organization certain questions continue to emerge. Is the church different from other organizations which find it difficult to adjust to the needs of people and nearly impossible to stop multiplying committees, positions, and cost?

In the decade 1968-1978 when divorce doubled in North America, we have seen in our own circles a thrust to help families. We are finding that hardly a Mennonite family remains untouched by divorce, at least among near relatives. The thrust to strengthen family life is right and needed.

Perhaps one of the most soul-searching insights is how much the church spirit takes on the spirit of the times. During the sixties members of the church, like the rest of society, were restless, unhappy, and at each other's throats. During the seventies society is settling down to very individualistic and materialistic concerns. This finds the church also rather satisfied with the philosophy of "After all, we need to give up the idea that we can save the world. Let's take care of our own local need and desires."

While these things are all too true, let us take heart that God is in the midst of His people and there were always and there always shall be those who respond in love and obedience. Of such is the kingdom.

I'm listening, Lord, keep talking

Funeral Arrangements

The casket manufacturer was firm in speech, yet gentle, as he talked about the merits of the burial container. He could absolutely guarantee that with a proper vault, the casket would always be protect the loved one within. Water could not enter that beautiful resting chamber. He promised reverently that no moisture would ever touch the cloth, the body.

As I listened, I am afraid that my eyes glazed over. I thought of other things, my mind an eternity away. What use had I for this body after death? Although it had given me good service for these 58 years, would I be using it in heaven? Somehow, I thought that God had a new, a better model waiting for me.

But if he did not, if He chose to restore and reconstruct this present flesh into a perfect body, I cared not. And I knew this, a bit of moisture could not stop any recreative process He might intend to use. He began mankind with a handful of dust and I was convinced He would do fine with whatever contents remained in the box ten years from now, a hundred, a thousand years in the future.

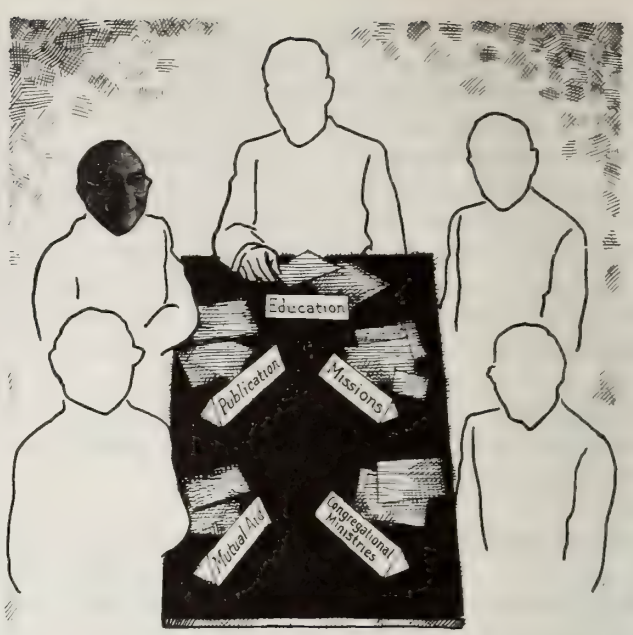
Be there disfigurement at death, or should the ravages of disease thin me down to half my regular weight, I knew that he would know me.

Forty-six years ago I made the most important funeral arrangement in the world. I arranged with God for an eternity of care.

My casket, simple or complex, wooden or metal, loosely fitted or hermetically sealed, would not matter. I will not be there.—Robert J. Baker.

Ben Cutrell: he plays the role of mediator

by Richard A. Kauffman



When Ben Cutrell was in the sixth grade, he and his best friend dreamed of becoming doctors. His friend turned the dream into reality but, for financial reasons, Ben did not. Yet, he says he has no regrets.

Instead, Ben has found his destiny in publishing. So now, instead of reading X-rays and listening to heartbeats, he studies computer printouts in order to keep tabs on the financial health of Mennonite Publishing House, where he serves as Publisher, the chief executive officer.

Ben got an early start in printing. In fact, he grew up with it, having been born in 1923 to George and Frances (Nissley) Cutrell of Scottdale, Pennsylvania. His father had been employed at Mennonite Publishing since its origin in 1908.

Ben received an early start in school, also. At five he begged his mother to send him to school, one year too early. She complied, thinking the school would send him home again, but to her surprise, they didn't.

Very early Ben discovered he had a knack for figures. All through school his teachers gave him special encouragement to pursue mathematics. This ability landed him a part-time job at the Publishing House during his junior year of high school in job cost accounting, a position he continued for one year after graduating from high school. Then he went off to college, first to Eastern Mennonite, then to Carnegie Institute of Technology in Pittsburgh, where he completed a degree in Print Management.

The one area of life in which Ben didn't get a head start was in relating to girls. Perhaps it was shyness which kept him from dating. "I was interested in girls," he concedes, "mostly from a distance." He did have one high school romance, however, which lasted two years.

During his years at Carnegie a new secretary came to work at MPH. She was Dorothy Stutzman from Hartville, Ohio, and she had been forewarned that there were no "available men" at Scottdale, since it was during the war. That did not deter her though, and as it turned out, young Ben Cutrell was very available, having been deferred because of a physical disability classification.

Ben and Dorothy's first date, set up by letter, was to a football game. Dorothy recalls that afterward they went to Ben's home for dinner and this was followed by a walk in the woods. "Two traits of Ben's impressed me," recalled Dorothy. "His sense of humor and his interest in the details of nature." Nature did take its course, leading to an increased interest in each other and marriage in 1944.

Oiling the cogs. To be able to keep an $8.8 million publishing operation afloat takes mathematical ability of the first order. To be able to manage a 225-person organization (which includes MPH's Provident Bookstore chain) requires a sense of humor and the capacity not to take oneself too seriously. And to serve a 100,000-member denomination as its publishing agency calls for letter-writing skills far more demanding than that of starting a romance. Ben's natural mathematical ability, his sense of humor, and his experience in letter writing have served him well as publisher.

Fiscal control, organizational management, and maintaining good relationships with the church are the three areas where Ben concentrates his leadership. What is really important to him is a finely tuned, smoothly running organization which is providing services and products needed, demanded, and being used with satisfaction by the church. "I feel good about the institution when satisfaction is fed back to me by the staff, other church agencies, and the customers," he says.

The greatest challenge of his position is problem-solving. "I get personal satisfaction out of discerning what an organizational problem is and finding the solution to it."

One of these organizational problems has been, at times, strained relationships with the church resulting from products which offended or alienated some people. But Ben expresses optimism about the current attitude of the church

Richard A. Kauffman is editor of *With* magazine.

toward MPH. He cites the response to The Foundation Series as one example. Sales for The Foundation Series the first year were up 32 percent over the sales of the old graded series in the previous year. For the second year they maintained nearly the same level for the teacher books and dropped only 4 percent for the student books.

Another measurement of the church's attitude toward MPH is its response to the current fund-raising drive for the construction of a warehouse. MPH has always been a self-supporting institution, but once in each generation since its origin it has gone to the church to raise capital for a building project. Consultations with conference executive committees have resulted in favorable feedback toward the drive, he reports.

John J. Coney has said, "Ecclesiastical wisdom seems to suggest that before the Church can exist as servant it has to be solvent as an institution" ("The Sunbelt as Mission Territory," *Theology Today*, October, 1978, p. 314). That's a reality which Ben lives with every day, and he'd much prefer the pay-your-own-way approach than the live-on-handouts approach. With the self-supporting philosophy, products must be designed to meet felt needs of potential customers. The response to products can be assessed very readily by their sales. For Ben, one key barometer of MPH's status within the church is the circulation of *Gospel Herald*, since it is the official denominational magazine. (Currently it is gaining slowly.)

Ben doesn't just observe circulation charts and read sales reports, however. He tries to listen to what people are saying, at congregational, conference, and churchwide levels. General assemblies are important to him for feedback and the shaping of institutional goals and objectives. He believes that MPH, as well as other church agencies, got the message at Estes 77 that a higher priority must be given to urban concerns and needs.

Taking criticism gracefully and admitting weaknesses openly are difficult for most, yet Ben has seemed to acquire these traits. During the Mennonite Publishing House report at Assembly 75, Ben shared with the delegates some of the fire the Publishing House was under at that time. Making himself vulnerable, he invited more response from the assembly. But rather than criticism, his admission of errors seemed to win him admiration.

When a crisis develops between a segment of the church and a particular editor, Ben tries to play the role of mediator. On the one hand, he's supportive of the staffer whose work is being criticized. On the other hand, he tries to listen to the complaints in order to discern what changes of emphasis are justified.

As for weaknesses, Ben readily admits he knows little about two professions vital to the service of MPH—theology and journalism. His tactic is to overcome his own weaknesses by hiring a staff strong in biblical, theological, and journalistic training and ability.

"General management is what I enjoy and where I make my contribution," he says. "In general management you can get pretty far from where the rubber hits the road, but I try to keep in contact with the staff. I have a high level of confidence in their ability."

Yet, says Ben, "Not all the leadership of the church resides at the Publishing House. We have to discern who the people are who can speak out on issues and be leadership to the church—as well as speak out ourselves."

Speaking with a united institutional voice has been difficult for MPH, though. In spite of his organizational skills, Ben admits he is sometimes baffled about how to bring the staff together in consensus on MPH's overall goals and objectives.

The gravity of book publishing. Though Ben sees his main function as general management, he does have a unique relationship to the Book Division, Herald Press. Ben sits on the Book Approving Group (BAG), along with the book division manager, book editor, and book sales manager. He explains this relationship historically: when Ben was still business manager, A. J. Metzler asked him to chair BAG in order to help bring together the various concerns of book publishing—editorial, marketing, financial.

Ben's direct involvement in the Book Division is an indication of the gravity of book publishing. Whereas magazines are designed for a weekly or monthly shelf life, books are intended for much greater longevity. Therefore, the decisions about what to publish are much more crucial. No other product is scrutinized at the top administrative level like books.

When books do receive criticism, Ben is drawn directly to the middle of the criticism, since he was involved in the decision to publish them. This can be embarrassing, he admits. Criticism in the past several years has come mainly from those who think Herald Press should limit its scope to mostly scholarly works on Anabaptist-Mennonite themes.

Ben agrees that the heart of the book publishing program should be in books on Anabaptist themes. Yet the contends there's a need for more popular works which build on this scholarly foundation, books not necessarily written by Mennonites but which, nevertheless, reflect Anabaptist-Mennonite values. Ben is committed to stretching Herald Press's market beyond the Mennonite Church in order to be in dialogue with other Christians about our concern for peace and service.

Even with the careful attention given to the selection of book titles, there is still a surprise element—how the public responds to them. Ben expresses disappointment at the poor response to the book *H. S. Bender: Educator, Historian, Churchman*, published in 1964. Of the 4,000 printed, most were thrown away. In contrast, he's been pleasantly surprised at the long-term sales of *Meditations for the New Mother*. From its initial press run of 2,000 copies in 1953 to sales between 5,000 and 6,000 per year in the late fifties, it is now selling 18,000 each year. The greatest surprise of all is the *More-with-Less Cookbook* which sold more than 60,000 copies in 1978 alone.

One of Ben's greatest personal satisfactions in book publishing has been *The Mennonite Hymnal*. He believes "it has

contributed greatly to the singing and worship of the Mennonite Church. The introduction of the aids to worship was timely. The congregations were ready for responsive readings, affirmations of faith, and prayers."

Not content to dwell on past accomplishments, Ben ponders the challenges facing the church today. The greatest challenge, he maintains, is integrating the minorities into the mainstream of the church. He is not allowed to forget that concern, being in a position where he is reminded of their special literature needs. He also believes that congregations will need to take seriously the interest in different styles and forms of worship.

The simple pleasures. As for the future, Ben says he has no personal ambitions other than continuing to do what he's doing now. "My personal goal is to continue making my contribution here at MPH until I need to be replaced. I'd be ready to step aside right now if asked, but not because there's something 'out there' that I need to do yet."

Ben could put his personal skills to work elsewhere, if so motivated. In fact, early in his career he had a ten-year stint in commercial printing with his father. On that experience he says, "I felt unfulfilled in the business. I couldn't see myself as a chaser of money. I asked myself, 'Why couldn't I use my skills to print something with a message I believed in?' " So he returned to MPH from his business in Denver, Colorado, first as business manager, then as publisher, the position he's held since 1961.

Equally important to him as his sense of mission in life is his family. The Cutrells have two children and two grandchildren. Kathleen (33) is married to Wayne Royer and they have two children, Joshua (8), and Carrie (4). The Royers are country directors of the Mennonite Central Committee program in Lesotho. Dave (26), who's single, is associate director of Church World Service in Haiti.

What the Cutrells taught their children was concern for others. Says daughter Kathy, "I remember the incident in Denver, Colorado, when my parents decided to sell their suburban home to a Negro family despite the feelings of the neighborhood." She also remembers decisions being made on the basis of Christian commitment rather than job opportunity. Another memory she has is the presence of foreign students in their home during the holiday seasons.

Up to a certain point, parents teach their children. But the tables can turn—for those parents who are open to it—and the children can teach the adults. In the case of the Cutrell family, the children taught their parents concern for things international. It seemed quite natural, then, that Ben and Dorothy, when making plans for a half-year sabbatical in 1976, opted for an assignment in Papua New Guinea with a Lutheran mission agency engaged in publication work.

The break from the normal routine was the greatest benefit of the sabbatical. But the realization that we are too well blessed here in North America gave him a greater sensitivity to the needs of developing countries. "It also brought me closer to my children," says Ben, for now the whole family shares a special concern for the needs of the Third World.

Like the rest of us, though, Ben has need for time alone. When he's not traveling to the four corners of the church on business, he's apt to spend his evenings doing photography (he's done his own darkroom work since the Depression when money was too tight for commercial processing), gardening with Dorothy, or reading (usually magazines or historical fiction). "TV bores me," he says with a grin, though he admits to watching an occasional sit-com. Given his position as publisher, his bias toward the print medium can be understood. And forgiven.

Day of Morning— 28 April 1978

Today was the first day that warmth was enough
for me to bring out house winter plants
and hang them vulnerable,
suspended, growing, trusting,
yet again subject (in their yearly indoor-
outdoor cycle) to the elements,
but in their very vulnerability
humanizing the wooden, broken porch.
A mourning dove sang—the first
of the new spring.

Today was the first day in the life
of tiny Sarah Elizabeth,
not quite ready for the world
yet having exited the womb with a will,
defenseless, needing, hungry,
yet mightily being
enlivening us who have forgotten our newness.
I sang—for the first time
in several weeks.

Today was the day
that Gordon drove to Rocky Flats
to plead, bodily, with 6,000 others,
that the human race not be mutated,
crippled, demoralized, annihilated,
by hell-bent attempts at "security,"
the price of which is God's exquisite
creation—which as of today includes
Sarah Elizabeth and other tender plants.
A mourning dove sang.

—Muriel Thiessen Stackley

Gardening

by Dennis Kauffman

I'd like to talk about gardening, beginning in Genesis and ending in the Revelation. We read in Genesis 1:26, 28, "Then God said, 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth. . . . And God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth."

And again, in the second chapter, Genesis 2:19 and 20a: "So out of the ground the Lord God formed every beast of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name. The man gave names to all cattle, and to the birds of the air, and to every beast of the field. . . ."

So on Day 6 Adam (man) got his job description. There wasn't much religious tradition in those days, so God couldn't tell him to be a priest to creation. Trust officers or stewards he had never heard of. The only thing he did know was the garden. So he was called a gardener and was given the job of caring for, watching over, and naming (giving order to) this creation which God had pronounced "good."

Well, Adam and company blew it. Instead of giving order, they upset it. They decided to graduate from gardening/stewarding to owning/decision-making. You know the results. And from personal experience you know what the universe is like now—there's just plain a lot of pain, suffering, and death. Paul puts it succinctly in Romans 8:22, "Creation is about as tranquil as a woman in labor pains." The world is not like Eden.

But Paul also speaks of a new Adam, that is to say, Christ (1 Cor. 15:45). And talks of Christ as fulfilling in every way the gardening of the universe. One of the most beautiful of these passages is Colossians 1:15-20: "He is the image of the invisible God, the first-born of all creation; for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through him and for him. He is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the first-born from the dead, that in everything he might be pre-eminent. For in him all the fulness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross."

Some of Paul's comments about this gardener, however, are passing strange. Philippians 2:6 says, "Though he was in the form of God" [Aha! you say, "Just what we expected of a cosmic Gardener!"], "he . . . did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant." *Not* what you would expect of someone who is to garden the whole of creation.

And to make matters more personal, Paul prefaces that servant talk with, "Have this mind among you which is yours in Christ Jesus." *Our* business is to be the same as *Christ's* business. We are to join in the gardening of the world, and the first thing to do is acknowledge His place as head Gardener—as the One without whom we would still be in weeds and disorder. And the second thing is to accept that, however strange His method of gardening is, it is exactly what God had in mind all along to make creation bloom.

So what do we do? As with all good gardeners, we take our job seriously but joyously. Our congregations are not to be flower club showcases, but rather, green oases giving food, water, and life to a hungry, thirsty, dying world. What we are about in our most perfect garden is the same thing we're about in the desert—gardening-stewarding-ministering.

Now, no doubt we err. We probably fail to recognize a half-dozen families of noxious weeds until they have taken over half the garden. And we probably spend a good deal of time and effort rooting out and smothering some of the Creator's most prized varieties, just because we don't recognize them. (We need to listen to our theological Euell Gibbonses.) But for all our failings we are still given assurance that the gardens we tend in faithfulness will be signs to the world of what God has in mind, and will give honor and glory to Him.

But we have an even better reason to not be overwhelmed by our job. Nowhere are we told that the Grand Finale—the Ultimate Garden—depends on *our* efforts alone. Listen to Paul again in that Romans passage, "Creation has been groaning in travail. . . ." Not in death, but in birth! A new creation is in the making, and we are a part of it.

I'll let John, the Revelator, have the final words: "Then he showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month; and the leaves of the tree were for the healing of the nations. There shall no more be anything accursed, but the throne of God and of the Lamb shall be in it, and his servants shall worship him; they shall see his face, and his name shall be on their foreheads. And night shall be no more; they need no light of lamp or sun, for the Lord God will be their light, and they shall reign for ever and ever" (Rev. 22:1-5).

Dennis Kauffman teaches physics at Goshen College and is a coordinator in the Assembly Mennonite Church.

The more we eat together

by Katie Funk Wiebe

I ate well today. I ate well yesterday. I can't remember when I haven't eaten well. The menu hasn't always been well balanced, but I have never gone hungry. I haven't felt severe hunger pangs for years, probably not since childhood when the half hour before the noon bell rang at school was always agony.

In our world at least 900 million people do not eat well each day—or do not eat at all. Last year when I was in India I visited a school in Calcutta for lower caste children conducted by Sister Theresa. Classes were held from four in the afternoon until seven in the evening, after the regular students were finished with the building. I asked the headmistress whether all the children had eaten that day. She said she wasn't sure. She tried to give each child a piece of bread before the children went home, but even this wasn't always possible.

I find it hard to imagine what it feels like never to have known a full stomach—a good meat-potatoes-vegetables-salad-dessert-rolls-type of full stomach. Or not to be able to give a child enough food to quiet the pain of an empty one.

Do we have a responsibility for world hunger? The humanitarians say we do. But do Christians have a responsibility for world hunger? In theory we know we do. The Bible says no one should be in need if anyone has abundance. Christ spoke up repeatedly for the poor. Yet how can the church get a handle on such a monstrous problem?

To begin, consume less, say spokespersons for the cause. Simply eat less.

But how can our consuming less affect the hungry elsewhere?

Probably more than we think. Overconsumption is but one link of a complicated economic, social, political, and spiritual chain which closes eyes, hearts, and purses to the needs of others. A stuffed stomach is aware of only one thing—the feeling of being full.

Why don't Christians eat more simply as individuals, families, and congregations?

I think I've figured out a few reasons. First, we like to eat. Eating is a satisfying activity. It substitutes for friends, for lack of something to do. It offsets frustration and makes conversation easier.

Further, cooking and baking are the only means of creative expression many women have. To take this from them would be to deny them the only avenue for self-expression.

Also, we associate good fellowship with good food. When the fellowship is sparse, the amount of food served sometimes increases. When members of a congregation have nothing to say to each other, eating together seems to hide the fact.

Resistance to simpler eating may also take such forms:

"How can we be festive without a banquet meal for a banquet?"

"My 15-year-old son with the hollow leg attached to his stomach wouldn't come to a church supper unless there's lots of good food around, and I want him there."

"I always eat good meals. If I don't get good food at church supper, I'll eat something when I get home. No difference."

"Why deprive Christians of one of their few enjoyments? They don't drink or smoke or sniff. Why not leave them their food?"

"What will guests think if we serve soup and sandwiches for a banquet? They expect more."

"Convention guests coming from a distance expect big meals."

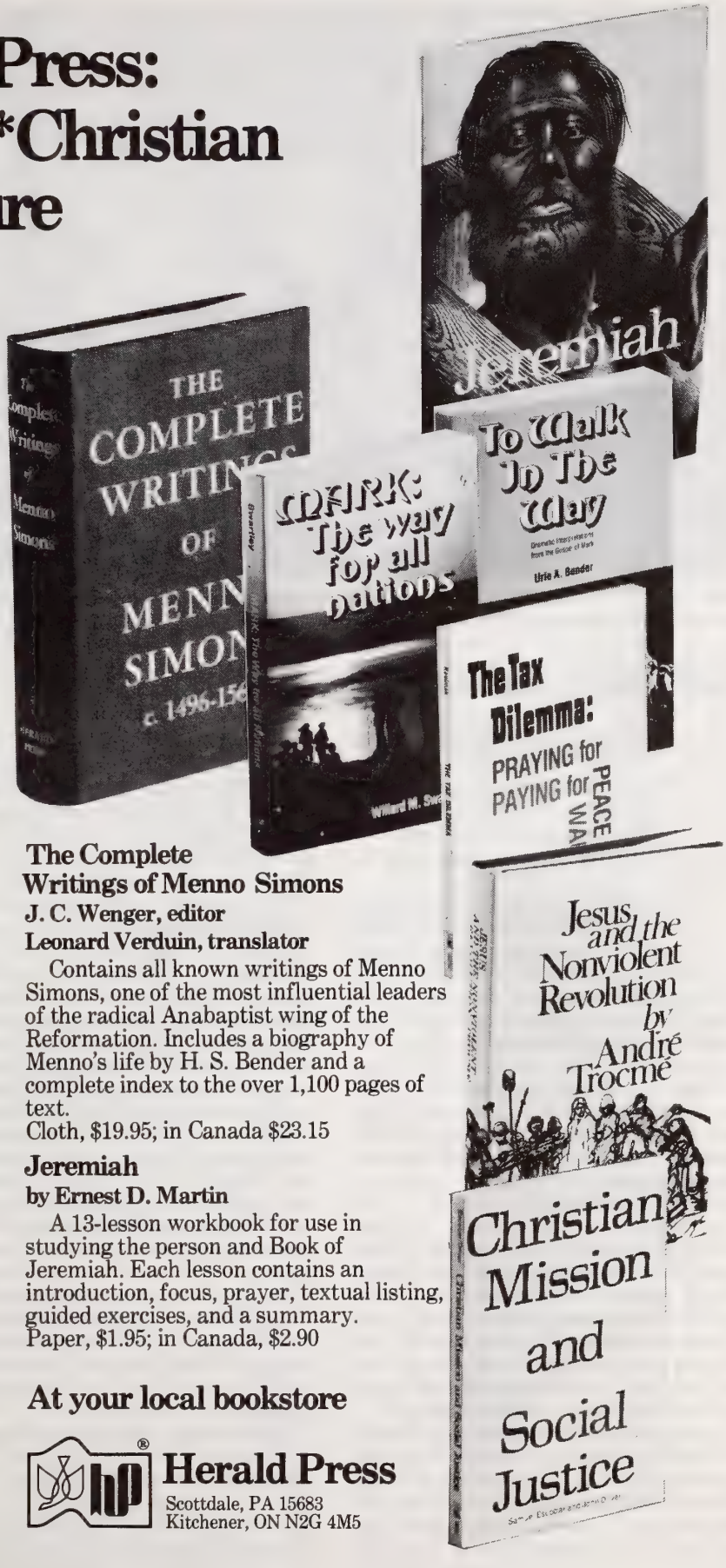
Do people always expect big meals? I noticed at the Mennonite World Conference visitors scurried around looking for less and cheaper food than what was supplied at the convention center—because they were paying for the meals directly out of their pockets. I've noticed also that at conferences when one big meal after another was served, the delegates groaned but ate their way through the platefuls, almost with desperation, because the meals were paid for in their registration fee.

At a Mennonite Central Committee seminar in Washington the fixings for sandwiches were laid out and everyone told to make their own. Dessert was an apple and cookies. In the happy melee which resulted as we shaped bread together, I met and talked to more people than at a formal meal.

I agree with Paul Longacre who said at the recent Mennonite Central Committee meeting in California that society around us has set our standards of consumption for too long and in too many ways. "We know our persistent indulgences are depriving others of the resources God has given to us all. . . . Nonconformity should be a call to kingdom standards, kingdom values."

The issue is not whether we should not eat well, but whether we are eating too well because we're worried about what the neighbors will think—and forgetting about those who aren't eating at all. The more we eat together does not mean the happier we will be.

Herald Press: Radical*Christian Literature



Mark: The Way for All Nations
by Willard M. Swartley

New insights into the Gospel of Mark for the layman combined with a radically different educational experience for congregations and small groups. Paper, $4.95; in Canada, $5.75

To Walk in the Way
by Urie A. Bender

A dramatic presentation of the Gospel of Mark. Combined with Swartley's **Mark: The Way for all Nations,** you will receive the dramatic impact of Mark's view of Jesus Christ.
Paper, $4.95; in Canada, $5.75.

The Tax Dilemma: Praying for Peace, Paying for War
by Donald D. Kaufman

Explores the direct connection between death and taxes. Traces biblical and historical precedents for war tax resistance and discusses possible responses today.
Paper, $3.95; in Canada, $4.60

Jesus and the Nonviolent Revolution
by André Trocmé

Presents Jesus Christ as a vigorous revolutionary who changes the world nonviolently through love. Examines and elaborates on how He carries out His revolution.
Cloth, $7.95; in Canada, $9.20

Christian Mission and Social Justice
by Samuel Escobar and John Driver

Through a creative reading of the New Testament and a thorough knowledge of the history of missions, the authors call on North American churches to combine word with deed. This book treats Christian mission *and* social justice, not Christian mission *or* social justice.
Paper, $3.95; in Canada $4.60

The Complete Writings of Menno Simons
J. C. Wenger, editor
Leonard Verduin, translator

Contains all known writings of Menno Simons, one of the most influential leaders of the radical Anabaptist wing of the Reformation. Includes a biography of Menno's life by H. S. Bender and a complete index to the over 1,100 pages of text.
Cloth, $19.95; in Canada $23.15

Jeremiah
by Ernest D. Martin

A 13-lesson workbook for use in studying the person and Book of Jeremiah. Each lesson contains an introduction, focus, prayer, textual listing, guided exercises, and a summary.
Paper, $1.95; in Canada, $2.90

At your local bookstore

Herald Press
Scottdale, PA 15683
Kitchener, ON N2G 4M5

***Returning to its source**



Mike Garde (left) MBM-MCC worker in Dublin, Ireland, catches up with colleagues John Driver, Barcelona, Spain, and Robert Witmer, Paris, France.

Catholics address mission in Europe

"The Catholic Church changed more in the four years of the Vatican II Council than it did in the previous four centuries," a leading French Catholic theologian told a recent gathering of Mennonite missionaries and representatives of new congregations in Europe.

Father Yves Congar, one of the architects of Vatican II and Catholic ecumenical policy, had been asked to explain some of the current theological issues within Catholicism at a colloquium on **"Renewal Movements in the Catholic Church and Mennonite Mission in Europe,"** held in February near Paris.

Along with Jesuit sociologist Jean Séguy, he provided the 75 participants from five countries with a broad introduction to the Catholic renewal movements that stand at the cutting edge of change both inside and outside the official church.

In explaining the reason for the colloquium's theme, Larry Miller, Mennonite Board of Missions and MCC Peace Section worker in Paris, said that Mennonites have many contacts with these renewal movements, but added that "though we live and work in Catholic countries, we have only a limited knowledge of contemporary Roman Catholic theology."

Larry and Eleanor Miller are staff members at Foyer Grebel, a center in Paris for contact with students from French-speaking African countries. Other colloquium participants came from Mennonite-related congregations in Belgium, France, England, Ireland, and Spain. Sessions were held in a centuries-old Catholic seminary at Villebon, 10 kilometers south of Paris.

Jean Séguy, who wrote a doctoral thesis on French Mennonites and maintains close ties with Mennonites, pointed out that the entire Catholic Church claims to have been in renewal since Vatican II. This has led to a wide range of reform movements, some directly opposed to others, but all calling the church to renewal. He grouped these into three fronts on which renewal is advancing: **progressive, charismatic,** and **conservative.**

Among the progressives, Séguy included those groups which stress the expression of a Christian witness through political action, usually oriented toward the left. The charismatic movements (with an emphasis on the plural) he found most difficult to categorize. These groups focus on prayer, evangelism, and sometimes social action. They cause much uneasiness among the church hierarchy because of their stress on personal gifts and their fellowship ties with non-Catholics.

The conservatives are trying to draw the church back to its pre-Vatican II traditions and occasionally voice strong anti-Protestant sentiments. The followers of dissident Archbishop Lefebvre are part of this conservative group.

Father Congar reported that a significant development since Vatican II has been a church that "is living much more from its base." A new look at Catholic ecclesiology (the theology of the church) has led to a greater emphasis on the layperson and local church, shifting the spotlight away from Rome and church hierarchy.

There has been a renewed interest in studying the Bible and patristics (writings of the early church fathers who shaped the church's strategy in confronting pagan culture) and new directions in pastoral work, said Father Congar. The latter, he explained, is the result of a growing realization that in modern secularized Europe the Catholic Church no longer constitutes society as a whole; the church today must actively reach out to those beyond its walls.

A new way of viewing the church as a "communion" rather than as an all-encompassing, self-sufficient society has led to much greater openness to learning from other Christian groups and the world as a whole.

Like Séguy, Father Congar peppered his talk with examples of Catholic groups around the world who embody these new tendencies.

The lectures, presented in French and translated in different parts of the room into English and Spanish, were supplemented by the testimonies of a French husband and wife whose lives had been transformed within the charismatic movement. They described their own pilgrimage within a small group of Christians which remains Catholic but is somewhat distanced from the official Church.

Discussions held after the lectures by Séguy and Congar revealed that many of the Mennonites present maintain significant contacts with Catholics, especially with those in the charismatic movements. John Paul Lederach of the Barcelona Mennonite fellowship outlined some of his contacts with "progressive" Catholics involved in activities that promote nonviolence and conscientious objection to the military.

Few participants felt, however, that the Roman Catholic Church was changing in those areas of fundamental difference with Anabaptist Mennonite theology, which, some suggested, at its core is neither Catholic nor Protestant. Differences still exist, it was pointed out, in the respective views of the church and the priesthood of all believers, baptism, the use of power in the Spirit within the church, and the veneration of Mary.

Michael Garde, perhaps the only Protestant graduate of Maynooth, Ireland's major Roman Catholic seminary, suggested that Anabaptism should be seen as "a recovery of true Catholicism or a reconstitution of Catholicism in its true form." Mike is one of the team members for the cooperative London Mennonite Fellowship, MBM, and MCC mission in Dublin.

Once the discussion moved closer to home with a call to consider practical applications, a sense of frustration developed. "At a personal level there is plenty of room for working together with individual Catholics," one person stated, "but you'll fall flat on your

face if you address the structures or the church hierarchy."

Another said openly that the colloquium had not changed his pessimism about dialogue with Catholics.

A statement by a Belgian participant found wide agreement: "We have learned a lot which should help us understand our own situation better. In our area Catholics are asking about Mennonites. My vision in our work is to be open ourselves. This is helped by knowing our identity and theirs."

While the colloquium theme was receiving an intense airing at formal sessions, a second agenda was also being pursued: that of worship and fellowship among Christians engaged in a common task in Europe. This agenda was framed by hearty meals, walks in the rain-soaked countryside, lots of singing, and a Sunday morning communion service.

On Sunday morning Pierre Widmer, an elder among the French Mennonites and affectionately known as *Onkel Pierre*, spoke directly about the need to focus any search for communion and fullness on Jesus Christ. Joining in the service was the Mennonite congregation from nearby Châtenay where MBM missionary Bob Witmer is part of the pastoral team.

In the joyful freedom of worship, lively chorus singing with raised hands and spontaneous prayer and testimonies at this final session, it was evident that of all the renewal movements discussed during the weekend, it was the charismatic movement that had most directly affected participants.

The 1979 colloquium was the second in a three-year experiment. An annual gathering of MBM European staff had been held for many years, but in 1977 it was decided to change it to a "mission colloquium" which would be a forum for discussing the missionary task in Europe from an Anabaptist/Mennonite theological perspective. As a result, the 1978 and 1979 gatherings have drawn participants from emerging Mennonite-related congregations in Brussels, Barcelona, and London, as well as others who share this theological perspective.

At the 1980 colloquium, to be held in northern Spain, an evaluation of the first three years of the colloquium will decide its future.—Allan J. Siebert

MRS discourages splintering

The annual meeting of Mennonite Renewal Services (MRS) heard reports of needs for teaching ministries and guidance to newly formed groups.

Meeting at a retreat center in Dayton, Ohio, Apr. 5-7, persons deeply involved in renewal related to the person and gifts of the Holy Spirit brought reports from communities across North America.

The group of about 50 persons was deeply concerned that persons with a renewal experience remain active in their congregations instead of forming new groups or joining other denominations. A major focus of the consultation was on how to build bridges of love within the congregation when tensions arise as a result of renewal. A presentation by Harold Bauman, liaison with the Mennonite Board of Congregational Ministries, was followed by extended discussion.

In some areas of the Mennonite Church, a considerable number of young people are finding new release in the Holy Spirit and are leaving their congregations because they feel their needs are not being met. A number of new groups are emerging as a result, some of which do not have mature leadership.

Individuals who are endeavoring to relate these groups to Mennonite mission boards were encouraged to continue their work.

Dottie Jansen, Newton, Kan., presented a careful study of "Toward a Theology of Healing," calling congregations to become centers of healing for the whole person.

A stirring call to congregational evangelism was given by Art Good, reporting on the ways God has worked in the English Lake congregation, Hudson Lake, Ind.

Biblical expositions were given by Nelson Litwiller, Goshen, Ind., on the uniqueness of Christ; Marion Bontrager, Hesston, Kan., on the Holy Spirit and social action; and Titus Kauffman, Alden, N.Y., on the importance of prayer.

In order to strengthen Mennonite Renewal Services ministries, several changes were made. MRS has been functioning with an executive committee relating to an advisory board made up of representatives from areas sponsoring renewal festivals and conference appointees. The larger advisory group now becomes a board of directors which elects its officials who form an executive committee with a staff person as an executive secretary.

MRS invites area renewal festival committees, any of the Mennonite denominations, and their district conferences to appoint persons to the board of directors. Recognized renewal leaders will be invited to be members of the board.

The board chose for president, Richard Weaver, Harrisonburg, Va.; vice-president, Mahlon Roes, Milverton, Ont.; secretary, Dan Yutzy, Upland, Ind.; treasurer, Harry Rutt, Stevens, Pa.; and editor of *Newsletter*, Roy Koch, Goshen, Ind. Nelson Litwiller continues to be responsible for ecumenical relations and Herbert Minnich as executive secretary in the MRS office (Box 722, Goshen, Ind.). These persons with their spouses will give leadership to MRS ministries.—Harold E. Bauman

Sign of hope sought for South Elkhart

At a recent forum at Associated Mennonite Biblical Seminaries, consideration was given to current efforts to strengthen interest and training in urban ministry.

In the fall of 1979, people from several Elkhart Mennonite congregations, the Elkhart City Church of the Brethren, and the Seminaries formed an Elkhart Urban Ministries Committee. This committee is particularly concerned that Mennonites not abandon South Elkhart.

At the same time several members from the Belmont Mennonite Church formed a group who bought a run-down house near Prairie Street Church. The property is presently being renovated. Willard Swartley, GBS faculty member and spokesperson for the group, presented the project to the forum and invited students to consider living in the house when it is finished. The dream is that this student housing could be something of a sign of hope in the neighborhood.

Marlin Miller informed the assembly that curriculum on urban concerns is still in the planning stages. Jake Elias then spoke of present efforts to rejoin SCUPE (Seminary Consortium for Urban Pastoral Education), an educational program in Chicago specifically designed for urban ministry. He said, "Elkhart is not Chicago and AMBS simply does not have the resources at the present time that SCUPE personnel can offer."

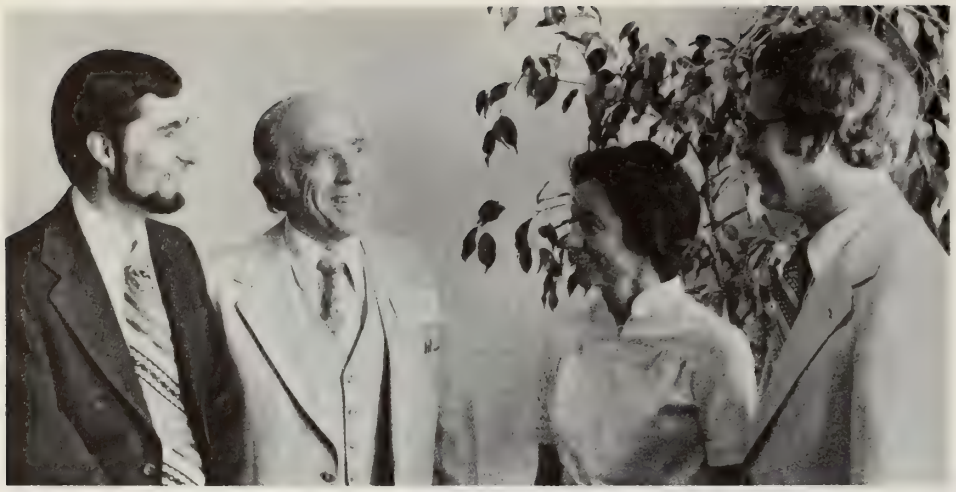
Health professionals seek association

Mennonite health professionals may be headed toward an association.

An association would bring the perspectives of all groups involved in health care to bear on the holistic approach, said Luke Birky, executive secretary of Mennonite Health Assembly. MHA has been the 28-year-long annual meeting of administrators, nurses, and chaplains in conjunction with the Protestant Health and Welfare Assembly.

Birky is secretary of Health and Welfare for Mennonite Board of Missions, Elkhart, Ind., a position he will leave in July to assume a new post as administrator of Albany (Ore.) Mennonite Home. However, he will continue as executive secretary of Mennonite Health Assembly.

Mennonite Health Assembly took action at its recent meeting in Anaheim, Calif., to invite groups such as Mennonite Mental Health Services, Mennonite Medical Association, and others to have representation on its executive committee "so that they can help plan future meetings and directions that would be of mutual benefit and



Members of the Mennonite Health Assembly Executive Committee (from left): John Slotter, Luke Birky (executive secretary), Ruth Yoder, and E. Lewis Leaman. Members not pictured: Robert Hartzler, Donald Nester, and Kay Yutzy.

strengthen interdisciplinary understanding and cooperation."

The MHA recognized the complexity of developing an association that would fit the schedule and costs of the Protestant Health and Welfare Assembly; however, persons also thought the Mennonite groups would be impoverished if they did not have the opportunity to interact with the Christian ministries of other denominations.

MHA president-elect Robert Hartzler of Goshen, Ind., was instructed to lead a task force in exploring the possibilities for a Mennonite Health Association. The 1980 Mennonite meeting will be held in St. Louis, Mo., in conjunction with the Protestant Assembly. Theme for 1980 is "Christian Community in Health and Welfare Services."

Mennonite groups (total membership in parentheses) represented at the 1979 meeting included Mennonite Nurses Association (425 members), Mennonite Chaplains Association (40 members), Mennonite Medical Association (380 members in 15 countries), and Mennonite Mental Health Services (seven-member consortium related to MCC). Other groups include trustees, developmental disabilities, offender ministries, social workers, and others.

Outgoing MHA president Kenneth Schmidt, Elkhart, Ind., presented the slate of officers for 1979-80, elected by unanimous vote: president, E. Lewis Leaman; president-elect, Robert Hartzler; third member, Ruth Yoder; fourth member, John Slotter; Mennonite Nurses Association representative, Kay Yutzy; Mennonite Chaplains Association representative, Donald Nester.

Peace effort to be emphasized at GC

The Goshen College faculty renewed its commitment to peace studies at a faculty meeting in late March.

J. Richard Burkholder, professor of religion, reported from the Peace Advisory Committee that the case for peace, justice, and reconciliation today is growing.

Specific factors which support the need for a strong peace emphasis, he said, include the continuing trend toward militarization in our society; the increasing level of urban violence; the exploding points of violence globally; and the expanding arms race internationally.

The commitment to biblical nonresistance has long been an important part of Mennonite-Anabaptist theology, he said. Today, in a new Statement of Mission, the college still places considerable emphasis upon the concepts of love and peace, justice and order.

The Peace Advisory Committee recommended a number of proposals for consideration by the Goshen College faculty. Recommendations included the establishment of an annual peace lectureship on campus, a strengthening of the peace comajor, a strengthening of the peace library, a periodic peace-study seminar in areas of conflict at home and abroad, and the development of programs to carefully examine the nature of war and peacemaking.

The committee also encouraged the college to cooperate in peace education with the Associated Mennonite Biblical Seminaries, with appropriate Mennonite agencies, and with other Mennonite colleges. Another area of development would be in a program of continuing education for the church and the local community.

The faculty overwhelmingly supported the proposals and also approved the establishment of a peace education endowment fund. Such a fund would provide resources for the annual peace lectureship.

Genealogy day begets hope

In the midst of the uncertainties surrounding the nuclear power accident at Three Mile Island, 138 people from eight states attended a genealogy conference at Lancaster Mennonite High School, Lancaster, Pa., on Saturday, Mar. 31. The event, sponsored by the Mennonite Historical Associates, proved to be an affirming experience for those who braved the present to learn more about the past.

The one-day conference opened with an address, "Genealogy for All People," by Don Yoder, professor of folklife studies and adjunct professor of religious studies at the University of Pennsylvania.



Bookbinding was an additional exhibit visited by many conference participants.

Following this, three sessions, of three workshops each, offered a variety of learning options and research information. Topics covered included: How do I start? Who has it? What do I do with it? How to interview your grandmother; wills, deeds, and other courthouse records; research overseas; federal census schedules; how to date a house or barn; and records concerning American Mennonites and the military. Workshop leaders were genealogy instructors Jane Davidson and John W. Heisey, Attorney Samuel S. Wenger, Yoder, and Lois Ann Zook, librarian and genealogist at the Lancaster Mennonite Historical Society, and also chairperson of the MHA Genealogy Committee.

After lunch in the school cafeteria, participants studied and bought books, charts, and maps displayed by several exhibitors. Conversation was animated throughout this day of fellowship and sharing.

A panel of workshop leaders discussed pitfalls in genealogical research and fielded questions from conferees to complete a satisfying day.

Plans are under way to make this genealogy conference an annual spring event.—Mary F. Heisey

Missionaries 'chip in' to help budget

"I would like 10 percent of my allowance to go for the support of an individual to serve somewhere overseas," wrote an overseas missionary.

"I am able to live rather simply, using locally available foods, and it would be too bad if lack of support would mean not taking advantage of opportunities that are open," the Mennonite Board of Missions (Elkhart, Ind.) worker said.

Another overseas couple asked that $1,000 be transferred from their personal account to the general mission fund. Still another overseas couple requested that their family allowance be reduced to $400 monthly. "We want to do more than talk about simple lifestyle," they said.

In the midst of the budget squeeze at MBM, overseas workers are doing their best to keep costs down, said Lawrence Greaser, associate secretary for Overseas Missions. Hurting overseas finances the most are worldwide inflation and the weakened American dollar. Contributions from Mennonite churches continue to rise but not fast enough to keep up with inflation.

Overseas allowances and benefits had to be increased an average 21 percent for 1979. Average cost for a fully supported overseas missionary is now $6,918, with MBM's annual missionary support cost totally almost $1 million.

Support for overseas workers includes personal allowances, housing, medical insurance, education, field travel, vacation, Social Security, retirement, taxes, and assistance for one return trip for missionary children in college to visit parents.

Lawrence said that 20 years ago a six-member family in Japan received $3,060 cash allowance. Today a family of six there would receive a cash allowance of $15,311.

"It is true that we have attempted to increase the missionary allowance a bit above the minimal level over the years, just as the support levels for pastors and other church workers have increased," Lawrence said.

A reduction of 16 missionaries in 1978 made it possible to meet the higher costs last year and balance a bare-bones budget for 1979. The reduction came through completion of assignments, changes in relationships, and return home because of health. "If it had not been for this decrease, the overseas budget would be grossly inadequate," Lawrence said.

Openings created both by the reduction of workers and by new assignments are to be filled as persons and financing become available. Workers are being sought for Ireland, Bolivia, and Northern Argentina. •

Growth is high aim



Deborah Sowell



Blanca Adorno

Since its beginnings in 1968, the High-Aim Program has been touching the lives of many individuals—minority students, host families, parents, pastors, and school administrators. There have been both joys and frustrations, but the fact that the program has grown strong, stable, and has become part of seven Mennonite high schools is encouraging.

Last year 65 students were part of the High-Aim program. One of those students, Debbie Sowell, reflecting on her two years experience at Bethany Christian High School, said: "I consider myself quite lucky because while I was coping with cultural shocks, my host family, Tony Stutzmans, did everything they could do to make me feel at home. Because the classrooms at Bethany Christian High School are small, students tend to learn more. There is also a closer relationship among teachers and students. I feel there is a kind of learning that goes on both ways. High-Aim students have a lot to offer their schools."

Debbie is a member of the Bethel Mennonite Church in Chicago, Ill. Presently, she is a freshman at Goshen College where she plans to major in economics and business.

Another High-Aimer who graduated from last year's program was Blanca Adorno, a member of the People's Chapel Mennonite Church in Immokalee, Fla. Blanca, commenting on her experiences at Eastern Mennonite High School, said: "My experiences were very exciting. My host family was very patient with me, loving, and fun to be with. My stay with them was very influential in my life. While I was there I made a commitment to the Lord, and I felt relaxed and peaceful in me. After living for nine months in Virginia, it does feel different to be back home, but it really was a school year filled with good memories that I'll never forget."

Presently, Blanca resides in Goshen, Ind., and is studying secretarial skills in a private school in Elkhart, Ind.

Besides Debbie and Blanca, ten more students received high school diplomas and graduated from the program last year. A High-Aim goal for the present year is to graduate 15 students.

The High-Aimers this year come from 29 congregations, scattered throughout the U.S. and Puerto Rico. One such congregation is Bethesda Mennonite Church, a racially integrated congregation in St. Louis, Mo. Four minority students from that congregation attend Iowa Mennonite School. Jonas I. Miller, their pastor, says that the experience of his congregation with High-Aim has been very rewarding. "It has been exciting to see how parents and the church have become involved in helping the students to struggle with the decisions," said Brother Jonas as he commented on their experiences. He further stated that the students who first went as juniors have realized how much they have missed educationally in the city schools. "Praise to the Lord for the opportunities the Mennonite Church has provided for the minority youth," he concluded.

Another key in the growth of High-Aim is due to the vision and dedication of Mennonite high school faculties and administrations. One of these administrators, Wilbur Yoder, guidance counselor at Iowa Mennonite School, has been involved with High-Aim students for six years.

Wilbur says: "Growth does not come easily, nor does it come without pain. For the past nine years High-Aim students, local students, and host families have experienced these facts at Iowa Mennonite School. For some the pain involved in growth was too severe and only the hurts remain. But for others growth meant expanded horizons and the joy of realized dreams. It is our goal to continue to grow together through the avenue of High-Aim."

A final institution that has played a major role in the development of the High-Aim program has been the host homes. This year 33 families have opened the doors of their homes to inner-city youth looking for better education. Although they recognize that crossing cultural lines isn't problem-free, they do admit that this experience has brought new dimensions and enrichment to their lives. One of these families, Paul and Helen Yoder from North English, Iowa, have received into their home over 12 students in the last 13 years.

They say, "An investment of time, energy, patience, forbearance, and above all love in young people's lives is one of the greatest investments we can make in time and eternity. We have opened our home to young persons, other than our own, from various backgrounds—blacks, Latinos, Anglos—because we love and enjoy helping them to become the kind of persons that God would have them to become."

The Yoders strongly believe that the High-Aim program of the Mennonite Board of Education is a very important part of the mission of the Church of Jesus Christ.

The program has grown over the past 11 years. The number of people involved with

it has also grown. And, as practically all the above witnesses have testified, as involvement increased, so did struggles, questions, and misunderstandings. By remaining committed to the larger goal of interacting as kingdom citizens, however, the struggles, pain, questions, and misunderstandings have emerged into **growth** for students, parents, school officials, and host parents.—Irving Perez

Rocky Flats target of more protests

On Easter Sunday a group of concerned Christians distributed "An Open Letter to Persons of Faith" in ten Colorado Springs, Colo., churches.

Because this year tax day and Easter coincided, the letter exposed the irony of celebrating Christ's victory over death while supporting a federal budget with death priorities. It also included an invitation to the Apr. 28 rally calling for the closing of the Rocky Flats nuclear weapons plant near Denver.

On Apr. 16, tax resisters made statements about their refusal to pay for war in a press conference outside the IRS office.

In the month before the Rocky Flats rally, Mennonites, Catholics, and others distributed leaflets in public places and at showings of *The China Syndrome* and participated in Holy Week prayer and fasting.

Schmitt ministers to feelings at LMCC

Seventy persons, mostly congregational leaders and ministers, attended a one-day retreat led by Abe Schmitt at Laurelville Mennonite Church Center on Apr. 6. The "Theology of feeling" was the focus of the seminar. Schmitt demonstrated that a proper understanding of the psychology of feeling can clarify the meaning of theological terms such as the "new birth."

Many of the congregational leaders joined a second retreat with Schmitt on "Listening with Love." A total of 90 persons participated in this event. The format included music, silence, tears, the sharing of significant experiences and emotions, caring, healing, learning how dreams can speak to us, and identifying with loneliness as triggered by the film, *The Back Seat*.

Typical comments on the retreat, "I never realized I had repressed so much . . . I never even liked my name." Or "I now want to let my children know how much I love them—unconditionally." And "Passing the box of Kleenex around the circle was like a communion service."

Plans have already been made with Schmitt for a similar two-part retreat for April 1980.

Budget squeeze puts AVs on hold

Expressing appreciation to Jacob F. Swartzendruber for his work with the Mennonite Board of Congregational Ministries since June of 1975 and wishing him well in his "reretirement," the MBCM Board of Directors in their Feb. 16-17 meeting moved to discontinue the position of director of audiovisuals for 1979. Swartzendruber had previously requested release from his responsibilities as the AV director by the end of 1979 and budget revisions for the board advanced the date closer to the beginning of the year. Swartzendruber concluded his work with MBCM on Mar. 31.

In a related budget action the board also deleted funds for new film purchases during 1979, except for contributions received specifically for additional purchases. The current audiovisual library will continue to be maintained. It is hoped that sufficient funds will be available in 1980 to resume.



Evon Castro

Evon Castro, formerly administrative assistant for MBCM Audiovisuals, has become interim AV Librarian, assuming some of the responsibilities of the former director position. Originally from Oregon, she has been with MBCM since before its formal organization in 1971. Jon Kennel, MBCM communications director, will pick up the writing of the "Media Resources" column which appears quarterly in *Builder*, listing audiovisual resources to supplement the Uniform Series Sunday school lessons.

Copies of *Messages 2*, the MBCM Audiovisuals catalog, and the latest catalog supplement are available on request.

Franconia and Eastern District to hold historic joint assembly

Delegates to the Franconia Conference Assembly and delegates to the Eastern District Conference will meet in a combined session on Friday evening, May 4, at the Zion Mennonite Church. This historic session will provide an occasion to recognize the increasing areas of cooperation between the two conferences.

In recent years the areas of joint endeavor and cooperation between the two conferences have multiplied significantly. We have labored side by side in MDS. We participate together in the Care and Share Thrift Shop. In Philadelphia and Wilkes-Barre we work together in mission. Through the annual Nurture Convention, Keystone Bible Institute, and other educational endeavors members of our congregation are deepening acquaintances.

The conferences have previously shared in joint celebrations. Since the annual sessions of the Eastern District Conference and the semiannual sessions of the Franconia Conference fall on the same weekend in the spring, a joint musical celebration has been held for the past several years on the Sunday afternoon or evening of the first weekend in May. This coming spring session will be, however, the first time that the delegates will meet in a joint business session.—James Longacre, Franconia Conference moderator.

Waterloo 79 and the 1979 General Assembly

The biennial meeting of the Mennonite Church, named "Waterloo 79," is scheduled for Aug. 11-16 at the University of Waterloo and Conrad Grebel College in Waterloo, Ont. In addition to being a churchwide convention and a youth convention, it also includes a meeting of the General Assembly.

1. **What is General Assembly?** The General Assembly is the official delegate body of the Mennonite Church which meets every two years to conduct the official business of the Mennonite Church (Canada and the U.S.). The bylaws call for this body of 283 delegates to be appointed by the regional assemblies of the Mennonite Church. Since the five regional assemblies are not all functioning as anticipated, most appointments are now made by the 21 conferences.

2. **Work Schedule.** The actual sessions of the 1979 General Assembly will begin at 8:00 a.m. on Monday, Aug. 13, and will conclude at 5:00 p.m. on Thursday, Aug. 16. Sessions on those four days are scheduled from 8:00 a.m. to 10:00 a.m. and from 2:00 p.m. to 5:00 p.m. in the afternoon on each of those four days. Thus a total of twenty hours of time will be spent in working at the variety of items which relate to the churchwide work of the Mennonite Church.

3. **General Assembly leadership.** The officers of the General Assembly are the Moderator Willis Breckbill of Cambridge, Ont., and the Moderator-Elect Glendon Blosser of Harrisonburg, Va. These officers will be in charge of moderating the General Assembly sessions. Paul M. Zehr of Lancaster, Pa., and two assistants will serve as recording secretaries and keep the minutes for the meeting as it progresses. The General Board staff at Lombard headed by Ivan Kauffmann, general secretary, arranges for preliminary planning and provides input for the meeting. In addition, input is provided by the executive secretaries of the program boards and other staff members as well as

task force and committee persons.

4. **Agenda items.** Included on the agenda are the following:

Churchwide program review—(1) reports by the General Board and related groups (black and Latin caucuses, Historical Committee, Schowalter Foundation, Mennonite World Conference, Mennonite Central Committee); (2) reports by the five program boards (Congregational Ministries, Education, Missions, Mutual Aid, and Publishing); and (3) churchwide budgets and fundraising.

Issue studies—(1) progress reports on "urban concerns" and "social justice"; (2) confirmation of statement on "Affirming our Faith in Word and Deed"; and (3) new statements on "Leadership and Authority," "The Use of the Law," and "Peace, Love, and Justice."

Proposals—(1) a vision for the eighties—by Council of Faith, Life, and Strategy; (2) a new model for General Board membership; and (3) bylaws revisions—a change from two to three terms which board and committee members may serve.

Elections—There are forty-three positions on the various boards and committees which need to be filled.

5. **Advance preparation by delegates.** Various materials are being mailed to the delegates in preparation for this meeting. In April, a copy of the 1977 General Assembly *Proceedings* was mailed to delegates. In May, the Assembly *Workbook* containing the various reports and proposals will be mailed. (Extra copies of the *Workbook* are available by June 1 at $1.25 per copy. U.S. persons should order from Mennonite Church General Board, 528 East Madison St., Lombard, IL 60148. Canadians should order from Waterloo 79, Conrad Grebel College, Waterloo, Ont. N2L 3G6.) *Kingdom Acts* containing information reporting on the activities of the General Board and program boards will be mailed in June. Delegates are encouraged to study these materials and consult with other members of their congregations and conferences in order that they may participate in General Assembly with a broader view of the constituency that they represent.

6. **Sessions open to all.** Anyone interested in the work of General Assembly is welcome to attend. These sessions will be held in an 800-seat auditorium.

Although voting in General Assembly business sessions is limited to delegates, others are invited to participate in discussions.

In the Tuesday afternoon session when the Leadership and Authority Task Force report is considered, the session will be held in the large auditorium and in this session Youth Convention will participate with General Assembly delegates and others in hearing the presentation and discussing its content.—Ivan Kauffmann



Lawrence Yoder, MDD worker in Indonesia, and Sigit Heru Soekotjo, Indonesian church member.

The Indonesian churches search for identity

Next year the synod of the Evangelical Church of Java (GITD) will celebrate the 40th anniversary of its establishment on May 30, 1940. In recent years, in preparation for that celebration, plans have been made to write that church's history.

At first it was planned that an expatriate would do the work under the advice and counsel of Indonesian historians and church leaders.

But later, with increasing sensitivity to the need for Indonesians to be at the very heart of the process, arrangements were made for Sigit Heru Soekotjo, an Indonesian historian and member of the GITD Church, to take major responsibility, working full time for two years for the writing of the history in the Indonesian language.

Mennonite Central Committee worker Lawrence Yoder, teacher at Pati seminary, is spending about half time working mostly on research and manuscript revision. MCC is supporting this project financially and it is being carried out under the direction of the synod's Church History Commission.

"Who are we?" This question has been heard echoing back and forth with greater or lesser clarity among the Mennonite-related churches of Indonesia for the last decade and earlier. The churches' search for identity is many-faceted. It is difficult for Western Christians to realize just how complex it is.

During the past decade a parallel interest has grown among the Muria Christian Churches of Indonesia (GKMI) to research and write their history. One of their number, Herlianto, did rather careful research on several congregations a number of years ago, and Partowiguno gathered a quanity of historical material together.

Then the synod assigned first Adi Soetanto and now Herodian Pitrakarya Gunawan (synod secretary) to work together with Lawrence Yoder to seek additional material and compose a history of that synod and its churches.

The two histories are being written and published separately in Indonesian. Lawrence Yoder will then prepare English language versions. Charles Christano, president of Mennonite World Conference, is a member of this denomination.

World Fellowship Sunday set for Pentecost, 79

"Remember and pray for us as we pray for you."

These words from Charles Christano, president of the Mennonite World Conference, are a fitting call to an observance of Mennonite World Fellowship Sunday on Pentecost, June 3.

This date has been set by Mennonite World Conference in consultation with the leaders of the Mennonite and Brethren in Christ churches in North America.

Many who attended Wichita 78 gained a new vision of the worldwide fellowship of which we are a part. The work of missions has borne fruit.

Organized Mennonite and Brethren in Christ conferences are found today in 45 nations.

This special occasion is intended as an annual observance. It is a time for remembrance, prayer, and sharing of information. Each pastor will receive a kit of materials for use in planning a special emphasis.

The North American conferences have also suggested that a special offering be lifted on June 3 for the work of Mennonite World Conference. Rather than continuing a denominational budget allocation, each congregation is urged to share in contributing to the ongoing work of MWC.

Through the special offering, North American congregations will join with other congregations around the world to support the ongoing work of MWC and the Travel Fund.

An offering on World Fellowship Sunday in 1978 toward the Tenth Assembly expense and the Travel Fund resulted in a total contribution of $58,306.97.

GC faculty set for sabbaticals

Eight Goshen College faculty will take sabbatical leaves the 1979-80 school year for study, research, and travel, according to Goshen College President J. Lawrence Burkholder.

Ruth Gunden, professor of physical education, will do independent study in biomechanics and elementary school physical education. She will also observe selected physical education and sports programs in Poland and England.

Reading, writing, and research will make

up the sabbatical plans of Merritt Gardner. Gardner, associate professor of mathematics, will focus his attention on function algebras, computer science, and the philosophy of mathematics.

Nursing Professor Norma Jean Weldy will be employed by the Elkhart General Hospital for eight months of primary nursing care. She will also attend a workshop on physical assessment and rewrite learning guides for the revised college nursing curriculum.

Bruce Glick, now a Study-Service Trimester leader in Honduras, will spend the coming school year in Alicante, Spain. He plans to study the Spanish language and culture and visit European Mennonites.

Mary K. Oyer will take a sabbatical leave 1979-80 and an additional leave 1980-81. Oyer, professor of music, will join a team of researchers in Kenya to collect and preserve the nation's oral traditions. Her second year of research will be funded with a substantial grant from Lilly Endowment, Inc., Indianapolis.

Chester Peachey, associate professor of nursing, will pursue a doctorate in education at Western Michigan University, Kalamazoo, Mich. His area of study will be educational leadership.

Norman Kauffmann, dean of student development, will also enter a doctoral program in educational leadership, either at Indiana University or the University of Georgia.

A six-month sabbatical has been set for J. B. Shenk, director of career services. Shenk will work as a visiting professional in a university life-planning program.

Brubaker checks in after sabbatical

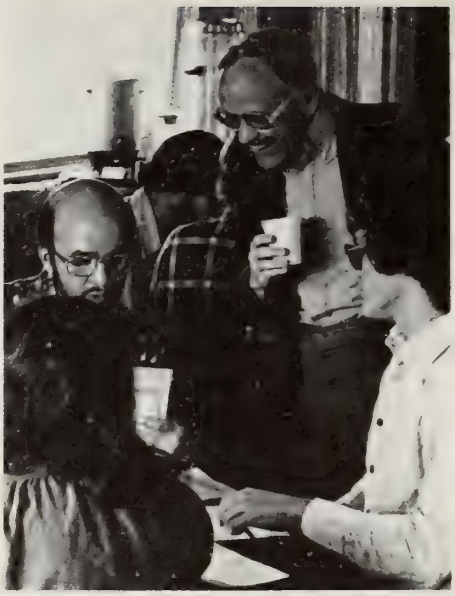
Living out of a suitcase for nine months had its drawbacks, but Kenton K. Brubaker, biology professor at Eastern Mennonite College, wouldn't have had it any other way.

Linking his sabbatical plans with Mennonite Central Committee (MCC) in Akron, Pa., Brubaker logged thousands of miles on a campaign for Third World and hunger concerns across the U.S. and parts of Canada. Accompanied by his wife, Emma, he has led seminars for church audiences on varied settings.

"One thing I've learned is that each group is totally unique," he noted. "I've had every type of response imaginable and that's the way I like it.

"Business people especially want to understand what impact MCC work is having on the Third World," he commented.

Brubaker said he especially enjoyed groups in Tiskilwa, Ill., and Glendive, Mont. "I felt real freedom and openness in those groups," he said. "Everybody came out for the seminars which were like big church picnics."



Kenton K. Brubaker (standing, right)

His journey also took him to Nepal, India, and Bangladesh where he helped evaluate on-site agricultural development programs. MCC set up projects in these areas following the 1970 tidal wave that killed over two million people.

Corrigan talks peace at Bethel

Nobel Peace Prize co-winner Mairead Corrigan is optimistic about the prospect of peace in Northern Ireland.

She believes a new Northern Ireland is possible. "There is a search for an identity going on." Corrigan said. However, she is also aware that progress made over the past 30 months could be snuffed out by a renewed cycle of violence.

Corrigan was in North Newton, Kansas, Mar. 29, as part of the Peace Lecture Series at Bethel College. Her three-week tour of the U.S. was to promote the peace movement in Ireland.

In 1976 Corrigan, Betty Williams (also co-winner of the Peace Prize), and Ciaran McKeown organized a community peace movement called Peace People. It was begun after Williams witnessed the deaths of three children killed by a speeding car which had gone out of control after being fired on by British soldiers. Corrigan was an aunt of the children.

Two thousand of Northern Ireland's 1½ million people have died in street violence since the threat of civil war erupted in 1969. Percentagewise, said Corrigan, that's equivalent to more than 250,000 people in the U.S. population. An additional 20,000 people have been maimed, and 60,000 have left their homes in fear.

One of the signs of hope is that since the start of the peace movement 30 months ago there has been an 80 percent decrease in violence, said Corrigan.

"If fear is contagious, courage is equally contagious," she continued. She said the Peace People have been learning how to bring nonviolence to bear on tense situations. She described the peace movement as being an "odyssey" or a "pilgrimage." She said "the price of peace is exhaustion and hard work."

mennoscope

Eight openings are immediately available for persons seeking a growth-oriented experience in the VS Discipleship program. The programs in Richmond, Va., and Phoenix, Ariz., use job assignments, book and Bible study, group living, retreats and seminars, and individual counseling to focus on growth as a disciple of Christ. Jobs are usually found by each individual after arriving on location. Gene and Mary Herr are directors. Fellows are especially encouraged to apply. Write Maynard Kurtz, Box 370, Elkhart, IN 46515.



Sneak preview of Voluntary Service life. Clair Hochstetler, a VS regional director; Jay Birky, Kouts, Ind.; and Trish Unruh, Goshen, Ind., were among nearly 20 participants in a VS Rediscovery Weekend Apr. 6-8 at Mennonite Board of Missions in Elkhart, Ind. Mennonites of various ages were helped by VS staff to discover the underlying biblical mandates for service as a way of life and to identify their own gifts and possible service opportunities.

The fifth annual Mennonite Junior High School Music Festival will be held at Lancaster Mennonite High School, May 5, at 7:30 p.m. John J. Miller, music teacher at Locust Grove Mennonite School, Lancaster Pa., started the festival and will again serve as coordinator. Thirteen Mennonite schools from eastern Pennsylvania and Delaware will participate in the festival. Each school brings a choral group prepared to sing two songs alone. Then a mass chorus, composed of 220 students, will perform nine numbers. Romaine Sala will be the guest conductor. She will meet for the first time with the mass chorus at 1:00 p.m. on Saturday, May 5. The

afternoon will be spent rehearsing for the evening program. The public is invited to attend this special evening of music.

Hershey Mennonite Church, Kinzers, Pa., will celebrate the 100th anniversary of its meetinghouse on June 9 and 10. J. C. Wenger will be the guest speaker. The program, which begins at 7:30 p.m., on Saturday, includes much historical content but concludes with a look ahead, "The future of the Mennonite Church," by Wenger at the Sunday evening meeting. A tour of the area is planned for Saturday afternoon at 1:30 p.m. Donald H. Gehman, R. 1, Gap, PA 17527, is serving as contact person.

Wes Michaelson and Perry Perkins, of the *Sojourners* in Washington, D.C., met with the editorial and management personnel of Mennonite Publishing House on Apr. 10 and 11 to discuss implications of urban realities for the church's publications. The Laurelville Mennonite Church Center setting, though far removed from the city's noises, provided an atmosphere for reflection. Ways and means for "thinking urban" more authentically were discussed. MPH managers and editors have been holding at least an annual retreat for more serious reflection on pertinent topics.

A Discipleship Workshop team is available to lead "Families for Justice" retreats. These integenerational workshops focus on Jesus' call to be His disciples by living more justly and simply. They are usually planned as a weekend retreat, running from Friday evening through Sunday noon. The program includes puppet shows, stories, songs, movies, and games for everyone, plus some adult study discussions. For further information, write Weldon Nisly, coordinator, or Ronald J. Sider, Discipleship Workshops, 300 W. Apsley Street, Philadelphia, PA 19144, or call (215) 848-9180.

Eastern Mennonite College will offer three terms of on-campus study and six special seminars this summer. Regular terms will run May 28-June 15; June 18-July 6; and July 9-27. Mexico, Tanzania, and wilderness backpacking are a few of the places and activities included. Teaching the mentally retarded, teacher effectiveness training, Bible, and worship are among other options. For more information call Lee F. Snyder at (703) 433-2771, or write her at Eastern Mennonite College, Harrisonburg, VA 22801.

Sponsors for Indochinese refugees will be needed for at least another year, according to Mennonite Central Committee. The agency reports that the flow of boat people should diminish if a reported understanding between the United Nations and the government of Vietnam materializes. The understanding would provide for an orderly exit of Chinese who wish to leave. But even if that plan is implemented, some 200,000 refugees now in Southeast Asia camps will need to be resettled. A church group or Sunday school class is ideal for sponsorship, says Don Sensenig, who has been working with MCC in arranging refugee placements. A core group of two or three families is needed to take care of jobs, housing, language, study, and the like. Both MCC (U.S.) and MCC (Canada) are working at placements.

A Grantsville, Md., congregation is calling for Herald Press Bible school pupil books (old edition), Kindergarten I and II, and Grades 2 and 5 since they are out of print at the publishers. If you have copies to spare, call Henry Brenneman at (301) 895-5660, or write to him at R. 1, Grantsville, MD 21536.

Auditions have been announced for *Today Pop Goes Home*, the full-length drama by Merle Good which will be produced this summer at Assembly 79 at the University of Waterloo in Ontario. The play will be directed by Al Schnupp of Bowling Green, Ohio, and produced by Merle Good of Lancaster, Pa. Auditions will be held at the following places: Conrad Grebel College auditorium, Waterloo, Ont., on Saturday, May 5, anytime between 1:00 p.m. and 4:00 p.m.; Recital Hall in the basement of the Chapel-Auditorium at Eastern Mennonite College, Harrisonburg, Va., on Friday, May 11, anytime between 12:00 noon and 6:00 p.m.; The People's Place, Main Street, Intercourse, Pa., on Saturday, May 12, anytime between 9:00 a.m. and 12:00 noon or between 2:00 p.m. and 4:00 p.m.; The Yost Room in the Umble Center, Goshen College, Goshen, Ind., on Saturday, May 19, anytime between 10:00 a.m. and 12:00 noon or between 1:00 p.m. and 5:00 p.m. Anyone interested is invited to try out. The play has no music. There are eight parts: a middle-aged man, his wife, his brother, and his father; and his three children, Bobby (12), Margaret Sue (14), and Annie (16), and a real-estate salesman. The play, which deals with the theme of aging, will be performed a minimum of six times at Assembly 79 in the beautiful Arts Theater at the University of Waterloo. Anyone with questions should call Merle Good at 717/768-7171.

Mennonite Board of Congregational Ministries is interested in receiving accounts of experiences persons may have had doing jury duty. We would appreciate your sharing experiences, convictions, and any resource materials such as conference positions papers, minutes of conference actions, articles, sermons, etc., which deal with a Christian response to jury duty. Mail your information to Mennonite Board of Congregational Ministries, c/o Hubert Schwartzentruber, Box 1245, Elkhart, IN 46515.

The board of directors of the Evangelical Mennonite Theological Center in Asunción, Paraguay, has purchased a 15,000-square-meter lot (about 3.7 acres) near the National University. Plans call for a complex accommodating a library, chapel, administrative offices, and classrooms. Initial plans show a building with the library as the hub, and three wings, like the spokes of a wheel, attached to the library to house the chapel, classrooms, and offices. Currently the seminary is located in the parsonage of the German-speaking Mennonite church in Asunción. The school began its second year on Mar. 5 with an enrollment of 27 students representing five different countries—Argentina, Brazil, Mexico, Paraguay, and Uruguay.

New members by baptism: five at First Mennonite, Indianapolis, Ind.; one at Leetonia, Ohio; seven at Clinton Frame, Goshen, Ind.; nine by baptism and one by confession of faith at Sonnenberg, Kidron, Ohio.

Change of address: Robert H. Garber from Belize to R. 2, Box 3060, Mt. Joy, PA 17552. **Simeon W. Hurst** from Kitchener, Ont., to 11 Aspen Crescent, Elmira, Ont. N3B 1J5. **Alan and Eleanor Kreider,** Mennonite Board of Missions workers on furlough: 1121 South 8th Street, Goshen, IN 46526. **Floyd and Alice Sieber** Mennonite Board of Missions workers in Argentina: C C 789, 6300 Santa Rosa, La Pampa, Argentina.

births

"Children are an heritage of the Lord." (Ps. 127:3)

Barr, Philip and Maretta (King), Puckeridge, Ware, Herts, England, first child, John Philip, Apr. 8, 1979.

Bender, Dale and Wanda, Topeka, Ind., first child, Tarrah Tennile, Mar. 29, 1979.

Conrad, Randy and Leigh (Markham), Louisville, Ohio, second child, first son, Joseph Alan, Jan. 12, 1979.

Friesen, Eugene and Phyllis (Peachey), Henderson, Neb., first child, Timothy Eugene, Apr. 4, 1979.

Garber, Dale and Jane (Hochstetler), Jupiter, Fla., first child, Timothy Dale, Apr. 2, 1979.

Johns, Loren and Rachel (Leaman), Johnstown, Pa., first child, Kendra Louise, Apr. 13, 1979.

Longenecker, Randy and Marla (Hochstetler), Philadelphia, Pa., first child, Christopher Todd, Mar. 3, 1979.

Maloney, Daniel G. and Ruth (Gingerich), Burton, Ohio, second child, first son, Nathaniel Lee, Apr. 3, 1979.

Mast, Wilbur and Marla (Wyse), Goshen, Ind., first child, Jill Renee, Jan. 18, 1979.

Moyer, Dale and Sharon (Lais), Oswego, Mich., third child, second daughter, Stephanie Ann, Apr. 11, 1979.

Nice, David and Brenda (Bridge), Stuarts Draft, Va., third child, second son, Spencer Alan, Apr. 2, 1979.

Nissley, Dennis and Laura (Hochstetler), Glendive, Mont., first child, Tad Michael, Apr. 5, 1979.

Reitnauer, Paul D. and Jenalee, New Castle, Pa., ninth child, Jamie Tram, born on Oct. 19, 1973; received for adoption on Feb. 1979.

Ricer, Charles and Esther, Middlefield, Ohio, fourth child, second son, Mark Anthony, Mar. 23, 1979.

Schmucker, Lloyd and Friedegund (Braun), Louisville, Ohio, first child, Monica Christina, Apr. 5, 1979.

Schrock, Paul and Twila (Miller), Hartville, Ohio, third child, second daughter, Kimberly, Mar. 31, 1979.

Thomas, James and Sherry (Shaffer), Johnstown, Pa., first child, Jeremiah James, Feb. 13, 1979.

Timko, George and Doris (Witmer), Elizabethtown, Pa., first child, Shree Ann, Mar. 31, 1979.

Yoder, Stanley and Michelle (Krepps), Belleville, Pa., second child, first daughter, Lacosta Elizabeth, Apr. 6, 1979.

marriages

"They shall be one flesh" (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Baer—Hollada.—Craig Wayne Baer, Salisbury, Pa., Lutheran Church, and Gwendolyn Sue Hollada, Grantsville, Md., Springs cong., by John H. Kraybill, Apr. 13, 1979.

Bechler—Miller.—Mark Bechler, Sarasota, Fla., and Wilma Miller, Sarasota, Fla., Ashton cong., by Ken Nauman, Mar. 17, 1979.

Delp—Detweiler.—Durrell M. Delp, Souderton, Pa., and Dawn Louise Detweiler, Telford, Pa., both from Rockhill cong., by Earl N. Anders and Henry L. Ruth, Mar. 17, 1979.

Helmick—Strait.—Kurt Edward Helmick, Pinto cong., Pinto, Md., and Kimberly Ann Strait, Lutheran Church, Cumberland, Md., by Lee McDaniel and Wilson Blake, Apr. 7, 1979.

Leininger—Weaver.—Victor G. Leininger, Denver, Pa., Church of the Brethren and Lorraine V. Weaver, Hershey, Pa., Strickler cong., by Omar B. Stahl, Apr. 7, 1979.

Miller—Hershey.—James S. Miller, Evangelical Congregational Church, and Joyce A. Hershey, East Petersburg (Pa.) cong., by H. Raymond Charles, Apr. 7, 1979.

Moyer—Landis.—Vernon Dean Moyer, Perkasie, Pa., Plains cong., and Karen Jean Landis, Telford, Pa., Rockhill cong., by Henry L. Ruth, Mar. 3, 1979.

Peachey—King.—Sheldon Peachey, Petersburg, Pa., Allensville cong., and Barbara King, Belleville, Pa., Maple Grove cong., by Paul H. Stoltzfus, Mar. 24, 1979.

Schlabach — Perez. — Jesse Schlabach and Sylvia Perez, both from Goshen, Ind., Clinton Frame cong., by Vernon E. Bontreger, Apr. 7, 1979.

Souder — Galeazzo. — Rick Souder, Telford, Pa., Rockhill cong., and Nancy Lee Galeazzo, College Park, Md., Catholic Church, by Michael Doody and Henry L. Ruth, Mar. 10, 1979.

Yoder — Cable. — Wesley Kent Yoder and Kathy Lynn Cable, both from Hollsopple, Pa., Kaufman cong., by Stanley R. Freed, Apr. 7, 1979.

Yoder—Kreider.—Stephen Yoder and Karen Kreider, both from Ganado Ariz., Assembly cong., Goshen, Ind., by Paul M. Gingrich, Mar. 24, 1979.

obituaries

Blessed are the dead which die in the Lord" (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Albrecht, Leah, daughter of Christian A. and Magdalena (Naffziger) Litwiller, was born at Hopedale, Ill., Nov. 29, 1885; died of congestive heart failure at Perry Memorial Hospital, Princeton, Ill., Mar. 21, 1979; aged 93 y. On Feb. 16, 1911, she was married to John V. Albrecht, who died on May 29, 1959. Surviving are 2 daughters (Eunice—Mrs. Roy Kauffman and Marcella—Mrs. Dale Detwiler), 3 sons (Harold, Wilbur, and Weldon), 2 sisters (Mrs. Esther Horsch and Barbara Litwiller), and 2 brothers (Silas and Ammon Litwiller). She was a member of Willow Springs Mennonite Church, where funeral services were held on Mar. 24, in charge of Don Heiser; interment in Willow Springs Cemetery.

Alderfer, Rodney Lee, son of Clarence and Mary (Derstine) Alderfer, was born at Sellersville, Pa., Mar. 18, 1968; died at Sellersville, Pa., Apr. 2, 1979; aged 11 y. Surviving are one brother (Donald D.) and one sister (Linda Lou). Funeral services were held at Salford Mennonite Church on Apr. 5, in charge of Willis Miller, John Ruth, and Loren Swartzendruber; interment in Salford Mennonite Cemetery.

Hess, Harry G., son of John B. and Barbara (Garber) Hess, was born in Manheim Twp., Pa., Sept. 19, 1887; died at Landis Homes, Lititz, Pa., Mar. 11, 1979; aged 91 y. On Nov. 4, 1909, he was married to Mary Buckwalter, who died on Mar. 29, 1963. Surviving are 4 daughters (Helen H.—Mrs. Raymond N. Miller; Mildred H.—Mrs. John W. Eby, Myrtle H.—Mrs. Henry L. Bomberger, and Mary Jane—Mrs. Albert Breneman), one son (John D.), 23 grandchildren, 34 great-grandchildren, and 3 brothers (John G., Christian G., and Norman G.). He was preceded in death by one daughter (Ruth—Mrs. Benjamin E. Brubaker). He was a member of Landis Valley Mennonite Church. Funeral services were held at Landis Homes Chapel on Mar. 15, in charge of Elam W. Stauffer and Melvin H. Lauver; interment in Landis Valley Cemetery.

Peters, Nicholas Aaron, son of Kenneth and Wanda (Nisly) Peters, was born at Canton, Ohio, Apr. 8, 1979; died at Akron Children's Hospital, Akron, Ohio, Apr. 10, 1979; aged 2 d. Surviving are his maternal grandparents (Alvin and Cathryn Kurtz Nisly) and paternal grandparents (Orval and Leona Peters). Graveside services were held at the Hartville Mennonite Cemetery on Apr. 12, in charge of Richard F. Ross; interment in Hartville Mennonite Church Cemetery.

Postelwaite, Clarence I., son of Alex and Caroline Postelwaite, was born in Littleton, W.Va., Mar. 11, 1895; died at his home at Canton, Ohio, Mar. 13, 1979; aged 74 y. On Apr. 3, 1920, he was married to Jessie Bennett, who survives. Also surviving are one daughter (Loretta—Mrs. Charles Smith, 5 sons (Albert, Wilbur, Edward, Fred, and Ralph), 12 grandchildren, 25 great-grandchildren, and one great-great-grandson. He was a member of First Mennonite Church. Funeral services were held at Reed Funeral Home in charge of Melvin D. Leidig; interment in Forest Hill Cemetery, Canton.

Selzer, Edward, son of Henry and Anna (Bitikofer) Selzer, was born on Dec. 19, 1895; died at Schowalter Villa, Hesston, Kan., Apr. 5, 1979; aged 83 y. On Sept. 16, 1914, he was married to Lorena Neuschwanger, who died on Oct. 5, 1954. On Aug. 8, 1956, he was married to Ada Weaver Ring, who survives. Also surviving are 2 sons (Wilbur and Merle), 2 daughters (Elsie—Mrs. Ezra Miller and Alice), 16 grandchildren, and 3 great-grandchildren. He was preceded in death by 3 brothers and 3 sisters. On June 2, 1935, he was ordained to the ministry and served as assistant pastor at Spring Valley Mennonite Church until Feb. 1, 1960. Funeral services were held at Spring Valley on Apr. 9, in charge of Milo Kauffman and Charles Diener; interment in adjoining cemetery.

Souder, Raymond A., son of John and Sallie (Alderfer) Souder, was born in Franconia Twp., Pa., May 11, 1897; died at Royersford, Pa., Feb. 27, 1979; aged 82 y. Surviving are one brother (Mahlon A. Souder) and one sister (Mrs. Edna Kulp). She was a member of Rockhill Mennonite Church. Funeral services were held at Virgil G. Sommers Funeral Home on Mar. 1, in charge of Henry L. Ruth; interment in Rockhill Mennonite Cemetery.

Stutzman, Iva, daughter of Peter and Druella Stutzman, was born at Chappell, Neb., Nov. 28, 1901; died at the Mennonite Home for the Aged, Albany, Ore., Mar. 19, 1979; aged 77 y. On Feb. 9, 1919, she was married to Aaron Stutzman, who died on Apr. 2, 1956. Surviving are 3 daughters (Ruby—Mrs. Art Stutzman, Fern—Mrs. Carl Hiama, and Ruth—Mrs. Joe Hofer), 6 sons (Donald, Ray, Dick, Robert, Paul, and Clyde), 39 grandchildren, and 27 great-grandchildren. She was preceded in death by one grandson, 2 brothers, and 4 sisters. She was a member of Plainview Mennonite Church. Funeral services were held at Jost Funeral Home, Lebanon, Ore., Mar. 21, in charge of Louis Landis. Graveside services were held at Woodriver Mennonite Cemetery, Woodriver, Neb., Mar. 23, in charge of Cloy Roth.

Villocino, William, son of Francisco and Severina Villocino, was born in Baybay, Loyte, Philippine Islands, June 18, 1902; died of heart failure at Upland, Calif., Apr. 8, 1979; aged 76 y. On Jan. 26, 1940, he was married to Agnes Wingerd, who died on July 26, 1975. Surviving are 2 sons (William Arnold and Winston Dale) and 2 grandchildren. He was a member of Mountain View Mennonite Church. Funeral services were held at Upland Brethren in Christ Church on Apr. 11, in charge of Alvin C. Burkholder and John T. Kreider; interment in Bellevue Mausoleum, Ontario, Calif.

Yoder, Dan B., son of Jacob J. and Magdalena (Bontrager) Yoder, was born in Reno Co., Kan., Aug. 22, 1895; died of cancer at his home on Apr. 2, 1979; aged 83. On Aug. 22, 1920, he was married to Mabel Bliele, who survives. Also surviving are 2 sons (Floyd and Robert), 4 daughers (Ethel—Mrs. Virgil Handrich, Ruby—Mrs. Richard Handrich, Mary—Mrs. Peter Gerber, and Ruth—Mrs. Dennis Sharp), 19 grandchildren, 22 great-grandchildren, and one brother (Gid). He was preceded in death by 4 children (Orpha, Betty, Wayne, and Glen), one grandson, and 2 great-grandchildren. He was a member of Plainview Mennonite church, where funeral services were held on Apr. 5, in charge of Marvin Troyer and Ellsworth Handrich; interment in Fairview Cemetery.

Yoder, Edna, daughter of Joseph and Louisa (Shetler) Hostetler, was born in Somerset Co., Pa., Aug. 19, 1910; died at Memorial Hospital, Johnstown, Pa., Mar. 23, 1979; aged 68 y. She was married to Leroy E. Yoder, who died on Apr. 9, 1978. Surviving are 2 children (Catherine—Mrs. Paul D. Mishler and Lauren), 7 grandchildren, and one brother (Norman). She was a member of Seanor Mennonite Church. Funeral services were held at Kaufman Mennonite Church on Mar. 26, in charge of Stanley R. Freed; interment in Blough Mennonite Cemetery.

Yoder, Ella Rachel, daughter of Daniel O. and Salina (Marner) Slaubaugh, was born in Iowa Co., Iowa, June 5, 1898; died at Kalona, Iowa, Apr. 8, 1979; aged 80 y. On June 26, 1941, she was married to Alvin M. Yoder, who died in May 1960. Surviving are one stepson (Maynard D. Yoder), one stepdaughter (Margurite Pickett), 8 grandchildren, 6 great-grandchildren, and 2 sisters (Sarah Detweiler and Carrie Yoder). She was a member of the West Union Mennonite Church, where funeral services were held on Apr. 10, in charge of Carl Smeltzer and Emery Hochstetler; interment in church cemetery.

Cover by Berne Greene

calendar

Indiana-Michigan Mennonite Conference, Holdeman Mennonite Church, Wakarusa, Ind., July 15-17

Annual session of Virginia Conference Assembly, Eastern Mennonite College, Harrisonburg, Va., July 25-27

Waterloo 79 (Mennonite General Assembly and Youth Convention), University of Waterloo and Conrad Grebel College, Waterloo, Ont., Aug. 11-16

Ministers are in "deplorable" shape, doctor who popularized jogging says

The man who more than any other started the U.S. jogging said that he was disturbed that "too many people go into the ministry with deplorable body condition." Dr. Kenneth Cooper, the former Air Force physician who developed aerobic training exercises, challenged clergy to become more concerned for their physical health as they lead others to spiritual health.

He pointed out ways Americans allow themselves to become grossly overweight and fail to get sufficient exercise to maintain safe levels of muscle performance throughout the body. This lack of muscle performance and conditioning affects the heart and other vital organs, creating conditions for heart failure and other serious medical problems, he pointed out.

Southern Baptists top supporter in 1978 of American Bible Society

Southern Baptists topped the list of denominational groups contributing to the American Bible Society last year with gifts totaling $309,204. In 1978 some 75 denominations gave a total of $1,449,957.10 to support the work of the Society. Following the Southern Baptists, the largest denominational contributors were the Lutheran Church-Missouri Synod, almost $125,000; the United Methodist Church, $103,500; the American Lutheran Church, $96,500; and the United Presbyterian Church, nearly $84,000.

Priest who had faith in people turns out to be "an easy mark"

A Catholic priest in Hartford, Conn., who loaned $20,000 to 50 people last year, with the understanding they would "multiply" the money for Christ, said the project turned out to be a "phenomenal flop." "I lost $18,000. Only five people returned the money, the rest never returned it," said Father Edmund J. Nadolny, director of the Offices of Radio and Television and Evangelization for the Hartford archdiocese.

The loan project was designed to test the parable of the use of talents and was intended to generate funds for a massive evangelization program started by Father Nadolny's offices. He said "40 percent of the people who received loans gave the wrong names, wrong phones, wrong addresses, and can't be contacted. And 50 percent never used the money for the creative ideas they described. They used it for themselves."

He said that "looking back," the people who cheated him had several characteristics in common: "They were all in a state of financial panic, had no financial reputation, and couldn't get loans anywhere. They were financial risks. They had no sense of commitment."

Japanese Christian denomination on downslide since peak in 1968

The Kyodan, largest Protestant denomination in Japan, has experienced trends of membership, attendance, and financial support in its 40-year history which are similar to those of mainline U.S. Protestant denominations. The church gained membership rapidly in the 1950s and more slowly in the 1960s, but since 1968 it has experienced a 6 percent loss, according to statistics in the Kyodan newsletter, the church's official publication. The church, known as the United Church of Christ in Japan, now has 188,658 members in a total population of 115 million.

The denomination was formed in the late 1930s when the nationalistic Japanese government ordered all Protestant churches related to parent churches overseas to consolidate. After the war several churches dropped out of the alliance, but most stayed in.

Goodwill Industries has evolved to help disturbed and retarded

Goodwill Industries of America, Inc., which for years has helped physically disabled or handicapped people become self-supporting, has expanded its services in recent years to include mentally disturbed and emotionally retarded people. In fact, Goodwill's public relations director Matthew Warren said in an interview that the number of physically disabled or handicapped people participating in Goodwill rehabilitation or training and employment programs is declining, while the number of persons with mental or emotional problems in the programs is growing.

Goodwill Industries, which had its genesis at the beginning of this century through the work of a Methodist minister in Boston and for years was supported by the Methodist Church, now receives no financial support from any religious group.

Minister moving into nuclear threatened area

A number of churches in Middletown, Pa., canceled services on Apr. 1 because of the accident at Three Mile Island nuclear power plant and some pastors left town. Meanwhile, one minister continued to make plans to move into, not out of, Middletown. He was J. A. Parthemore, Jr., newly appointed pastor of the First Church of God of Middletown. Former editor of the Churches of God magazine, *The Church Advocate*, which was moved to Findlay, Ohio, from Harrisburg, Pa., Mr. Parthemore elected to stay in the area as pastor.

The nuclear accident, he said, did not dissuade him and his wife from wanting to move with their five children into Middletown from their present home in Harrisburg. The reason, he said, was trust in God. He centered his hour-long service around that theme that morning. The 46th Psalm with which he began the service said it all: "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

Sweden forbids parents from spanking children

The Swedish Parliament, by an overwhelming vote, passed a law prohibiting parents from striking their children or treating them in any other humiliating way. The bill goes into effect on July 1. The bill clearly prohibits such punishment as slapping, whacking, or spanking children, but the area of "humiliating treatment" is more vague, possibly including such actions as sending them to bed without supper.

"It is a totally absurd, ridiculous law, the kind of thing that means nothing and cannot be interpreted or enforced," according to Allan Akerlind, one of the few who voted against it, and the father of five. He said he plans to continue his own form of family discipline.

Sale of Nestle candy for charity creates controversy for newspaper

A daily newspaper's promotion in New Haven, Conn., to raise money to send underprivileged children to summer camp collided with a religiously backed boycott against Nestle candy. The promotion director of the *New Haven Register*, Frank Hepler, said the newspaper knew nothing about the boycott when it armed its 3,000 paper carriers with Nestle candy bars to sell for its "Fresh-Air Fund." He said he did not anticipate the reaction that was stirred. There were telephone complaints and some carriers refused to handle the candy.

Many religious organizations in the area have endorsed the Nestle boycott, initiated nearly two years ago by the national Infant Formula Action Coalition (INFACT). Boycotters have demanded that the Swiss-owned company cease aggressive promotion of powdered infant formula in underdeveloped countries. Conditions of poverty, illiteracy, lack of refrigeration and sanitation facilities contribute to the formula's misuse, boycott advocates have claimed, causing infant malnutrition, and sometimes death.

NEWSPAPER

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

Looking back to get our bearings

Since the fall of 1973, the *Gospel Herald* staff has had the second and third editors of our publication living nearby. (The grave of Daniel Kauffman, the first editor, is a few miles away, at Alverton). We see Paul Erb and John Drescher occasionally and sometimes talk about our work, but much of the time we go our way and they go theirs.

It occurred to me recently that these former editors are a resource to the *Herald* which should not be overlooked. Each has been trained to view the church from the perspective of one who has worked with and observed it. So I asked each to write on the theme "The Mennonite Church then and now."

Life is like a moving stairway and we never have the luxury of a complete stop in order that we can see clearly where we have been and where we are going. At the same time—to change the figure—what we are today is in part a result of what we have been in the past. These two will contribute to the future. An important function of literature is to foster a sense of common understanding and aid in developing a memory. Something written and printed can be referred to again whereas the spoken word is easily forgotten.

In one sense literature is a crutch. Before its easy availability, I am told, people remembered better. Now that we know we can look it up, we may be less likely to listen or to read carefully. The articles by our former editors will aid our memory and challenge us to consider what is our common understanding of the work of the church.

Another important task of literature is to portray a vision and evaluate our performance. The Bible, a notable aid to the development of understanding and preserving a memory, is also strong in its sense of vision, and often critical of human performance. The two belong together. It is not fair to criticize what is unless one has a vision for what ought to be.

The story of our faith is a story of a vision always greater than the reality. Between the Garden of Eden and the Tree of Life there is love, joy, and sacrifice tempered by failure. Even with the best intentions our efforts are never enough to reach the vision. But if we are serious, we will move toward it.

Two dangers face us always as we work with an inherited tradition. One is that we "freeze" it so that it becomes inflexible, unusable. On the other hand we may simply abandon it with the result of the same loss of a usable heritage. To avoid this hardening on the one hand or dissolution on the other requires a regular restatement of what our faith means and how it is expressed. This is an ongoing responsibility of a publication such as the *Gospel Herald*.

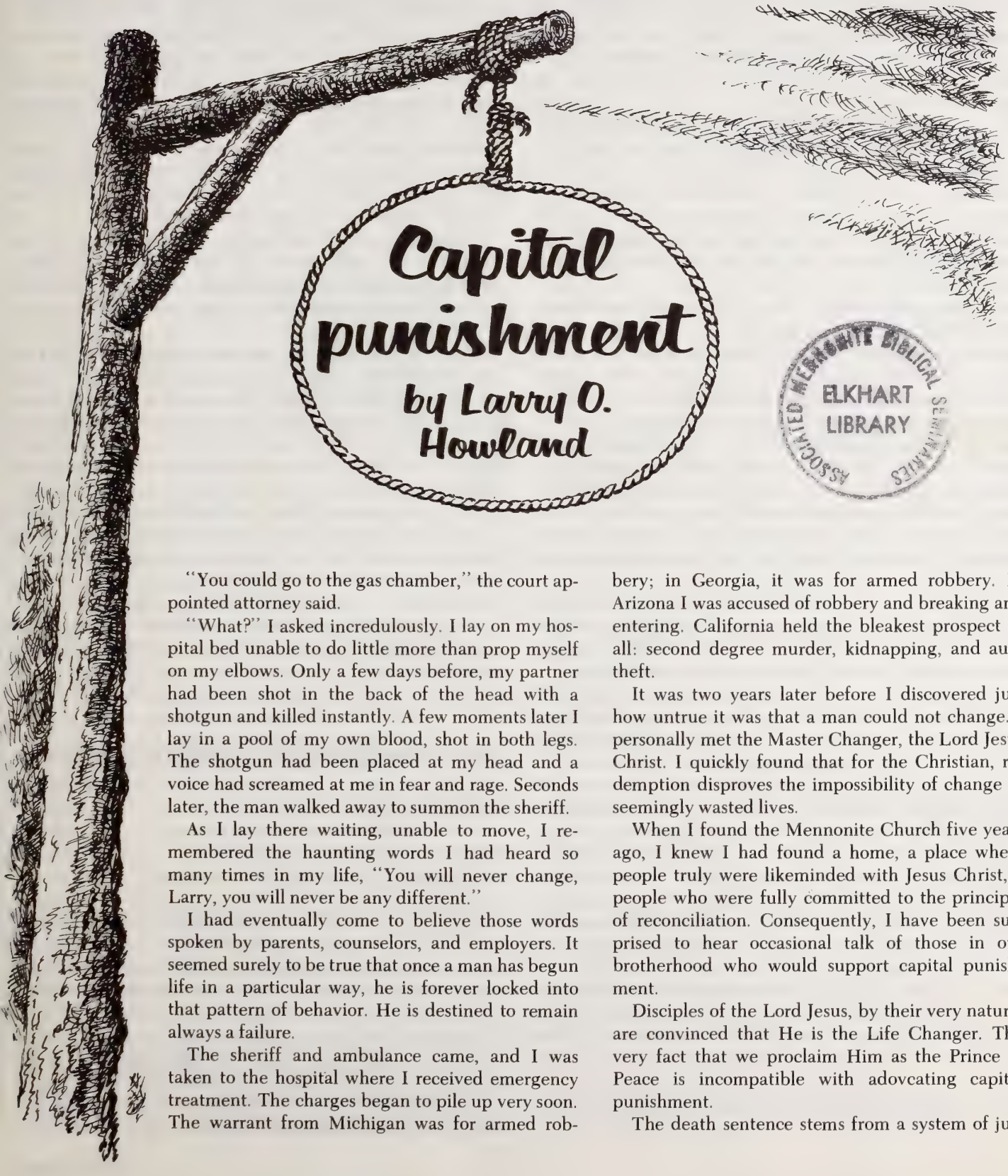
Jesus and Paul undertook major restatements of the Hebrew heritage. These restatements have come to us in the New Testament. In many respects what they mean for us is clear. In others they are less clear. However, enough is clear that we can live faithfully, creatively, even radically if we will. As Jesus observed on the night of His betrayal, though the spirit may be willing, the flesh is often weak.

We dare not make the call to faithfulness unnecessarily difficult, but we need to beware of watering it down. And all who are leaders shall repeat to ourselves again and again: the place to begin in faithfulness is with ourselves personally.

When the *Herald* editors are functioning as we should, we gather together the essence of the Christian vision and help to make it seem real. Like scribes "trained for the kingdom of heaven" we bring out of the treasure of our heritage "what is new and what is old" (Mt. 13:52). From this is fashioned the vision of faithfulness which may guide us in the waning months of this decade and the beginning of a new one.—Daniel Hertzler

Gospel Herald

May 8, 1979



Capital punishment

by Larry O. Howland

MENNONITE BIBLICAL SEMINARIES ASSOCIATED
ELKHART LIBRARY

"You could go to the gas chamber," the court appointed attorney said.

"What?" I asked incredulously. I lay on my hospital bed unable to do little more than prop myself on my elbows. Only a few days before, my partner had been shot in the back of the head with a shotgun and killed instantly. A few moments later I lay in a pool of my own blood, shot in both legs. The shotgun had been placed at my head and a voice had screamed at me in fear and rage. Seconds later, the man walked away to summon the sheriff.

As I lay there waiting, unable to move, I remembered the haunting words I had heard so many times in my life, "You will never change, Larry, you will never be any different."

I had eventually come to believe those words spoken by parents, counselors, and employers. It seemed surely to be true that once a man has begun life in a particular way, he is forever locked into that pattern of behavior. He is destined to remain always a failure.

The sheriff and ambulance came, and I was taken to the hospital where I received emergency treatment. The charges began to pile up very soon. The warrant from Michigan was for armed robbery; in Georgia, it was for armed robbery. In Arizona I was accused of robbery and breaking and entering. California held the bleakest prospect of all: second degree murder, kidnapping, and auto theft.

It was two years later before I discovered just how untrue it was that a man could not change. I personally met the Master Changer, the Lord Jesus Christ. I quickly found that for the Christian, redemption disproves the impossibility of change in seemingly wasted lives.

When I found the Mennonite Church five years ago, I knew I had found a home, a place where people truly were likeminded with Jesus Christ, a people who were fully committed to the principle of reconciliation. Consequently, I have been surprised to hear occasional talk of those in our brotherhood who would support capital punishment.

Disciples of the Lord Jesus, by their very nature, are convinced that He is the Life Changer. The very fact that we proclaim Him as the Prince of Peace is incompatible with adovcating capital punishment.

The death sentence stems from a system of jus-

tice that looks at a man and pronounces irrevocable judgment. "You will never change," it rages. "You are destined for perpetual failure. If we allowed you to continue to live, you would always be a hindrance to society. Therefore we choose to rid you from our midst."

It is inconceivable that sinful people incapable of conferring life should take it upon themselves to take lives. The basis for the Old Testament law of "an eye for an eye and a tooth for a tooth" had a most beautiful fulfillment when the Author of that law was the very One who ultimately gave His own eye and tooth in the form of His only Son. He is the Creator of all life and the only One capable of deciding when to take life.

Recently a high school student told me, "If you commit a crime, your guilt demands the proper punishment." That is very true, but Jesus informed His disciples that His law was much farther reaching than the law of the old covenant. While that original law conferred through Moses allowed no murder or adultery, Jesus taught that hate was the same as murder and lust the same as adultery. Who among us could stand before the Divine Court and plead innocent to perpetual pure thoughts and continual clean motives? It would only take *one* such impure thought or *one* sinful desire in a lifetime to make one guilty before the Supreme Court of heaven. We have no alternative but to preach mercy and hold out hope for every person.

This does not mean, of course, that prison gates should be thrown open and murderers released. The public must be protected. But always we must have hope that every man and woman has the potential of change by the power of God.

Twice in the last five years it has been reported to me that I was unwelcome as a visiting speaker to certain individuals in our Mennonite congregations. "No ex-convict has anything to say to me," an indignant member said to his pastor.

Are not all of us convicts in God's sight? "There is no one righteous, not even one," explained Paul, quoting the psalmist. (Romans 3:10, NIV).

All through history God has changed seemingly impossible, changless people. Abram the idolater (see Joshua 24:2) became Abraham, the father of us all (see Romans 4:16, 17). Moses the murderer was changed to the meekest man on the face of the earth (Numbers 12:3). David, the adulterer and murderer, repented and became a man after God's own heart. In Mark 10, blind Bartimaeus called Jesus, for all to hear, "the Son of David." We are certainly tempted to rise up in righteous indignation and rebuke Bartimaeus. But Jesus was indeed the Son of David, attesting to the transforming power of the mercy of God.

If David would have paid for his sin with his life, as many modern advocates of the death penalty would have demanded, God's grace and forgiveness would not have been demonstrated in such a beautiful fashion. Out of that ungodly union of David and Bathsheba ultimately came Solomon, whose name means "peace." The world would never have witnessed a King Solomon if David's life had been cut off. Also, some of the most beautiful psalms in the Bible are those which record David's cry for forgiveness.

I am not at all advocating that we sin so that grace may abound. Paul forcibly confronted such thinking as reprehensible in Romans six. But I am proposing that we have been called to a ministry of reconciliation, and reconcilers never give up on an individual.

"You will never change" has been supplanted by "Let me show you the One who has the power to change you." Christianity is not simply a way of life a man adopts in hopes he can change. If that were true, then change would indeed be most uncertain. But Christianity is a Person. It is Jesus Christ Himself bringing His transforming power into the life of helpless people.

The Lord Jesus described His mission this way: "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed." Luke 4:18 (NIV)

Never again can we say, "You will never change." We carry the message of eternal hope for even those who seem hopeless.

Larry O. Howland is a Mennonite minister and director of Larry Howland Ministries, Elsie, Mich.

Gospel Herald

Capital punishment 377
Larry O. Howland

Three perspectives on the current scene 379
LaVerna Klippenstein, Evamae Barton Crist, and Roy S. Koch

Dwight Stoltzfus: the homespun generalist 382
Duane Stoltzfus

Daniel Hertzler, Editor **David E. Hostetler, News Editor**

Volume 72 Number 19

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan $9.50 per year mailed to individual addresses. Eighty Percent Plan $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States. Copyright © 1979 by Mennonite Publishing House.

Three perspectives on the current scene

by LaVerna Klippenstein, Evamae Barton Crist, and Roy S. Koch

1. Darkness at noon

"The heavens are telling the glory of God; and the firmament proclaims his handiwork. Day to day pours forth speech . . ." but this day said it more clearly than most.

Hotels at Hecla had been booked for a year. Twenty thousand came from around the world to view the rare phenomenon—from aircraft, observatories, and rooftops. Through welders' glasses, telescopes, and specially prepared sun visors.

For weeks the news media had peppered us with warnings about the dangers of eye damage, and throughout the city, schoolchildren were herded into gymnasiums to watch the event on television rather than risk stolen glimpses of the moon doing its thing with the sun. Owen Gingerich, professor of astronomy, came from Harvard to give lectures on creation and the state of the universe.

Across the street an avowed unbeliever, caught in a medieval fear of the impending eclipse, took his wife's Bible to bed and began reading Revelation. "If anything happens to my family because of this eclipse," he said, "I don't want to live. I just won't be able to take it."

Contrary to weather predictions, E-Day dawned bright and clear. Two seven-year-olds bounced about, more excited at the option to skip school than to experience the solar eclipse. When darkness descended, however, in a cloudless midmorning sky, both sat for a moment in silent awe.

Through several thicknesses of exposed film we saw the moon taking progressively bigger bites of the sun. Long shadows stretched across the snow. The world looked unreal. The wind stilled; the temperature dropped.

The entire landscape was flooded with rippling bands of black and white. Then all change stopped. In the sky a black disk was surrounded by a blaze of brilliant light. The sky was the color of deep twilight with a rim of yellow light around the horizon. One had the strange feeling of being under a dome within which all was still.

Suddenly a band of light flashed from the sky. Quickly the wall of darkness retreated. People called out to each other in unusual friendliness. For hours they spoke of little else than the strange beauty they had just experienced.

Complex scientific equipment recorded data. Solar physicists noted findings and newsmen atop buildings shivered from more than the cold. It was strange to see so many study in such detail an event of a few minutes' duration. Not often are the scientifically illiterate able to watch what fascinates educated experts.

Total eclipse, darkness during the day, reveals a dazzling diamond encircling the blackened sun. The moon blots out the solar star but cannot hide brilliant rays bursting from around it in celestial splendor.

No moon, symbol of night, can totally cover the sun, symbol of God's grace. Darkness robs us of midmorning sun. But only for a moment. Shadows recede, the sun reappears and the moon is lost to view. Totality is the exact moment of death and rebirth of the moon.

"Like the death and rebirth of man," says my friend. She is right. In just a few hours the thinnest crescent of the new moon would be visible in the night sky.

Most this morning saw simply an unusual solar event. Astronomers were impressed again by the effects on earth of a predictable but rare phenomenon. "An eclipse," said Dr. Jay Pasachoff, director of Hopkins Observatory in Massachusetts, "is a profound contradiction."

Across the city, Gail, a young Christian, wrote in a darkened kitchen, "Eclipse is sunset and sunrise wrapped into one. It is a light in darkness, showing God's wonder."

In the darkness the heavens spoke loudly of God. Since Gail knows the Creator, to know Him made very personal the eclipse event. In the strangely beautiful illumination and grandeur of celestial law, Gail saw God at work.

> There is no speech, nor are there words;
> their voice is not heard;
> yet their voice goes out through all the earth,
> and their words to the end of the world.
> In them he has set a tent for the sun. . . .
> Its rising is from the end of the heavens,
> and its circuit to the end of them (Ps. 19:3-6).

—LaVerna Klippenstein, Winnipeg, Manitoba

2. Panic . . . and peace in Pennsylvania

I was sowing grass seed . . . filled with the excitement and expectancy that spring brings . . . only one more day of March . . . then April will arrive and with it another Easter. The robins were exuberant as they examined the smooth black ground around me.

I saw my neighbor rushing toward me . . . solemnly telling me of the news coming over the radio instructing all residents to go indoors . . . close all windows and doors. Quickly thanking her, I ran inside and turned on my radio.

A nearby nuclear power plant was in trouble . . . a crippled nuclear reactor could not be shut down . . . radioactive gases continued to escape into the environment. A radioactive "plume"—a long thick cloud of invisible gases continued to drift from the plant and, because of wind direction, was lingering over our area.

Just then the emergency siren began to wail . . . its shrill warning pierced my ears. In a controlled professional manner the newscaster announced: "Prepare to evacuate . . . prepare to evacuate."

Suddenly I realized . . . I may die! "O God, please no . . . I don't want to die." Out of control my mind raced ahead . . . frantically bringing into focus my full schedule. We're going out for dinner tonight . . . we have tickets for a gospel concert tomorrow night . . . I'll be sharing my testimony at a church down on the Eastern shore of Maryland on Sunday morning.

I ran upstairs trying to decide what to do first . . . shall I pack . . . shall I change clothes . . . shall I call the children? I breathed lightly trying not to inhale the air.

The newscaster continued to repeat the same warnings: "Remain calm, stay indoors, prepare to evacuate."

I rushed back downstairs, flipped the dial of my stereo receiver, and pushed in an eight-track gospel tape.

Immediately the room was filled with music. I was struck with the seriousness of the situation as I heard the words, "I will meet you in the morning just inside the Eastern Gate over there."

Instantly I was shaken back to reality as I stood there in the living room. I may see Jesus today! Suddenly I was trying to envision heaven . . . what would it be like? I closed my eyes and thought about Jesus.

Calmly I turned to my typewriter with the comforting words of that song filling the whole house with an indescribable serene peace. No longer am I planning to pack my suitcase . . . nor to evacuate. Jesus Christ is Lord of my life . . . and my life is in His hands. Nothing else matters now!—**Evamae Barton Crist, Hallam, Pennsylvania**

3. The Near East—prophetic significance?

Are the developments between Israel and her neighbors significant in the light of prophecy?

There are two definite answers to this question, one is a resounding "No"; the other is a resounding "Yes." Let us examine both answers beginning with the resounding "No."

What is happening in the Near East is easily explainable on purely rational grounds. Given the mix of Israelis and Arabs and the national aspirations of each as well as a charismatic Palestinian leader like Arafat, we do not need a prophet of God to predict the course of events.

Israel no longer enjoys a "favored nation" status with God. Today God works through Jesus Christ and the church. The only way for anyone to be acceptable to God is by way of repentance from sin and faith in Jesus Christ. Israel cannot be in God's will while she abides in unbelief. The current lineup of the nations against Israel which appears to fulfill prophecy is quite coincidental and can be explained on rational grounds.

Since we do not have a "Thus saith the Lord" about Israel today, we can only make learned guesses on what is likely to happen further in that area of the world. This is the position of the resounding "No."

Now let us examine the position that there is prophetic significance in the Near East developments.

Many claim that the nation of Israel is God's prophetic timepiece and that to be knowledgeable about what God is doing we need to observe Israel. Some interpret God's promise of a homeland as an irrevocable promise to national Israel.

Some have been predicting for generations that according to prophecy Israel will some day be regathered in her ancestral land. Since May 15, 1948, Israel is an independent nation in her former homeland as the writers predicted. Others see the present alignment of nations against Israel as fitting into God's predictions for the end time.

Some predict that Israel shall see a time of peace and security only to be suddenly shattered by an invasion from Russia accompanied by her satellite nations. Israel is destined to experience worse horrors than she has yet experienced.

I have some legitimate questions about the prophetic issue.

Must we rule out all prophetic significance because we can explain much of what is happening on a purely rational basis? Do we conclude that God works only through the church and *not at all* through the nations of the world? Shall we agree that because Israel has rejected Christ and is guilty today of serious injustices against her Arab citizens and neighbors that God will no longer use Israel to accomplish any of His purposes? Is it reasonable for Bible believers to describe the trends in the Near East that appear to fit the prophetic Scriptures as pure coincidence?

If we have a tendency to scoff at dispensational extremists and their views of prophecy regarding the Near East, should we possibly, in the light of developments there, at least adopt a "wait and see" stance and desist from demonstrating a superior attitude?

Before Jesus came the first time, there was a universal sense of expectancy. Today, there is such a mood in the air again. No one should minimize the great ferment that is keeping the Near East in constant turmoil. There is room today for a great deal of watchfulness for signs of the times, and there needs to be room too for the exercise of genuine humility regarding what is happening among Israel and her neighbors.—**Roy S. Koch, Goshen, Ind.**

1, 2 OR 3 YEARS— THE CHOICE IS YOURS

If you've put off checking possibilities for seminary study because you thought it meant three years of work beyond college, then look again.

Eastern Mennonite Seminary does offer a *three year program* leading to the master or bachelor of divinity degree, and many students pursue this course on a full- or part-time basis. But did you know we also have a *two-year master of arts in religion* program? Begun in 1971, the MAR lets you take selected courses in a special interest area followed by the equivalent of a year devoted to an off-campus project or a research paper. Missions, counseling, biblical and theological studies—you and a faculty sponsor decide together what direction to go.

There's also a *one-year* (or longer) *program* at EMS for mature, experienced persons who are interested in the work of the church and serious Bible study within an academic community. You don't need a college degree to enter this program. And while you won't earn a degree, EMS will present a "certificate of biblical studies" when you successfully finish the program.

Are you evaluating your career? Seeking more adequate preparation for Christian leadership and service? Desiring to increase your knowledge of scripture and its application in today's world? If so, EMS, on the campus of Eastern Mennonite College, has a place for you. You owe it to yourself to see how Eastern Mennonite Seminary can help you become a more effective servant of Christ and the church.

For more information, call or write:

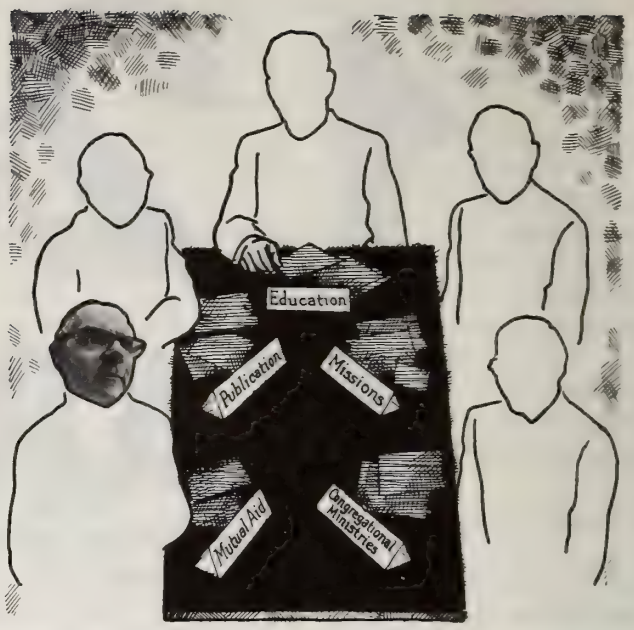
Dr. George R. Brunk III, Dean
EASTERN MENNONITE SEMINARY
Harrisonburg, Virginia 22801
Phone: (703) 433-2771, ext. 425

Eastern Mennonite Seminary complies with all applicable federal regulations.



Dwight Stoltzfus the homespun generalist

by Duane Stoltzfus



Closing the door of his blue '68 Ford, Dwight Stoltzfus walked toward the main entrance of the Mennonite Mutual Aid building, sack lunch in hand. The scene was characteristic of the president of MMA.

"He's not a highfalutin, flamboyant executive," said John Rudy, general manager of MMA's financial services. "He's a homespun, down-on-the-farm kind of person." Dwight is now in his second year as president of MMA, a 35-year-old agency that aims for insurance to become a community task. The idea is that the church should take responsibility at the local level for needs arising within congregations.

Dwight acknowledges his position. "I can't believe that I'm so lucky to be at the spot I'm in right now," he said. As president, his vision for MMA goes beyond insurance to mutual aid, to a strong sense of community within congregations of the Mennonite Church which use MMA as a vehicle for assisting one another.

In seeking to develop his vision, Dwight sees his most significant contribution as "identifying mission and goals. I function as a generalist . . . to articulate directions and give people freedom to work toward those directions."

He believes in church-body politics that requires group participation. "I don't believe in leadership that knows all and sees all. Everyone can do some things well. At MMA we not only have ordinary people doing extraordinary jobs but doing them well."

When farming, his employment for 29 years before MMA, it was always a "family operation," and Dwight refuses to dismiss the group approach. "To me the employees are the extended family," he said. "I aim to treat them the way I treat my family."

Marsha Hooley, codirector of the health department, said Dwight is "like a Dad. He's very easy to relate to."

His undomineering way moved Rudy to say, "We think of Dwight as a person who is the churchman, the mutual aid evangelist . . . who sets the direction and tone of the movement. Rather than being ahead or above, he's a partner."

Not all of the employees are accustomed to a president who appears unaware of hierarchical rankings. "Some people have told him it's time now to be the president and stop being the servant," said Maggie Glick of MMA's communications department.

Straying from the route. Years ago, Dwight was straying from the usual, expected route. At Goshen College in 1941, when many of his friends were joining the ministry or mission field, he decided that he wanted to "raise a family on a farm." He calls his years of college "a sort of parenthesis that didn't seem to fit [into his dream to own a farm] . . . though that never bothered me. That whole experience is just as valuable and/or more at age 50 and 55 as it was in the process of being exposed to it. When I was drafted back into the Mennonite bureaucracy, I came with an an anti-bureaucratic bias."

One should not infer indecisiveness and timidity from the absence of hard-nose fieriness in Dwight's style. "Dwight excels and commands respect by the kind of person he is and the way he relates to people," Rudy said.

His adeptness at fostering good relationships is one reason he was selected as president. Ray Bair, a member of the MMA board of directors, said Dwight was chosen to assist in setting directions, maintain close relations between MMA and the church, keep MMA employees operating as a team, and prepare the agenda.

Before moving into the presidency, Dwight had worked for MMA in other positions. Beginning in 1957 he was a board member. In 1971 he became director of field services for three years and afterwards vice-president for five years. During his years as board member and vice-president he was

Duane Stoltzfus is a Goshen College student from New York City.

engrossed in planning directive concepts, said James Kratz, director of administrative services. Though now in a different position, Dwight has not rested from that task.

As a generalist "conceptualizer," Dwight spends much of his week in meetings with department heads in MMA. There are six persons, including the managers of financial services and administrative services, who report to him each week. Mutual aid services, along with financial and administrative services, comprise the three operational divisions. Dwight is temporarily also general manager of mutual aid services.

Dwight's work does not rest only with MMA personnel but stretches beyond office walls. He is the intermediary for MMA and the Mennonite Church. He is responsible to consult with "church agencies, significant idea people, and clientele from high school students to senior citizens."

His work also extends past office hours. When he leaves the office in the evening with his head muddled, he delights in putting on coveralls and helping his sons with the farm chores. Working "frees my mind to think creatively. When I'm out of the office in a new setting I can revert to a previous set of problems and think them out in an entirely new milieu. My best ideas are most likely to come in another setting related to my farming hobby." Dwight's large, toughened hands reveal a long tie with farming.

In 1920 he was born on a farm in Aurora, Ohio. He recalls as a child working side-by-side on the farm with his grandfather, whose picture now hangs centered on a living room wall. While still a teenager, he dreamed of the day when he would operate his own farm, raising a family in his favorite environment. The dream would be realized following four years at Goshen College.

When Dwight entered Goshen in 1937, he became heavily involved in college activities. He participated in Men's Chorus, a debate team, and a gospel team. By the end of his sophomore year, he was "restless with the academic community" and considered future college doubtful, especially with his financial straits. But Harold S. Bender convinced him to return, promising him a lab assistant job.

Figure out the Bible. Upon his return, Dwight hoped to "try and figure out what the Bible has to say. I went all out to get myself together." He now recalls a teaching environment that included S. C. Yoder, H. S. Bender, J. C. Wenger, Paul Mininger, and Guy F. Hershberger. While a college senior he made a necessary move toward fulfilling his goal of family on a farm. Dwight and Phyllis Hartzler, whom he met his sophomore year, were engaged. Phyllis taught school in her hometown, West Liberty, Ohio, while he finished his degree.

Departing from academia in 1941, Dwight and Phyllis were married a year later. For three years they rented a farm in Mantua, Ohio, until neighboring land was for sale. With the assistance of loans, they purchased land. Two thirds of his dream now achieved, all that remained were children. And six of them came: three daughters, three sons.

In 1957 Dwight was traveling to Goshen twice a year to attend MMA board meetings. The children were at high school age and Dwight and Phyllis preferred they attend a Christian high school. With plans for the creation of Central Christian looking dim at that time, Dwight began scouting the Goshen area, which offered Bethany High School and Goshen College. In 1960 the family transported "cows, furniture, and children" to a 140-acre farm near Goshen.

As the children became adults, with minds and wills of their own, Dwight found himself dealing with equals. Tim and Lowell became interested in the farm while the other children pursued advanced schooling. Conflicts began to arise with Tim, Lowell, and Dwight making decisions and managing affairs together.

The occasional discord came to a head when a bunker, a large trough-like feeder, needed to be lengthened, and Tim directed the project. Upon completion, Dwight discovered the top of the bunker was not level: "I hate to look at things that crooked. Tim said, 'no way—we're done.' I realized I wanted it straight and they wouldn't straighten it. There was only one thing to do—accept it or make a horrible scene. From that point, I knew that for them to continue to grow and accept responsibility, it was important that they didn't have me meddling."

Since his agricultural goals had been realized, Dwight decided to leave full-time farm work. The sons purchased the farm and Dwight and Phyllis bought a nearby 120-acre farm. The farm provided both a home to live in and land that Dwight could farm when he chose with some assistance from the sons. "Our assumption at this point was that we'd leave the farm and go into Voluntary Service," he said.

The ministry was also a possibility since he had been approached numerous times about serving as pastor.

First in field services. But there was to be no VS or pastorate assignment and after MMA approached Dwight about becoming the director of field services he accepted. So with an office philosophy that you don't have to be right 100 percent of the time and what's more important is what you do about the 50 percent when you're wrong, he became the director. Three years later he was vice-president and then five years later president.

Dwight, whom Kratz has never heard called "Mr. Stoltzfus" around the office, is working in a three-year term. The generalist with a vision will continue to labor with MMA and the Mennonite Church to "find our way back to mutual aid instead of mere insurance. Insurance responds by formula—all people are equal and alike. Mutual aid responds to need.

"The last two generations Mennonites have moved a long way down the road of individualism. The result has been a steady movement without thinking about it from a strong sense of community and suspicion of insurance to a general acceptance of insurance as the accepted way to protect risk.

"Most of my life I didn't pray 'give us this day our daily bread.' I really prayed 'give me this day my daily bread.' I have a hunch I have a lot of company. We see our mission as assisting congregations to practice mutual aid," he said. Its realization depends on "a new sense of accountability within the agency and congregations."

U.S. structure, home needs top MCC meeting agenda

Working toward a simple United States structure and seeking to discover what the U.S. churches want Mennonite Central Committee to do at home are goals of a special meeting to be held June 20 to 21 in Des Plaines, Ill.

At the open meeting, conference and church organization representatives will meet with U.S. members. Also represented will be the service agency's domestic arms—U.S. Ministries, U.S. Peace Section, Mennonite Disaster Service, Mennonite Mental Health Services, West Coast and Central States offices and Millindo, as well as staff and officers of MCC (Canada).

When MCC began in 1920 it was essentially a United States organization. After working out of Scottdale, Pa., in its early years, it moved to Akron, Pa., in 1935. MCC was long affiliated with relief, migration, and peace organizations from Canada, who joined to form MCC (Canada) in 1963.

Since that time Canada and the United States have been represented in the Executive Committee, which oversees the international program. But while Canadian domestic programs have always been separate from the international program, U.S. concerns have remained on the international agenda.

Separating U.S. and international agenda and working toward a greater mutuality between the U.S. and Canada had been a special priority since the MCC Self-Study in 1973. There it was suggested that a separate structure to handle U.S. agenda be developed, including the possible formation of an MCC (U.S.) component.

At a meeting of U.S. MCC members at the annual meeting in January, it was agreed to work toward basic U.S. structures, which would not result in great additional expense. A major goal in that process is to stress working together as one body internationally in a full partnership between MCC (Canada) and MCC (U.S.).

Some of the questions to be raised in Illinois are: What do U.S. groups want MCC to do domestically? How do we understand our relationship with MCC (Canada)? How do we organize to do the things we want to do together?

Special agenda items at the meeting will be issues raised by U.S. Ministries and U.S. Peace Section. Among these will be the possibility of renewed conscription and the draft. It appears likely the Selective Service registration of 18-year-olds will occur by the end of 1979 unless there is widespread public opposition. What should MCC's response be to the possibility of new conscription?

Another crucial issue will be whether MCC should place a greater emphasis on programs within the U.S. The 1973 Self-Study group "sensed a conviction that MCC services should be strengthened substantially to the underprivileged in the United States and Canada." In late 1978 the U.S. Ministries (USM) Board requested that the Executive Committee adjust priorities to respond in a greater way to needs at home, particularly in urban and Native American concerns.

The June meeting will be moderated by MCC Vice-chairman Elmer Neufeld. MCC (Canada), through its chairman, Hugo Jantz, has encouraged the U.S. members not to feel pressured to come up with a U.S. model like the Canadian one, but to take the time to determine what will best meet needs in the U.S."

Peace theology colloquium papers released

Proceedings from the Mennonite Peace Theology Colloquium II on "A Theology of Justice" are now available from Mennonite Central Committee Peace Section. The colloquium, held in November 1978 at Bethel College Mennonite Church, North Newton, Kan., used two case studies as the basis for discussions on developing a theology of justice.

The first case study on MCC's decision to send two workers to the Transkei, a South African homeland, was presented by MCC Africa Secretary Ray Brubacher. Menno Wiebe, MCC (Canada) Native Concerns director, presented the second study on Project North's advocacy on behalf of Native Canadians in the controversial hydroelectric development project involving the Churchill and Nelson rivers in Manitoba.

Persons from several disciplines shared responses to the cases from the viewpoints of theology, ethics, politics, economics, and business. Gordon Kauffman, John Howard Yoder, Duane Friesen, and J. Richard Burkholder served as "reflectors" through the colloquium, with the task of analyzing the discussion process, offering outside perspectives, and bringing historical Mennonite attitudes to contemporary issues.

In addition, the printed proceedings include a paper written by C. Norman Kraus titled "Toward a Biblical Perspective on Justice" and a paper on liberation theology presented by Chilean Joel Gajardo of the National Council of Churches Latin America office in New York. A complete set of the proceedings can be ordered from MCC Peace Section.

Consultation encourages urban "pioneering"

While newsstands across the country carried *Saturday Review's* "Love Thy City" issue, nearly 100 Mennonite Church delegates gathered in Chicago to zero in on denominational urban mission strategy, Apr. 19-21.

Called for the third consecutive year by Mennonite Board of Missions, Elkhart, Ind., the Home Ministries Consultation of conference and churchwide leaders set out (1) to share vision; (2) to identify conference churchwide working relationships, and (3) to develop strategies for urban ministries. Theme: "Implementing our call to urban ministries."

After three solid working days which included quality speeches, relevant case studies, Chicago exposure, dynamic worship, and intense table group interaction, participants agreed that progress has been made toward achieving goals one and three. Working relationships continued to frustrate both churchwide and conference people.

Just before adjournment on Saturday noon, conference representatives unanimously affirmed the MBM home ministries staff in providing mission leadership in North America and encouraged them "to take pioneer initiative on the basis of their own vision."

"Our intention in bringing this recommendation for consultation action," said Findings Committee spokesperson Richard Showalter, "is that MBM staff may be freed to provide the creative impetus many of us yearn for in mission here at home."

To move from vision toward implementation, the consulation went on to suggest that MBM staff take initiative in meeting with district conference mission leadership groups to clarify relationships and working procedures with each.

The consultation was hosted by Chicago area Mennonites under the careful coordination of David Whitermore, with major hospitality carried by the Lawndale con-



Some consultation participants (from left): Willard E. Roth, Mennonite Board of Missions, Elkhart, Ind.; Kenneth J. Weaver, Mennonite Board of Missions, Harrisonburg, Va.; Norman Hockman, Virginia Conference; Harold Erb, Western Ontario Conference; Menno Heinrichs, New York State Fellowship; and Jim Yordy.

gregation, just off 26th street in south Chicago.

Thursday was given over to speechmaking. George (Bill) Webber, president of New York Theological Seminary and long associate in the East Harlem Protestant Parish, spoke three times on "The Strategy of the Church in the City." William H. Leslie, pastor of Chicago's LaSalle Street Church, developed the theme, "Building a Church in the City." Both men gave thoughtful addresses warmly presented.

Friday was the day to experience Chicago. Background introductions were made by Raymond Bell (on behalf of Leamon Sowell who was hospitalized) from the near west side, dominantly black; by Ron Collins from Pilsen, dominantly Hispanic; and George Classen from Lake View north of the Loop, ethnically diverse. A 90-minute late-morning van and walking tour augmented the verbal information.

Case studies focused church planting in three congregations: Englewood with Louis Hagans, Grace with Betty Hochstetler, and *Iglesia Menonita Hispana* with Guillermo Espinoza. Evening worship provided participants with firsthand experience in black and Hispanic styles.

Sandwiched between speeches, exposure, and worship were times for table groups to process what was happening. Guided by Harold Bauman and Paul Gingrich, the consultation identified guidelines, strategy, and issues in a framework for ongoing urban ministry within the Mennonite setting. Serving on the findings committee were Don Yoder, David Kniss, Eldon King, Harold Davenport, Henry Paul Yoder, and Richard Showalter. MBM Home Missions Chairman Glenn Brubacher moderated.

Indian group, MCC discuss nature of ties

How does Mennonite Central Committee relate to church groups overseas? This question came to focus on a February trip of Overseas Secretary Edgar Stoesz and Asia Secretary Vern Preheim. The two participated in a meeting of the Mennonite Christian Service Fellowship of India on Feb. 16 and 17 to review MCC's relationship to that organization.

MCSFI, founded in 1963, is composed of five Mennonite and Brethren in Christ conferences plus the United Missionary Church. These groups also relate individually to five mission boards in the United States.

Even though MCC played a prominent role in MCSFI's beginning, Stoesz states, "They never referred to it as the child of MCC." He sensed that the various conference leaders consider MCSFI to be their own.

MCSFI members increasingly think of it as an organization that provides fellowship, works on issues such as peace, and tackles various projects.

Stoesz and Preheim emphasized that MCC has a deep interest in MCSFI, the Indian churches, and the conferences which support it. A paper they presented at the meeting stated MCC's willingness to work with them toward "mutuality in mission."

"They were attracted to a closer relationship and passed an action to that effect," Stoesz reports. "Our stance, however, is basically that MCSFI belongs to its member churches in India." Stoesz believes MCC should make a greater effort to interpret its total program to them.

MCC will continue to make resources available to MCSFI projects providing a project's purposes and goals are clear, the project reaches out to needy people, the community being served participates in the planning and decision-making, and the Indian churches contribute to the project.

"We believe the broad directions suggested in this visit are right while recognizing the uncertainty ahead," Stoesz says. "We pray God will help us. . . ."

Beans, funds sent to Brazil for relief

Twenty-five tons of beans and $5,000 in funds have been approved by Mennonite Central Committee for the flood-stricken Sao Francisco River Valley of central Brazil.

The beans are to be sent to Diaconia (interchurch relief and development agency in Brazil) for local distribution. Money will be used to purchase food, seeds, and tools to replace crops damaged by the flooding.

Plans are for MCC agriculture worker Rod King to provide technical assistance to farmers who will replant lost crops.

In addition, Mennonites in Brazil have assisted flood victims with clothing and food. AMAS (the Brazilian/German-speaking Mennonite Social Assistance Agency), located further south than the flooded region in Paraná state, have shipped some materials to the area. MCC also sent 60 bales of clothing to Brazil on Apr. 3.

Floods reached the southwest corner of the Pernambuco state, where MCC work in Brazil is concentrated, in March. Flooding worsened when flood control dams and reservoirs became overtaxed.

The government of Brazil has increased income tax by 5 percent for the first quarter of 1979 in order to collect revenue for the emergency.



John R. and Evelyn Mumaw

Mumaws go to Sicily for temporary assignment

A retired pastor and his wife recently spent two weeks with the growing Mennonite Church in Sicily. Willard Eberly, missionary in Palermo, saw a need in the growing Palermo congregation for teaching related to congregational leadership. Since Willard has recently been appointed as overseer of the two congregations in Sicily, he felt someone else should give this instruction.

John R. Mumaw, former EMC president, pastor, and seminary instructor, with Evelyn, his wife, consented to go.

Two series of Bible studies related to church organization and leadership were given. Evelyn was also given an assignment. Her subject was "The Role of the Christian Woman in the Church." In another session she discussed the role of a pastor's wife.

Some modification in subject matter had to be made by Mumaw because the whole congregation turned out to participate. It was an exciting event for the Palermo congregation because they were in the midst of choosing one from among them to become a pastor at Altofonte, a small congregation ten miles from Palermo.

The congregation went through the traditional Mennonite pattern of having the congregation go individually to the counsel room to privately express their opinions regarding the ordination and the person recommended by the church council. The congregation gave an overwhelming vote of approval and confidence to the person nominated, and Brother Mumaw participated the following Sunday morning in an ordination service at Palermo when Francesco Picone was ordained to the ministry for the Altofonte congregation.

The Mumaws also participated in a dedication service for the new church center at Palermo.—Moses Slabaugh

Dedication of Palermo, Sicily, church center

More than 200 people participated in a dedication service for the Mennonite Church Center, called the "Evangelical Community of Agape," in Palermo, Sicily, on Mar. 31.

Members of the church and friends from evangelical churches of the area had gathered for the occasion. An air of warm joy and anticipation prevailed as they assembled. The facility which they had come to dedicate was attractive with its simplicity of design, its sparkling cleanliness, and its touch of spring flowers.

The occasion climaxed long months of praying, planning, giving, and working and it involved many people. The spirited congregational singing was supplemented by a children's chorus and a young men's musical ensemble. Willard Eberly, the pastor and overseer, reviewed the development of the congregation from its origin. Maria Marinelli presented an album of photographs and testimonies to be shared with Virginia churches. Carmine Palmeri gave a tribute of thanks to the Virginia brotherhood for their financial assistance.

The new worship facility and church center cost approximately $180,000. The Elkhart Board of Missions contributed $45,000, the Virginia Conference gave $66,000, and the Palermo congregation contributed and pledged $60,000.

Addona Nissley of the Virginia Mission Board brought the dedication message. The litany of dedication and several prayers of dedication followed.

The informal fellowship with refreshments in the social room which followed the service was a fitting close to the dedication activities of the Community of Agape.—Evelyn Mumaw



Francesco and Martha Picone

A man from among us

Apr. 1 became a historical event for the Palermo and Altofonte congregations in Sicily. On Mar. 25, members of the Palermo congregation gave their counsel and consent regarding the ordination of their brother, Francesco Picone. They loved him, believed in him, and trusted him to fill this role. They saw him as God's minister for the church at Altofonte (the Altofonte congregation is an outreach of the larger church at Palermo).

There was much animated singing and prayer and a number of testimonies by members of the congregation. John R. Mumaw preached the ordination sermon, "A Faithful Ministry," based on 2 Tim. 2. After the sermon Willard Eberly shared what Francesco and Martha had affirmed with regard to this ministry in a previous interview.

Francesco came forward and again affirmed his acceptance of the ordination to the ministry and then knelt to receive the charge given by Willard Eberly, overseer of the church. John R. Mumaw and Addona Nissley participated with Willard in the laying on of hands.

Martha came forward to join Francesco as they stood with the congregation for a prayer of consecration. She then gave her testimony of faith and her readiness to accept the responsibility of being a minister's wife.

Members of the Altofonte congregation were invited to come first to greet the Picones and express their support. Carlo, the senior member of the group, reached for the microphone and gave a hearty confirmation of their acceptance of Francesco's ordination as their pastor at Altofonte.

Sicilian greetings were warm and tender as friends and members of the Mennonite Church of Sicily crowded around Francesco and Martha Picone. They had come to embrace them and express their love and blessings at Francesco's ordination.

This hour marked a milestone toward which the church had moved through all its years—the calling of one of its own to give leadership in the church.—Evelyn Mumaw

Waterloo 79 materials

Two major pieces are being prepared for the 1979 Mennonite Church General Assembly.

Kingdom Acts in newspaper format will be mailed in bulk to every congregation for distribution to each family. This will contain reports and other materials of interest in preparation for the General Assembly. It is being edited by Bruce Leichty.

The Assembly *Workbook* is a 128-page document containing significant materials for the use of the delegates in the business sessions of the General Assembly.

The *Workbook* includes a report from the Affirmation of Faith Task Force. A revised statement had been printed in the 1977 *Proceedings*, taking into account the suggestions made at Assembly 77. This report summarizes the responses since that revision.

The Task Force on Litigation presents a statement on "The Use of the Law." The Task Force on Leadership and Authority in the Church presents a lengthy study report. "It is designed to serve as a resource for study and discernment in the congregations and church groups for two years (1979-81)."

Also included are follow-up reports on concerns raised at Estes Park 77; namely, the urban concerns call and social justice.

The *Workbook* also includes additional reports, slate of nominees, proposed amendment to Mennonite Church Bylaws, proposed change in General Board membership, and review of churchwide budgets and allocation of funds.

All who register for Waterloo 79 are entitled to a copy of the Assembly *Workbook*. The book will be available at the time of registration in Waterloo. All delegates and alternates should receive their *Workbook* by mail in early June so there is opportunity for study and discussion of the issues before General Assembly.

Those who do not plan to attend Waterloo 79 or who desire advance copies of the *Workbook* for study and discussion may order copies at $1.25 each postpaid. U.S. persons should order from the Mennonite Church General Board, 528 East Madison Street, Lombard, IL 60148. Canadians should order from Waterloo 79, Conrad Grebel College, Waterloo, Ontario N2L 3G6.

Educators finish study, evaluation of EMHS

The Visiting Committee, a team of 15 educators who spent four days on the Eastern Mennonite High School campus in Harrisonburg, Va., in early April, has issued its commendations and recommendations.

Commendations include such items as: the school's clear and unequivocal statement of philosophy, diversity of course offerings, collection of periodicals and area for browsing in the media center, range of student activities, and the involvement of the entire staff in counseling with students.

Among other items, the Committee recommended that: the school construct its own tennis courts; the health needs of dormitory students be supervised more carefully; additional efforts be made to include the exploration of career opportunities; increased emphasis be given to follow up of graduates; and that consideration be focused on the planning, design, and construction of a facility to adequately house the industrial arts lab.

Eastern Mennonite High School hosted the Visiting Committee as the final step in its self-evaluation program begun over a year ago. The Southern Association of Schools and Colleges requires member schools to evaluate their program every ten years.

mennoscope

Bill and Bob Detweiler, copastors of the *Calvary Hour,* and the Calvary Hour Ladies' Quartet, will present the evening service at Eastern Mennonite College, Harrisonburg, Va., May 13, at 7:00 p.m. The public is welcome.

Hesston College has an opening beginning in August for a clinical coordinator of its respiratory therapy program. Applicants must be registered with a bachelor's degree and two years' teaching experience or a degree in education, and should be willing to assume temporary directorship of the program in 1980-81. Interested persons may apply to: Dean's Office, Hesston College, Hesston, KS 67062; phone (316) 327-4221.

Mennonite Mental Health Scholarships for 1979-80 have been awarded to four students and two alternates. Recipients are Donald E. Kraybill of Fresno, Calif., and Emerson L. Lesher, Ruth Detweiler Lesher, and Rowland Shank, Jr., all of Pasadena, Calif. Alternates are James L. Frantz of Portland, Ore., and Lou Ann Lichti of Greenbelt, Md. Four $500 grants are made each year from a fund created by MCC Voluntary Service workers at Brook Lane Psychiatric Center, Hagerstown, Md. The program is administered by Mennonite Mental Health Services in cooperation with MCC (Canada) and MCC U.S. Ministries.

Campus Ministries at Goshen College sponsored an "Oppose Military Conscription Day" on Apr. 11. The day was set in response to recent Congressional discussion of the possible reactivation of mandatory military service. Students were invited to write senators, representatives, and President Carter opposing "any renewal of the draft, of registration, or of conscription procedures." A table was set up in the snackshop all day with cards available for students to address and sign. Blank cards were also available for the writing of personal messages. Between 500 and 700 cards were mailed from campus.

The Cottage City, Md., Mennonite Church will celebrate its 50th year on June 10. The many past members, friends, VS and IW persons who affiliated with the church over these years are invited and encouraged to attend. A program is planned for 3:00 p.m. at the Colmar Manor Elementary School, 3805 Lawrence St., Colmar Manor, just a few blocks from the church. Those attending may bring a paragraph of their experiences at the church to be included in the church history; if unable to attend please send your paragraph to Lewis Good, Jr., 9326 Dubarry Ave., Lanham, MD 20801. Everyone is invited to bring a picnic supper and stay for fellowship after the service.

Mennonite Central Committee has scheduled a meeting for East Coast Mennonite leaders for May 9 at the Akron, Pa., headquarters. Norman Shenk, a local member of MCC will the convener. A part of the program includes orientation to MCC's facilities and programs. Another part will include discussions on the draft and ways and means of working together among the various groups. Deeply interested lay persons are also welcome to attend. The meeting will begin at 10:00 a.m., and conclude at 4:00 p.m.

Registration forms for the Waterloo 79 Youth Convention are now available. Forms have been sent to youth sponsors and conference youth secretaries. They are also available by request from the Youth Convention Office, Box 1245, Elkhart, IN 46515.

Changes made since the *Mennonite Yearbook* was printed, as supplied by the Office of Latin Concerns under the Mennonite Church General Board, follow: (1) p. 106—Comité Administrativo member César Segura's address is 645 Harrison St., Lancaster, PA 17602; (2) p. 106—Comité Administrativo member María Muñoz' new address is 1504 Las Vecinas Dr., La Puente, CA 91744; (3) p. 183—Héctor Muñoz same as No. 2; (4) p. 184—Joel Ortiz' address changed to 1007 Woodworth St., San Fernando, CA 91340.



Bill Swartley, Delbert Schrock

Rocky Mountain Mennonite Camp was the recipient of a four-wheel drive van in late March. Spearheading the yearlong drive were Delbert and Linda Schrock and Bill and Susie Swartley, all of Hesston, Kan. The project was begun by the intergenerational Sunday school class of the Hesston Mennonite Church. Contributions came from across Kansas. "Ownership of this type of vehicle," says Frank Brunk, executive director of the camp, "will make it possible for the camp to schedule events throughout the winter with confidence that staff, supplies, and campers can be hauled up the beautiful . . . snow-covered camp road—all the way!"

Integrating: Stewardship with facilities and resources is the theme of a workshop being sponsored by the Oak Grove Mennonite Church, the Fountain Retreat Center, and the OrrVilla Board of directors at the retreat center, Smithville, Ohio, June 8-10. Resource person will be Leroy Troyer, Mishawaka, Ind., who has extensive experience in designing churches, houses, and other types of buildings. He illustrates his talks with creative photography. Land use, stewardship of resources, and renovation are among the sub-themes to be discussed by Troyer. For more details, write Peter B. Wiebe, pastor, Oak Grove Mennonite Church, 7843 Smucker Rd., Smithville, OH 44677.

Lititz Area Mennonite School has openings for the following positions: one teacher for grades five and six and one teacher for junior high. LAMS enrolls children from kindergarten through grade nine and projects an enrollment of from 90 to 100 students during the coming school year. Call the principal, Jonas Sauder, at (717) 626-9551, or write him at 1050 E. Newport Road, Lititz, PA 17543.

May 15 is the deadline for the 1979 Esther Eby Glass Writers' Award. All entries must be postmarked on or before May 15. Two $100 awards will be given to the win-

ners of this contest. Any high school juniors or seniors (grades 11 and 12) who attend a Mennonite church or a Mennonite school are eligible. Judges for this year's contest are Katie Funk Wiebe, Hillsboro, Kan., well known for her columns and books; Levi Miller, Scottdale, Pa., editor of *Builder* magazine; and Sue Steiner, Kitchener, Ont., experienced writer and editor. All entries should be mailed to: Esther Eby Glass Writers' Award, 12 Greenfield Road, Lancaster, PA 17502. Inquiries about rules should be sent to the same address.

Goshen College will host two concurrent courses from May 29 to June 15 focusing on transcultural health care and nutrition. The courses, cosponsored by MCC, Akron, Pa., are entitled "Health Care in Transcultural Settings," and "Maternal and Child Nutrition." They are designed especially for preprofessional and professional nurses, nutritionists, and home economists. Topics covered in both courses will include development concerns, primary health care, human nutritional needs, transcultural adjustment, mental health development, environmental sanitation, and women in development. The course in Health Care is open to registered nurses or baccalaureate nursing students. The Maternal-Child Nutrition course is open to nutritionists, home economists, dietitians, and teachers who have had at least two years of college and a basic knowledge of nutrition. Tuition for either of the three-week courses is $300. The courses may be taken for continuing education credit, for college credit, or for audit. Interested persons may register by contacting Kathryn Ponzo at Goshen College as soon as possible.



Don Sensenig

Don Sensenig, former missionary in Vietnam, has been named Southeast Asia refugee resettlement coordinator for Mennonite Central Committee. His job will be to promote refugee sponsorship among church groups and to be available for counseling and follow-up ministries as refugees arrive. Sensenig will serve as principal staff person for refugee resettlement in the United States, and will coordinate MCC's United States refugee resettlement with MCC (Canada). A former worker with both MCC and the Eastern Mennonite Board of Missions and Charities, Sensenig has most recently been employed with Catholic Social Services in Lancaster and Lebanon (Pa.) counties, in addition to part-time voluntary work with refugee sponsorship.

Seventh Avenue Mennonite Church in New York City will celebrate its 25th anniversary on June 16 and 17. Activities will include a reunion picnic at a nearby park at 1:00 p.m. on June 16 and a commemorative worship service on June 17. Sunday afternoon activities are also planned. Anyone who has been a part of the congregation's life is invited. Additional information is available before May 31 from: Doris Perkins, 38 Bushy Ave., Yonkers, NY 10710; phone (914) 968-8935.

Mennonite Board of Missions VSers in central Mississippi were joined by MCC, Conservative Mennonite, and Brethren VSers from Mississippi and Louisiana Apr. 6-8 for a retreat featuring John Perkins, director of *Voice of Calvary* in Jackson, Miss. Perkins addressed the group on holistic evangelism—calling people out of the world to Christ, organizing people to see their needs, organizing people to meet their needs, and helping people to help themselves. Heavy rains during the weekend forced the group to crowd together for shelter, but a VSer Audrey Rupp said, "It just seemed like God drew us all closer together in commitment." She added that the retreat brought new challenges to them as VSers and gave them some new handles for their work in Mississippi. The retreat ended with a worship service and shared expressions of commitment.

Is God calling you into Voluntary Service? Mennonite Board of Missions VS has immediate openings. Needed are carpenters for Mashulaville, Miss., and Stratford, Ont.; arts and crafts leaders for a boys' club in Pinedale, Calif.; club leader/carpenter, Canton, Ohio; lead day-care teacher, Mashulaville, Miss.; assistant chaplain for a juvenile detention center, Indianapolis, Ind.; a church proprietor/food co-op worker, Inglewood, Calif.; and program directors for Philadelphia, Pa., and Johnstown, Pa. Personnel office, MBM, Box 370, Elkhart, IN 46515.

A Schowalter Villa resident who noticed bubbles rising from a puddle created by melting snow discovered a natural gas leak which Hesston (Kan.) director of public works Ray Hackenberg called a major leak in an estimated 20 million-cubic-foot gas loss the city experienced in 1978. A series of gas leaks occurred over a wide area, he said, including a hole in the line at Schowalter Villa which was the size of a pencil. The city council has let contracts to replace the lines in the last section of the city still serviced by uncoated pipe.

The Choraleers, a group of young musicians from Lancaster, Pa., have recorded music at Mennonite Broadcasts for a new stereo album entitled "I Believe in the Sun." The LP record contains 13 hymns, most with instrumental accompaniment. Included are: "I Believe in the Sun," "I Could Never Outlove the Lord," "Sweeter Gets the Journey," and "Give Them All to Jesus." For more information, write to Arnold Moshier, Choraleers, 8 Meadow Lane, Smoketown, PA 17576.

A two-page study guide on Acts prepared by Howard Charles for Waterloo 79, usable for individual or group study and discussion, is available on request from either Waterloo 79, Conrad Grebel College, Waterloo, ONT N2L 3G6, or Waterloo 79, Box 1245, Elkhart, IN 46515.

Everett Thomas, a former English teacher, has been named principal of Bethany Christian High School, Goshen, Ind., for the 1979-80 school year. As principal, Thomas will be responsible for day-to-day operations of the school, including discipline, enforcement of attendance regulations, supervision of the cafeteria, general maintenance of all physical facilities, and the editing of all news releases and official school publications. A junior and senior level English teacher at BCHS from 1972 to 1977, Thomas is currently studying in the Master of Divinity program at the Associated Mennonite Biblical Seminaries, Elkhart, Ind., while working part time for BCHS in public relations.

Penspirational, a meeting for writers and persons interested in Christian literature, will be held on May 20 at Stumptown Mennonite Church, Bird-in-Hand, Pa. The event, sponsored by the Worship and Creative Expression Commission of the Board of Congregational Resources Lancaster Mennonite Conference, will include evaluation of manuscripts and a dialogue on "The Writer and Family Responsibilities" with evaluators Nathan B. Hege, Harold L. Shenk, and Barbara K. Shenk, and an evening address by John K. Brenneman on "Literature from Evangelism and Christian Growth." The meeting will be moderated by Brenneman and Russell J. Baer. Manuscripts for evaluation may be sent before May 5 to: John K. Brenneman, PENSPIRATIONAL, 258 Brenneman Rd., Lancaster, PA 17603.

Goshen College has the following openings for the 1979-80 school year: biology, a one- or two-year assignment; Bible, a two-year position; music, in piano; and chemistry, a one-year assignment. Write to Orville Yoder, associate dean, Goshen College, Goshen, Ind., for details.

The New Danville Mennonite School is looking for a teacher for grades three and four (combined) and another for grades seven and eight (combined). Write Lucille Wingert, administrator, at the school, R 6, Lancaster, PA 17603, or call (717) 872-2506.

A 60-bed nursing home, Au Sable Valley Home, has opened at Fairview, Mich., for residents of Oscoda and surrounding counties. Approximately 400 people attended the open house and dedication on Apr. 7. A Friday evening meeting of employees with Luke Birky, secretary for MBM Health and Welfare, had to be canceled because of a severe wind and snowstorm. Speakers at the dedication included Paul Diller, project his-

tory; Don Harrington, planning and construction; Luke Birky, thanks, challenge, and charge to program committee; Bob Handrich, emcee, and Arliss Swartzendruber, administrator. All the employees were introduced. Church and community leaders have worked for more than two years to get the project approved, financed, and completed. The home is sponsored by Mennonite Board of Missions, Elkhart, Ind., through its Health and Welfare Division.

An eight-month search for leaders for the York Street Voluntary Service unit in Philadelphia, Pa., has yet to yield results. Voluntary Service workers are involved in community development in a home repair program, in other activities in the community through the program of the York Street Community Center, as workers at the Bethany Day-Care Center, and with the High Aim program at Christopher Dock High School in tutoring and van driving. Inquiries may be directed to Personnel Office, Mennonite Board of Missions, Box 370, Elkhart, IN 46515. Other critical needs for VS unit leaders exist within the eastern region at Johnstown, Pa., and Sarasota, Fla.

A recent search turned up no trace of the small plane which disappeared on Dec. 20 on a flight between Phoenix, Ariz., and Amarillo, Tex. The plane carried Joe and Stephanie Guhr, Newton, Kan., and Darlis Clemens, Ithaca, N.Y., volunteers with Mennonite Board of Missions, and pilot Roy Slabaugh. The group was en route to Newton, Kan., for Christmas. There "is still lots of snow" in the mountains where the white aircraft is believed to be lost, said Lt. Col. Jean Appel of the Phoenix Civil Air Patrol. It is expected the plane will be found after the snow melts in July.

Two secretaries needed at Lancaster Mennonite High School. Prefer mature individuals with secretarial training. Contact Lancaster Mennonite High School, 2176 Lincoln Highway E., Lancaster, PA 17602. Tel.: 717/299-0436.

Special meetings: Roy D. Kiser, Stuarts Draft, Va., at Ebenezer, South Boston, Va., May 20-23. **Robert L. Shreiner,** Gettysburg, Pa., at Port Allegheny, Pa., May 6-13. **Titus Kauffman,** Alden, N.Y., at First Mennonite, Meadville, Pa., May 6-11.

New members by baptism: five at First Mennonite, Indianapolis, Ind.; one at Salford, Harleysville, Pa.

readers say

In response to "Mennonite Presence in Paraguay" (Dec. 26), I reply as follows. As elsewhere in the world, things are not as they were 50, or 20, or 10 years ago. In this jet age change has come. The oxcart is gone. Trails have become roads. The truck has replaced the wagon. The tractor has replaced the horse in the fields. The bulldozer, the lectro crusher, and the hydro ax either push out by the roots, roll over, or chop to splinters the thorn. Instead of thorns, buffel grass grows belly high. The peanut is planted, cultivated, dug, and combined by machine. Jojoba may replace the cactus and sperm whale oil.

In the Chaco ten years ago Mennonite colonists still feared raids by Moro Indians. The answer of the colonel was to annihilate the Moro. Instead of bullets the gospel was brought to the Moro. Ten years ago the colonists still feared that the government may become communistic. The false beard has come off. Ten years ago the colonists still feared the inhospitable weather of the Chaco. The colonists renewed their faith. Instead of the Chaco being as it had been for millennia, a large and lovely masterpiece of undisturbed creation full of thorns, many new pasture fields have cattle grazing in them.

Fly at 37,000 feet over the Chaco, look down at the cleared fields and villages, all out in what seems to be the middle of nowhere. Even the cosmonauts discovered the lost Mennonites. The Mennonite colonists did not know they were lost. They thought they were simply a people nobody wanted, who had gone to this land that nobody wanted.

As we were walking to a graduation one evening in 1978 at Filadelfia, Chaco, Paraguay, a Moro Indian family were strolling along across the street. Some years ago a Moro father stood completely naked across the table and watched as I removed a congenital sac from his son. In 1978 the Moro family was fully clothed. At graduation that night a government official in charge of education in all of the Chaco also gave a speech. He was smiles from one ear to the other. When Mennonite colonists first went to the Chaco 50 years ago they were given civil administration including schools. This remains so today.

The year 1979 is a 50-year jubilee year for Fernheim Mennonite Colony in the Chaco. If you should visit them, be content with the things that they have. Share their joy, share their quietness, and perhaps in the dark of the moon see what you can see with the light that comes light years away, and perhaps pause to wonder why here a population that is dark and black-haired and the other half fairskinned and blond can work together and live together in peace.

Today as I write I am waiting for a return letter from the U.S. Secretary of State and the Paraguayan Embassy in Washington, D.C., legalizing the sale of Chaco land to the Indian Settlement Board at Filadelfia. The Board in turn plans to resell the land to perhaps 150 Indian families, who are eagerly waiting to have land of their own that they can make productive. If 99 years from now they should no longer want this land their selling price for the land itself will be no more than they have paid for it, a redemption price, 17 shekels of silver.

In times past water did flow through the Chaco. Old river beds remain. It seems that the entrances of the old river beds have silted full. So then the cups of cold water that drip from melting snow high in the Andes Mountains flow as a river along the border of the Chaco. A soldier who had deserted thought he would come to water. When found he had died of thirst. Will karakul sheep and Angora goats sometime drink from water that again flows as a river through the Chaco?—Melvin I. Glick, Eureka, Ill.

births

"Children are an heritage of the Lord" (Ps. 127:3)

Burch, Ron and Ardiss (Kennel), Corvallis, Ore., second son, Justin Joel, Apr. 12, 1979.

Burkey, John and Brenda (Bainum), Hesston, Kan., second son, Jason John, Apr. 9, 1979.

Burkholder, Marlin and Christine (Landis), Singers Glen, Va., first child, Celia Dawn, Mar. 22, 1979.

Conrad, Tom and Jan (Boegli), Orrville, Ohio, second son, Joshua Todd, Apr. 16, 1979.

Delp, Laverne and Beverly (Nyce), Telford, Pa., second child, first son, Darren Troy, Apr. 4, 1979.

Davis, Henry and Rhoda (Smoker), Newport News, Va., first child, Diane Marie, Mar. 31, 1979.

Demastus, Gary and Sharon (Grove), Lyndhurst, Va., second son, Bradley Scott, Apr. 16, 1979.

Geiser, Harold and Bonnie (Sattler), Smithville, Ohio, third son, David Allen, Apr. 2, 1979.

Gingerich, Gilbert and Sandra (Stalter), Parnell, Iowa, fourth child, second daughter, Christina Elizabeth, Mar. 4, 1979.

Haffner, Randy and Faith (Helmuth), New Hamburg, Ont., first child, Kyle Richard, Apr. 4, 1979.

Hershberger, Daryl and Geraldine (Fry), Bristol, Ind., first child, Maria Dawn, Apr. 12, 1979.

Hershberger, Timothy and Denise (Clute), Corry, Pa., first child, Ryan Joseph, Feb. 20, 1979.

Mikel, Brian and Brenda (Blocher), Syracuse, Ind., second child, first son, Jason Devon, Apr. 1, 1979.

Mullenex, Ronald and Linda (Miller), Bluefield, W.Va., first son, Rory Hale, Mar. 2, 1979.

Myers, J. Dennis and Diane (Herr), Ronks, Pa., second son, Duane Joseph, Apr. 10, 1979.

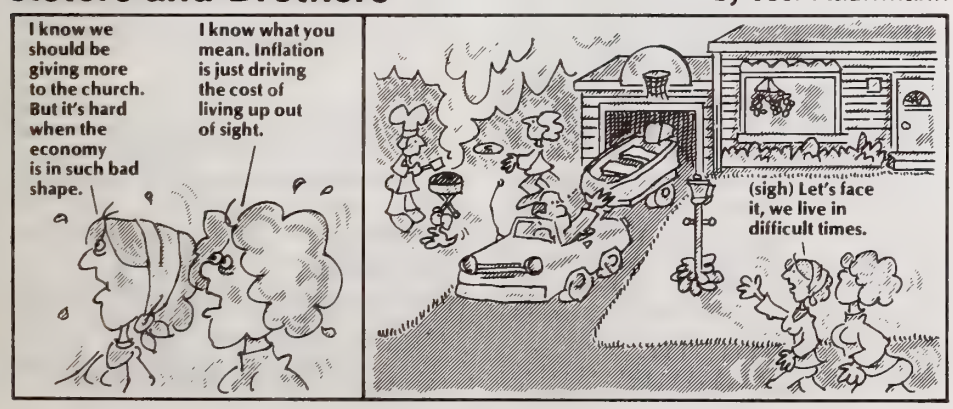
Regan, Jeffery and Mary Lou (Wideman), Akron, N.Y., first child, Gregory Scott, Apr. 19, 1979.

Rice, Laverne and Lois (Kulp), Ottsville, Pa., first child, Noah Seth, Apr. 13, 1979.

Sauder, Duane and Nedra (Freyenberger), Hesston, Kan., third son, Andrew Joseph, Apr. 6, 1979.

Sisters and Brothers

by Joel Kauffmann



Schrauger, Timothy and Claudia (Allebach), Souderton, Pa., first child, Liza Beth, Mar. 19, 1979.

Slabaugh, David and Jane (Birkey), Sarasota, Fla., a son, Nathaniel David, Mar. 31, 1979.

Yousey, Terry and Jane (Matynka), Akron, N.Y., first child, Jillian Lea, Oct. 25, 1978.

Webb, Doug and Pam (Plank), West Liberty, Ohio, first child, Cherie Amber, Apr. 13, 1979.

marriages

"They shall be one flesh" (Gen 2 24) A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister

Carson — Hostetler. — Richard Lee Carson, Belleville, Pa., Lutheran Church, and Rhoda Hostetler, Belleville, Pa., Locust Grove cong., by Thomas Kramm and Erie Renno, Apr. 6, 1979.

Detweiler—Hare.—Ray L. Detweiler, Perkasie, Pa., Deep Run East cong., and Debra L. Hare, Hilltown, Pa., Evangelical Lutheran Church, by Clayton W. Detweiler, uncle of the groom, Apr. 14, 1979.

Emens—Armstrong.—Harold James Emens, Waldron, Mich., Wesleyan Church, and Nancy Sue Armstrong, Archbold, Ohio, Central cong., by Charles H. Gautsche, Apr. 14, 1979.

Geiser—Gehman.—Roland L. Geiser, Apple Creek, Ohio, Kidron cong., and Karen Gehman, Wadsworth, Ohio, Bethel cong., by Bill Detweiler, Apr. 14, 1979.

Headings — Fell. — Roger Headings, West Liberty, Ohio, and Beth Fell, De Graff, Ohio, both from Oak Grove cong., by Eugene Headings, Apr. 14, 1979.

Kolb—Good.—Jacob F. Kolb, Spring City, Pa., Vincent cong., and Mary G. Good, Spring City, Pa., Pottstown cong., by Norman G. Kolb, Apr. 7, 1979.

Miller — Nussbaum. — Delmar Evan Miller, Millersburg, Ohio, Country Side Chapel and Grace Irene Nussbaum, Apple Creek, Ohio, Sonnenberg cong., by Ray Himes, Apr. 14, 1979.

Mullet—Gerber.—Nicholas Allen Mullet, Millersburg, Ohio, and Wanda Sue Gerber, Millersburg, Ohio, Martin's Creek cong., by Roman Stutzman, Mar. 27, 1979.

Myer — Horst. — Michael Dean Myer and Carolyn Yvonne Horst, both from Colorado Springs, Colo., Bethel cong., by Nelson L. Martin and James Derstine, Apr. 14, 1979.

Parker—Byler.—Rex Parker, Harrisburg, Pa., United Methodist Church, and Susan Byler, Belleville, Pa., Locust Grove cong., by James Parker and Erie Renno, Apr. 14, 1979.

Roth—Bender.—Paul Brian Roth, Tavistock, Ont., and Glenna Lynette Bender, Bright, Ont., both from Tavistock cong., by Daniel Zehr, uncle of the bride, Apr. 14, 1979.

Roth—Rufenacht.—William Roth, Archbold, Ohio, Central cong., and Gloria Rufenacht, Wauseon, Ohio, West Clinton cong., by D. Wyse Graber and Edward Deiner, Apr. 7, 1979.

Shue — Nussbaum. — Terry Shue, Harper, Kan., Pleasant Valley cong., and Kay Nussbaum, Kidron, Ohio, Kidron cong., by Bill Detweiler, Apr. 7, 1979.

Stoltzfus—Esh.—Jay Ivan Stoltzfus, Honey Brook, Pa., and Linda Carol Esh, Morgantown, Pa., both from Red Run cong., by Luke L. Horst, Apr. 14, 1979.

Stutzman—Miller.—Maurice W. Stutzman, Columbus, Ohio, Walnut Creek cong., and Carla F. Miller, Columbus, Ohio, Berlin cong., by David R. Clemens and Erv Schlabach, Apr. 21, 1979.

Swartz — Wenger. — Robert Swartz, Dayton, Va., Weavers cong., and Emily Wenger, Linville, Va., Zion Hill cong., by Glendon L. Blosser, Apr. 14, 1979.

Yoder — Bixler. — Carl E. Yoder, Hartville, Ohio, Hartville cong., and Judith A. Bixler, North Canton, Ohio, Stoner Heights cong., by Leonard Garber, Apr. 15, 1979.

Yoder—Kreider.—Stephen Yoder and Karen Kreider, both from Ganado, Ariz., by Paul M. Gingrich, Mar. 24, 1979.

obituaries

"Blessed are the dead which die in the Lord" (Rev 14 13) We seek to publish obituaries of all who die as members of the Mennonite Church Please do not send us obituaries of relatives from other denominations

Campbell, Lester Boyd, son of H.T.B. and Mary Frances (Parrot) Campbell, was born in Waynesboro, Va., June 29, 1914; died en route to Rockingham Memorial Hospital, Harrisonburg, Va., Mar. 19, 1979; aged 64 y. On May 25, 1938, he was married to Naomi Heatwole, who survives. Also surviving are 2 daughters (Carolyn Slabaugh and Miriam Elliott), 3 grandchildren, 3 brothers (Raymond, Herman, and Harold), and 2 sisters (Edna Kiser and Thelma Kiser). He was a member of Weavers Mennonite Church, where funeral services were held on Mar. 22, in charge of Alvin Kanagy and Jonathan Kanagy; interment in Weavers Cemetery.

Derstine, Clayton A., son of Henry and Katie (Alderfer) Derstine, was born in Franconia Twp., Pa., May 24, 1912; died of a heart attack at Harleysville, Pa., Apr. 16, 1979; aged 66 y. On Apr. 20, 1935, he was married to Sarah L. Gehman, who survives. Also surviving are 9 children (Mildred G.—Mrs. J. LaVerne Moyer, Henry G., Roy G., Mrs. Alice Hackman, Jean G., Jane G.—Mrs. Curtis L. Derstine, Marie G., Eileen G.—Mrs. Jonathan H. Schmidt, and Herman G.), 31 grandchildren, one great-granddaughter, 2 sisters (Mrs. Minnie Anders and Eva Derstine), and 2 brothers (Norman D. and Elwood D.). He was preceded in death by 3 children. He was a member of Franconia Mennonite Church, where funeral services were held on Apr. 20, in charge of Leroy Godshall, Floyd Hackman, and Curtis Bergey; interment in adjoining cemetery.

Garber, Martha M., daughter of Valentine and Lena (Camp) Garber, was born in Lowpoint, Ill., Jan. 26, 1899; died of a massive heart attack at Peoria, Ill., Mar. 31, 1979; aged 80 y. Surviving are 2 sisters (Laura Schrock and Madeline Garber). She was preceded in death by 2 brothers (Henry and Joseph) and one sister (Anna Schrock). She was a member of Metamora Mennonite Church, where funeral services were held on Apr. 3, in charge of Gail Fisher, Val Swartzendruber, and James Detweiler; interment in Stewart-Harmony Cemetery.

Garman, Katie O., daughter of Jacob and Emma Frey, was born in Lancaster Co., Pa., Feb. 24, 1888; died at the Mennonite Home, Lancaster, Pa., Jan. 14, 1979; aged 90 y. On Jan. 2, 1910, she was married to Frank K. Garman, who died on July 22, 1970. Surviving are 5 daughters (Mrs. Ruth Landis, Mrs. John Huber, Mrs. Elvin Lockard, Mrs. Eli Humbert, and Mrs. Wilmer Brubaker), one son (Richard Garman), grandchildren, great-grandchildren, one brother (Noah Frey), and one sister (Annie Foreman). She was preceded in death by 2 sons. Funeral services were held at the Mennonite Home on Jan. 18, in charge of Ralph Ginder and 2 grandsons, James Garman and John Landis; interment in Millersville Mennonite Cemetery.

Gascho, Simeon, son of Menno and Catherine (Meyer) Gascho, was born in Wilmot Twp., Ont., Dec. 8, 1893; died at St. Marys' Hospital, Kitchener, Ont., Apr. 11, 1979; aged 85 y. On Apr. 16, 1924, he was married to Sarah Schwartzentruber, who died Sept. 14, 1975. Surviving are one son (John), 7 grandchildren, 2 great-grandchildren, and one sister (Susan—Mrs. John Zehr). He was a member of Steinmann Mennonite Church, where funeral services were held on Apr. 14, in charge of Vernon Zehr and Elmer Schwartzentruber; interment in Steinmann Cemetery.

Gingerich, Elmer, son of Aaron and Susan (Wagler) Gingerich, was born in Wilmot Twp., Ont., Aug. 6, 1906; died at St. Marys Hospital, Kitchener, Ont., Apr. 7, 1979; aged 72 y. On Nov. 16, 1932, he was married to Sarah Jutzi, who survives. Also surviving are 2 sons (Elroy R. and Harold R.), 3 daughters (Leola—Mrs. Elmer Roth, Viola—Mrs. Jack MacGillevry, and Irene—Mrs. Alvin Schultz), one brother (Isaiah), and 2 sisters (Lavina and Emma—Mrs. Chris Erb). He was a member of Steinman Mennonite Church, where funeral services were held on Apr. 10, in charge of Vernon Zehr and Elmer Schwartzentruber; interment in Steinman Cemetery.

Good, Irven Glen, son of Jacob and Anna (Garber) Good, was born in Hopedale, Ill., Aug. 8, 1905; died at Fountainview Place, Elkhart, Ind., Apr. 12, 1979; aged 73 y. On Feb. 4, 1934, he was married to Esther Hartzler, who survives. Also surviving are 2 sons (Wilbur L., Sr., and Laverne L.) 3 daughters (Thelma—Mrs. Albert Bole, Helen Good, and Edith—Mrs. Jonathan Kanagy), 19 grandchildren, and 2 sisters (Anna—Mrs. Henry Swartz and Mrs. Elizabeth Miller). One daughter, Neva Eilene, died in infancy. He was a member of Yellow Creek Mennonite Church, where funeral services were held on Apr. 15, in charge of Bob Detweiler; interment in Yellow Creek Mennonite Cemetery.

Kiser, Carl Leroy, son of Jacob D. and Sallie (Shank) Kiser, was born on Mar. 12, 1905; died at his home on Jan. 23, 1979; aged 73 y. On May 18, 1927, he was married to Della Wenger, who survives. Also surviving are 4 sons (Raymond, Merle, Leroy, and Glen Kiser), 2 daughters (Mrs. Floyd Rhodes and Mrs. Ted Hartman), 18 grandchildren, one great-grandchild, 3 sisters (Mrs. Sem Swope, Mrs. James Benner, and Mrs. James Eshleman). One sister (Mrs. Charles Layman) died on Feb. 12, 1979. He was a member of Weavers Mennonite Church where memorial services were held on Jan. 25, in charge of Alvin Kanagy and Samuel Janzen; interment in Weavers Cemetery.

Landis, Elmer B., son of Isaac R. and Mary L. Landis, was born at Lancaster, Pa., Jan. 22, 1896; died at Landis Home Retirement Community, Lititz, Pa., Mar. 17, 1979; aged 83 y. He was married to Mary B. Lefever, who survives. Also surviving are one daughter (Erla—Mrs. Melvin Rohrer), 2 sons (Mervin L. and James L.), 15 grandchildren, and 8 great-grandchildren. He was a member of Landis Valley Mennonite Church, where funeral services were held on Mar. 21, in charge of Lester Hoover and Paul Weaver; interment in adjoining cemetery.

Weaver, Mary, daughter of Jacob B. and Barbara (Felker) Brubaker, was born at Mt. Joy, Pa., Mar. 12, 1897; died at Sarasota, Fla., Mar. 21, 1979; aged 82 y. On Sept. 7, 1929, she was married to Aaron H. Weaver, who survives. She was a member of Bayshore Mennonite Church. Funeral services were held at Toal Brothers Colonial Chapel, Sarasota, on Mar. 23, in charge of Paul R. Yoder, Sr., and at Weaverland Mennonite Church on Mar. 26, in charge of Alvin Martin and Kenneth Martin; interment in New Holland Mennonite Cemetery.

Cover design by Ivan Moon, p. 388 by Jim King

calendar

Indiana-Michigan Mennonite Conference, Holdeman Mennonite Church, Wakarusa, Ind., July 15-17

Annual Session of Virginia Conference Assembly. Eastern Mennonite College, Harrisonburg, Va., July 25-27

Waterloo 79 (Mennonite General Assembly and Youth Convention), University of Waterloo and Conrad Grebel College, Waterloo, Ont., Aug. 11-16.

Group formed to promote idea that it's okay not to drink

Social pressure to drink alcoholic beverages has long been recognized as a key element in the development of alcoholism. Nondrinkers are said to be all too often made to feel uneasy, uncomfortable, or even singular, in America's predominantly drinking society. A citizens' action group in Concord, Calif., is trying to do something about the situation. Nondrinkers' Rights has developed a six-point "bill of rights" for people who choose not to imbibe:

—The right "to refuse a drink without being considered a social deviate."

—The right "to the availability of nonalcoholic beverages at parties, lounges, social, and recreational functions."

—The right "to fair and equitable governmental consideration, as is afforded other minority groups."

—The right "not to be subjected to overt and subliminal liquor advertisements."

—The right "to be heard at the level of press, radio, and TV."

—The right "not to be subjected to the hazards created by the drinker—on the highways, in the home, and in the community."

Handel's *Messiah* performed in Moscow

Handel's majestic *Messiah*, with its ringing affirmation of Christian faith and hope, was presented at the Conservatory, Moscow's most important concert hall, on two consecutive nights. The performance (April 13 and 14) was thought to be the first such in the Soviet Union since the communists took over in 1917. The program notes tried to underplay the religious significance of the work, as the Russian Orthodox prepared to celebrate Easter on April 22. "The *Messiah*" said the text, "is a hymn to the people, not to the Lord. In fact, the people themselves become their own messiah."

Malcom Muggeridge at acerbic best in getting Christian Culture Award

Malcolm Muggeridge, British author, broadcaster, and lecturer, whose crackling critiques of modern culture have made him a popular media personality, was his acerbic best as he received Assumption College's 1979 Christian Culture Award in Windsor, Ontario. "In 50 years of watching world events, I've come to the conclusion that earth is the lunatic asylum for the rest of the universe," Muggeridge said, after receiving the Catholic college at the University of Windsor's award honoring him as "an outstanding lay exponent of Christian ideals."

Describing the credulity of modern man as "inexhaustible," the former rector of the University of Edinburgh said it is popularly believed that when human beings don't believe in God, they don't believe in anything. "It's far worse than that," he said, "they'll believe in anything. The nonbeliever today is one of the most credulous persons in our world." Television commercials, he said, thrive on such credulity.

Homosexuality can be "unlearned" new sex research study concludes

Homosexuality is not a genetic disorder or illness, but a "learned behavior" that can be "unlearned" by many homosexuals seeking a change, according to a new study by sex researchers Dr. William H. Masters and Virginia E. Johnson. "The current concept that the sexually dysfunctional or dissatified homosexual male or female cannot be treated without an 80 or 90 percent overall failure rate is simply erroneous," Dr. Masters and Mrs. Johnson said.

Man loses suit against parents

A 25-year-old man has lost a suit against his parents whom he charged with "malparenting." Boulder, Colo., District Judge Murray Richtel, in dismissing the suit, said there was no evidence Tom Hansen had been psychologically or physically harmed by his parents. The man had sought $350,000 for "intention infliction of emotional distress" and claimed that he would need psychiatric care for the rest of his life.

The judge said the record of the mother's actions shows "a parent motivated by her child's best interest using every reasonable means at her disposal to perform the task of parenting in a decent and responsible manner. The law requires no more."

African church leader resigns to give way to younger persons

John Gatu, 54, has resigned his post as general secretary of the East African Presbyterian Church after 18 years "to give way to younger people." In announcing his resignation, Mr. Gatu said leaders in the church "should set an example by resigning their posts to give way to younger people instead of being forced to resign." He maintained that there is a tendency in Africa for leaders to "cling to top positions." Mr. Gatu is also chairman of the All Africa Conference of Churches. When he assumed that post in 1974, he stirred an international controversy by calling for a temporary moratorium on Western missionaries in Africa.

New study shows cancer incidence high near nuclear weapons plant

A newly released study shows that people living "downwind" from the Rocky Flats nuclear weapons plant near Denver have a significantly higher rate of cancer than those living beyond direct exposure to the plutonium emissions. Scientists regard plutonium as among the most dangerous of radioactive substances, potentially more dangerous than materials released during the recent accident at the Three Mile Island nuclear power plant in Pennsylvania.

Overall cancer rates in the 13-mile downwind area were 24 percent higher than expected for men and 10 percent higher for women. In the area 18 to 24 miles downwind, overall cancer rates were 8 percent higher for men and 4 percent higher for women. Rocky Flats, 16 miles northwest of Denver, is the only facility in the U.S. producing the plutonium cores used in nuclear weapons.

Censored survey showed Polish youth reject atheism, affirm faith in God

Why did Polish censors suppress the findings of a survey on the religious beliefs of high-school students taken back in 1968-71? The results provide the answer. In spite of twenty-five years of incessant Marxist indoctrination and militant atheism the youth of Poland affirm faith in God. The survey was conducted by six young priests as their master's work at the Catholic University of Lublin. The report was suppressed because "the findings shocked the censors and the Party who prohibited them from being announced and discussed," according to Catholic sources."

Coalition formed to fight against draft resumption

Some 20 organizations have formed a coalition to fight any efforts to reactivate military conscription in the U.S. Called the Committee Against Registration and the Draft (CARD), it will oppose several bills currently before Congress calling for renewal of registration, classification, and eventually induction through the Selective Service System.

Religious organizations involved in the effort include: the Friends Committee on National Legislation, the Office for Church in Society of the United Church of Christ, the American Friends Service Committee, the National Interreligious Service Board for Conscientious Objectors, the Church of the Brethren, the Friends Peace Committee, and the Catholic Peace Fellowship. CARD plans to begin lobbying, public education, and political action to mobilize widespread opposition to the draft. Elected chairperson of the coalition was Barry Lynn of the United Church of Christ agency.

NEWSPAPER

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

The building

"We are God's fellow workers; you are God's field, God's building" (1 Cor. 3:9).

It was inevitable that sooner or later I should write about "the building," a new warehouse for Mennonite Publishing House scheduled for completion on September 1. Mennonite congregations are being asked to contribute funds for its construction in line with past Mennonite Publication Board financial practice: Money for current operations is raised through sales. Capital funds are sought from the churches.

Since "building" is used as a figure of speech for the church at a number of places in the New Testament (see 1 Corinthians 3, 1 Peter 2) some analogies will be drawn from observation of the progress of "the building" as commentary on our life together as people of God.

Prominent in any consideration of building is the foundation. Although there are many pole buildings, which I assume are able to deal in a somewhat cavalier fashion with the problem of foundation, for most it is an issue not to be taken lightly. It is clear our building will be on a solid foundation. It goes down to the rock. In fact, I am told the builders were unhappy about the abundance of rock. It made their excavation more costly and I saw them using an air hammer to drill holes to place stakes for the concrete forms.

I am confident too that the foundation will be level, for I have observed the leveling process. Although I have not had opportunity to confirm it, the manner of the workmen suggests competence in this matter. I see no reason to doubt their ability to begin it correctly.

Even more basic than the foundation (if this could be) is the working process: who is in charge, who does the work, and how do they function to bring together what is needed to erect a building? This is probably the most interesting part of the operation. The names of the contractors I know and I have identified them as persons. One is often seen at the site. The other appears less often. Is he perhaps the one who spends time on the phone to see that supplies such as concrete and crushed stone arrive at the proper time? Someone is surely doing this.

But who is in charge of the actual construction? Neither contractor appears to be regularly giving orders. In fact, it often seems that each worker does what he needs to do without being told, but I am sure it is not as simple as this. They must have occasional staff meetings, perhaps in early morning in the field office.

I think, however, that the man with the short hair is in charge of the preparation of the foundation. He is the one who seems to move in first with his level and hammer. He is the one using the transit and giving signals to another.

It is impressive, on reflection, to consider what a fine-tuned operation is the construction of a building. At the same time one is appalled by the cost of building today, he is impressed by the artistry of the designer and the problem-solving ability of the builders.

None of this is really new. Mechanization has reduced the hand labor. New materials such as steel, brick, and concrete have replaced the stone of early times. But the principles of construction are much the same as in Bible times and the building as an analogy for a church is basically as valid as when Paul and Peter used it.

In using a building as an analogy for the church, Paul discusses builders, foundation, and product. The builders are varied, he says. He himself laid a foundation at Corinth, another was building on it. The foundation was crucial. "For no other foundation can any one lay than that which is laid, which is Jesus Christ" (1 Cor. 3:11). I am told this was Menno Simons' key verse. It has become the theme verse for The Foundation Series, the Sunday school curriculum material now available for children in Mennonite Sunday schools.

But what does it mean to have Jesus Christ as Foundation? To Paul it meant a belief in His crucifixion. The cross, he said, was not a popular message in that time. It was "a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God" (1 Cor. 1:23, 24).

Is the contrast any less today? Many know the name of Jesus. The cross too is present in various places: inside and outside of churches, around necks, on lapels. Often it is a gilded cross. Is its presence in this manner an acknowledgement of the power of God and the wisdom of God? I can't help thinking Paul had in mind something more profound than this.—Daniel Hertzler

Gospel Herald

May 15, 1979


ASSOCIATED MENNONITE BIBLICAL SEMINARY
ELKHART
LIBRARY

An interview with Jonathan Chao on the church in China

An interview with Jonathan Chao

by Blair Seitz



Jonathan Chao: I personally believe that sooner or later China will open to foreigners for the gospel.

Introduction: Jonathan Chao is the director and ideological pioneer of the Chinese Church Research Center, a study established within the China Graduate School of Theology (CGST). "The Center is a natural development of my earlier vision for CGST," says Rev. Chao, who is also dean of the Graduate School. CGST was established in 1975 in Hong Kong and the Church Research Center in 1978.

Chao, born in China, studied oriental cultures at the University of Pennsylvania and prepared his thesis research on the Chinese indigenous church movement, 1919-1927. He took specific note of the Christian response to the anti-Christian movements of that era.

Chao has three goals for the Research Center: (1) to study China with a Christian and theological interpretation of the Chinese experience, (2) to study and interpret church growth in China since 1949, and (3) to study missions related to China. Chao says, "The overseas Chinese church is now beginning to become interested in cross-cultural missions so I would like to develop a bridge between Chinese mission attempts and Western experience. We will bring the Western input into the Chinese context selectively and critically."

Blair Seitz is a Mennonite journalist-photographer based in the Philippines.

How would you characterize the church in China just before the revolution?

In 1949, the estimated Protestant membership was about 834,909, representing over 130 denominations and societies. There were about 6,536 churches which was a 12 percent growth since 1936. Usually there were an equal number or more of so-called evangelistic centers. Missionaries before the "liberation" totaled about 5,843. Of these, nearly 4,500 came from America. There were 4,387 Chinese "evangelists" and 2,155 ordained pastors. Total American missionary output in terms of dollars was about 8 million.

Was the Chinese church dependent on those dollars?

From the time missionaries were able to penetrate into the interior, that is after 1865, to the time of the communist takeover about 84 years later, I would say that the Chinese Protestant Church was by and large dependent on foreign missions.

Of the ministry, only 11.5 percent were ordained Chinese. The 88.5 percent of the "Chinese evangelists" task force were paid by foreign missions. This dependency was the core of the dependency of the Chinese church.

In educational institutions such as college and seminaries, the degree of dependency was even greater. But the serious problem was not financial, but ideological, structural, and leadership dependency.

Is there truth to the communist accusation that the church was an imperialistic element?

It's true and false. It's false because the communists attack the church from the Marxist view of religion. Therefore, they have already determined that all religion, particularly Christianity, is a tool of Western imperialism.

It is true, too. For example, two American missionaries, Samuel Wells Williams and William Martin, helped the American minister in the drafting of the Treaty of Tientsin in 1858. The missionary interpreters inserted the "toleration clause" which stated that American missionaries and Chinese converts would be free to learn and practice Christianity and that the Chinese government would give them protection. They would not be molested in any way. These two missionaries utilized or misused their political positions as interpreters for the benefits of missions. And the Chinese authorities at that time did not know whether they were missionary interpreters or members of the diplomatic corps.

What about the church in China today?

We are conducting interviews with Christians who come out of China and from these we are beginning to find out that there are a few spots in China where Christians are active. These are usually port cities which were opened to the gospel earliest. They were the five port cities which were open to foreign intercourse in 1842 after the Nanking Treaty (following the Opium War). With our limited interviews of about 20 starting from July 1978, we are learning that Christians are active in the cities of Canton, Swatow, Amoy, Foochow, and Wenchow and their surrounding countryside of a radius of 50 miles.

All these ports had foreign missions nearly 100 years, so three or four generations of Christians have been established, particularly in the villages surrounding the ports. In some of these villages as many as one third of the population is Christian.

In 1966 when the Cultural Revolution broke out, all the churches were driven underground. Since 1972 these groups began to revive a little so that now there are many of them meeting in private houses. They are led by lay leaders and range in size from 10 to 60. At times when the government is more relaxed, as many as 300 meet. On the whole, Christians are still meeting in a clandestine manner. In some places, even if the cadres know about it, they don't do anything because they have known each other for generations.

Much attention has been given in the last several years to China's proclaimed success in eliminating hunger, eradicting many health problems, and creating an egalitarian society. How do you respond?

Now what you have just said shows how successful communist propaganda of the Cultural Revolution days and of ecumenical Christian bodies have been in giving you an image of China which is myth.

First, let me start by commenting that Mao truly believed in serving the people, and he really tried to eliminate class and to create a new man. He really tried to improve the state of the Chinese masses. He wanted to overcome selfishness, work for the common good, and wipe out ideas of our capitalist society—class-consciousness, privilege-demands, and materialism.

Has that vision become entrenched in Chinese society?

The Chinese youth were very excited over his revolutionary ideas. They went along with him, and they joined him in the Cultural Revolution, smashing the bureaucrats and any capitalist residue. But in the process, the Red Guard found out that within the party itself there was selfishness, privilege, and a power struggle. And Mao himself, according to some who have come out of China, was a most selfish man in the sense that he could not tolerate those who opposed him.

What stands out in the experience of the Chinese church?

First, historically, Chinese Christians were not prepared in the early fifties to meet the changing political regime. Chinese Christians were divided when the communists took over China. The liberals welcomed the Red Army in Canton, Peking, and other cities. The more conservative anti-communists left as fast as they could. Others who felt that the coming of the communist was like the changing of another dynasty stayed.

I think the lesson of history for that period is that it is unwise to identify the Christian faith with any political system. When Christians do so, they become alienated from other Christians who are not willing to identify with that system.

Is there room within the Chinese Constitution for flexibility on religion?

The Constitution's position on religion has been more or less the same since 1954. What matters is the way the Central Committee interprets and executes its religious policy.

I think a more open religious policy will be formulated within this year. But at this point, I do not foresee any possibility of Christians organizing churches and preaching as they please.

What perspective should mission boards have on China now?

Foreign missions should not dream of sending teams of three or four to set up prayer cells or evangelize in China. Even if China becomes open for evangelism, I would say, "Let the Chinese do it. Overseas Chinese." If Western mission boards want to help let them do so through Chinese organizations.

I would suggest that foreign Christians first study about China's long history and learn about the history of Christianity in China, so as not to make the same mistakes. Also learn what contributions the missionary movement has made in China. Because I personally believe that sooner or later China will open to foreigners for the gospel. We may have to wait 50 or 100 years if the Lord tarries. The preparation will take a lot of time. If we have faith, we will prepare. If we don't, we will just sit.

Gospel Herald

An interview with Jonathan Chao 394
Blair Seitz

Women at AMBS: three views 396
Dawn Ruth Nelson

The big "X" 399
Katie Funk Wiebe

Daniel Hertzler, Editor **David E. Hostetler,** News Editor

Volume 72 Number 20

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan: $9.50 per year mailed to individual addresses. Eighty Percent Plan: $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States.

Copyright © 1979 by Mennonite Publishing House.

Women at AMBS: three views

by Dawn Ruth Nelson

When I first came to the Associated Mennonite Biblical Seminaries in 1974 I didn't know I was part of a trend.

That year there were more women enrolled in the pastoral training program than in any previous year of the seminaries' history. Our number has increased steadily since then. Today, out of a total student body of 200, there are 67 women on campus.

Women have been studying at the Goshen Biblical and the Mennonite Biblical seminaries since their very beginnings. Between 1933 and 1943, six of the 26 graduates of the Goshen Biblical Seminary were women. More than eight women graduates of the joint seminaries are now working in pastoral leadership positions.

Three of the women studying in the Master of Divinity program at AMBS this year give glimpses of the dynamics of this "trend."

How did they begin thinking in the direction of seminary study? Mary Mae Swartzentruber, 29, former elementary school teacher from Ontario and a second-year student says, "It started about ten years ago when a pastor friend said to me, 'Have you ever thought of going to seminary?' My answer was yes and no; I had thought about religious studies some time in the future, because religion courses had been my favorite undergraduate courses. But I didn't even know what a seminary was."

Mary Lehman Yoder, 25, a second-year student originally from Berne, Indiana, was influenced by a conversation in which the campus minister encouraged her to think about an associate pastorate sometime in the future. A nomination for a theological scholarship (which she didn't get) while she was still a music major at Goshen College increased her desire to attend seminary some day.

Lois Janzen, a senior in the Master of Divinity program and also a former teacher, remembers that the idea of seminary first occured to her in her junior year at Goshen College. "I was taking a course in Protestant Christianity with Norman Kraus and writing a paper that led me to the seminary library. I thought I would enjoy studying there sometime, but it was fairly far down on the list of things I wanted to do."

How did it solidify? How did their decisions to study at seminary and to think in terms of the ministry solidify? Lois



Three AMBS students. Left to right: Mary Lehman Yoder, Lois Janzen, Mary Mae Schwartzentruber.

Janzen continued, "Well, everything higher than seminary on my list eventually happened: teaching on a Navaho reservation, teaching English at Eastern Mennonite High School, getting a master's degree in English literature, teaching in Paraguay for two years—so I thought maybe I should go to seminary!

"When I came there were lots of things to think through about my experience in Paraguay. I needed spiritual roots that I didn't have then. Also I had just finished my master's in English literature and I began to realize I should spend as much time studying the Bible as I had spent studying literature!"

Lois began attending seminary with the intention of staying one year. "I was here one semester when I realized that it wasn't going to be enough. The second year, after I started working toward the M.Div., my peace of mind was disturbed. The question, 'What am I going to do with this degree?' kept bothering me.

"That question finally led to my going to London, Ontario, in the CSPE program." The CSPE (Congregational Supervised Pastoral Education) involved an internship as part of a pastoral team during Lois' second year at seminary. It combined studying with practical experience leading worship, counseling, and preaching, under the supervision of the congregation's regular pastor.

Dawn Ruth Nelson is a student at Goshen Biblical Seminary.

"I thought the experience in CSPE would help clarify what I would do with my M.Div. degree," Lois explained. "Actually it complicated things. I was overwhelmed by the pastor's task. There's so much to be done; it's a jack-of-all-trades kind of thing. It's important to me to feel competent. At that point I thought you could never feel competent as a pastor, but always somewhat inadequate.

"Now having been away from that for six months, I'm glad that's the way things are. Now I realize I would never be bored in the ministry."

Mary Mae emphasized that *her* decision to attend seminary involved a "lengthy process, with changing motivation all the way.

"Through my years of teaching elementary school I was involved in adult Sunday school teaching. That became a joy—to study on my own and to be able to communicate with adults instead of with children. As I related to other adults in the congregation, as I studied and learned more, some type of leadership role in the Mennonite Church began to appeal to me. There have always been times when I've been much more precise and times when I've been much more vague about what shape that would take. But the idea of coming to seminary had solidified by the time I went overseas in 1973."

Mary Lehman Yoder encountered a somewhat different struggle, which is related to the fact that she is the only one of the three women who is married. "When I married Mike I thought at the time, 'Good-bye seminary'! I thought that his medical education would naturally take priority in our decision-making. I thought that when it comes to the crunch, the woman must give in, and medical education was a crunch!"

The pastor was encouraging. However, during their stay in Indianapolis, where Mary's husband was in medical school, she continued to be interested and involved in ministry. She began taking more and more responsibility in the Mennonite church there. Richard Yoder, the pastor at First Mennonite Church, was very encouraging, occasionally taking Mary along on pastoral visits, talking things over with her if they were on a committee together. Mary also led a few worship services, took some leadership in her small group, and participated in leading a congregational goals study. She began to feel more and more strongly that she should have more theological training. "When you say things that people listen to, you feel like what you say should be true," she laughed. "At that time I remember articulating, 'If lay people would take the work of the church seriously, they'd get trained for it.' So I thought, 'I'm a lay person working in the church, and I need to get trained.'

"When Mike was through with medical school, we needed to decide where he would do his residency. The question boiled down to whether we would locate on the basis of where I most wanted to go to seminary, or whether we would go where Mike most wanted to do his residency." Originally thinking that she would only be in seminary one year, Mary and Mike came to the South Bend area in order for Mary to study at the "seminary of her choice." Last year they decided to stay for two more years so that Mary could finish the M.Div. degree. "All this blew apart my theory that 'the woman submits.' But I was still afraid Mike was jeopardizing his future for me. I see now that that fear was unnecessary.

"I just kept getting affirmed all the way through this process. I kept getting the message from peers, professors, and the pastor back in Indianapolis that it was the right thing to do. And friends were telling us that where Mike did his residency would not affect his career as a doctor one way or the other."

How do Mary Mae, Lois, and Mary see their roles and contributions shaping up?

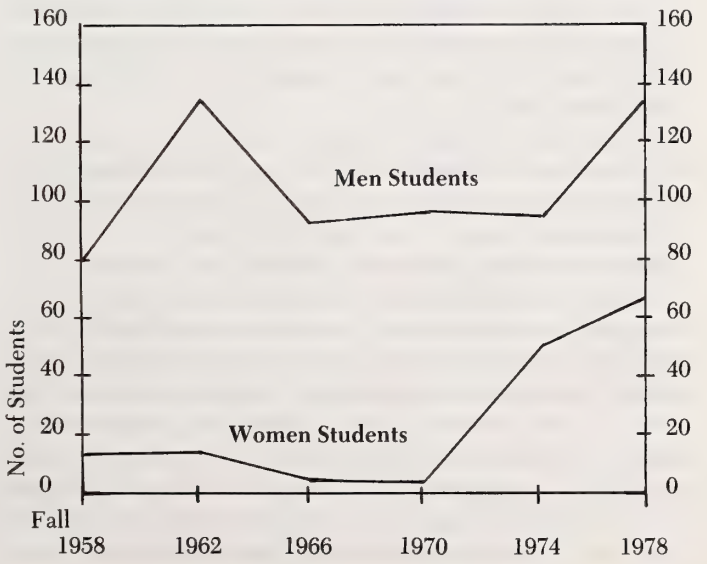
Mary Mae reflected, "An interesting thing that's happened to me as I mature is that the possible ways of leading assume more and more diversity. I'm glad that's happening, because my function in the church is not as clear-cut as a man's could be, as some of my male peers' will be. I can't really be assured that I will find a position in the church. I don't know what possibilities there are.

"One option that has never been an option for me is to be 'the pastor' of a congregation, for two reasons: one is that I believe in more of a team approach, a shared ministry, and the second is that it's not that acceptable yet for a woman to assume the role of 'the pastor.'

"From there on, all options are possible. And one of the most freeing ones I've thought of recently is to be employed in some other profession such as teaching, and to be able to contribute some of my leadership gifts to the life of the congregation.

"As a woman, I find it freeing to be able to come to that conclusion, partly because of past fears that there may not *be* something else." Mary Mae's ideal would be a shared ministry involving both men and women. "If you're going to have more than one leader," she explained, "it seems silly to me to have all men."

AMBS enrollment, 1958-1978. In the past eight years, women students have increased tenfold.



Not out to storm the pastorate. Lois' feelings about the possibilities of being a pastor in the future are colored by her experience as an intern during CSPE. "The challenge of it now seems less frightening. But it's still hard for me to look for a job. It's easy for me to sit here at school and think, 'That wasn't so bad!' Last year I began to feel that I had some skills that could be useful to the people in that congregation. But yet, I'm ambivalent about the pastoral ministry. I'm not out to storm it."

Lois has not decided whether she will take on pastoral responsibilities after graduating this spring or whether she will return to teaching. "Even if I decided to go back to teaching, I'd experience my class differently. I'd also experience congregational life differently wherever I was. I'd have much wider pastoral interests in the needs people have, in group processes, and the way people experience decisions being made. But I would like to find a job that would build on the perceptions I've gained here at seminary."

Mary Lehman Yoder's vision of her future contributions in the church are very much based on her past experiences. "The kind of community that I've always seen myself functioning in was an overgrown 'small group' with a plural ministry. That's been my past experience and that's part of the medical clinic/intentional community dream that Mike and I have always had. I've developed the conviction that these small groups need trained people to keep them on the right track." She hopes to be one of those trained people.

What will it mean for the church if women like Mary Mae, Lois, and Mary begin to exercise their leadership gifts? All of them envision involvement in a team ministry. A quick analysis of the situations in which women seminary graduates are already ministering reveals that most, if not all, are involved in team ministries. Is that part of a different vision of ministry or is it because a woman has not yet had opportunity to "go it alone"? It remains to be seen.

These women are not in seminary to prove that they can do what a man can, or to take advantage of newly emphasized rights, or because of ambition. They're here for a deeper reason. They want to serve the church. That isn't just a trend; it's a good news!

Hear, hear!

Idolatry is running rampant in our post-Christian culture. Mars, the god of war, enjoys widespread acceptance, even among many "Christians." That fact is a stinging indictment of the Christian churches for their disgraceful failure to teach the ethics of the new covenant.

However, the god of war has very active competition from another false god—the god of the state. The political state, in many people's minds, is the most important god of all, whether they realize it or not. Most people will not hesitate to swear allegiance to the state, live their lives as if the survival of their political state is of supreme importance, and most are willing to sacrifice their lives to defend "flag and country." I'm aware that most Mennonites have a good understanding of New Testament ethics, and would not bow down at the altar of the state, but many people that call themselves "Christians" will.

The justification used to support the state is Romans 13, but a study of that chapter will not support the concept that the state must be blindly obeyed. So, the state is a minister of God. But a minister is a servant. If the servant consistently disobeys the master, the master will reject that servant.

What is the record of modern-day political states? It would be blasphemous to maintain that God supported the activities of Hitler, of Truman dropping atomic bombs on Japan, or approve of any of the other criminal acts the state is guilty of. When a state violates any of the moral commandments of God, and just about all, if not all, of them do, that state cannot claim to be a servant of the Master it has rejected. There is a time when the state passes from being a minister of God to the beast of Revelation 13. (For a study of this concept, see *The Politics of Jesus* by John Howard Yoder.) Even if the state does become the beast of Revelation 13, the Christian is not justified in trying to violently overthrow it. But one should be aware of what type of state he is living under—servant or beast, then act accordingly. A Christian will still be in subjection, but he, or she, must not turn the state into a false god.

Christians have only one King and Lawgiver, one Lord and Savior. The Christian's only allegiance is to God, not to the state. Second Cor. 4:4 and Eph. 6:12 tell us Satan is the ruler of this world. That isn't too difficult to verify. Take a look at the state. What other institution is responsible for: (1) Organized mass murder on an international scale? (2) organized mass plunder or an international scale? (3) organized slavery, torture, political killing, and censorship on an international scale? (4) organized profit on shortages on an international, national, and local scale?

Read any set of world history books and the crimes of the state fill most of the set. So that I am not accused of advocating anarchy, I want to emphatically state that I believe organization is necessary, but state worship isn't. When the state acts as a servant of God, I support it. When the state becomes the beast of Revelation 13, and I think that is now the case, then I do not obey it.

I'll be in subjection to the beast, but I shall not give it my sanction, let alone turn it into a false god. I believe Psalm 62:5, 6 states it well: "My soul, wait thou only upon God; for my expectation is from him. He only is my rock and my salvation: he is my defence; I shall not be moved."—**Don H. Fahrenkrug, Manitou Springs, Colo.**

The big "X"

by Katie Funk Wiebe

"I am divorced, and God loves me."

The room rushed into silence as if to let the words expand and be heard by everyone.

"I am divorced, and God loves me."

I heard the words, spoken like a small "Here-I-stand" statement, and yet I didn't hear them. My teacher's mind took them and analyzed them. Two main clauses joined by a coordinating conjunction. Such a conjunction can only join related ideas. I could hear myself telling the class, "You don't join two thoughts in a sentence which don't belong together. You don't say, 'I made spaghetti for supper, and my cat died last night' in one sentence."

The man in front of the large group of single persons of all categories and ages went on. The strain in his voice was apparent. "I am divorced, and God loves me. Does that shock you?" He was trying to reach across a chasm of beliefs and customs gouged out over hundreds of years. He talked about the big X society has placed on the backs of divorced persons, signifying that these are people whom God doesn't love.

What had we expected the divorced man to say? Should he have said, "I am divorced; and God hates me," or "I am divorced; God has alienated Himself from me forever"?

Because we have made sins related to sexuality the worst of sins, forgetting that Paul listed them with impurity of mind (including coarse and flippant talk, and covetousness), divorce, even when we don't know the reason for it, has become the unpardonable sin—the big X.

As the man continued to speak, images of another group of persons rushed through my mind, speaking up urgently:

Zacchaeus, the tax collector, dressed like the Sunday school papers had always portrayed him, but with Christ-words: "I cheated many people out of money, and God loves me."

The Samaritan woman at the well, "I had five husbands, and Christ loves me."

The ten lepers in tattered garments, "We were despised by all, and God loves us."

Big Peter, who denied Christ three times in quick succession, "I failed my Lord, and He loves me still."

The prostitute who wept at Jesus' feet and wiped them with her hair, embarrassing those around her, "I know He loves me too."

The woman brought before Jesus because she had been caught in the act of adultery. The men had staked her out and caught her in the very act—in that private moment—and dragged her, but not the man—before Christ. A man was not guilty of adultery in those double-standard days. Christ said to her, "I love you. Go and sin no more."

After this parade of witnesses, it was easier to hear what some of the others at the singles' seminar had to say:

A single young man: "I want to stay single until I find out more about myself, so I know what I am offering a future wife. God loves me."

A young woman: "I believe God wants me to stay single so I can serve Him better with my gifts. God loves me."

A young woman: "I want to go to seminary. I don't know what will happen after that, but I want to be a Mary. God loves me."

Another single woman: "I've adopted a young girl. We are a family. Not your usual kind of family, but we are a family. God loves our family."

An older widow: "I get very lonely because no one bothers with me any more. I feel left out. But God loves me."

A single man: "I never wanted to be single, but no one wanted to marry me. God loves me too."

God loves. Despite individual circumstances, when we come to him, he forgives, cleanses, and heals. He loves. Can the others in the family of God love us too if we don't fit the norms of society?

As I left the area, I felt as if I had been part of the ground swell of a new movement, somewhat similar to the development of youth work in the church several decades ago. Youth work was not always an accepted part of church work.

I recall that in the congregation where I worshiped in northern Saskatchewan, a number of us post-high-schoolers working in the city decided we needed to get together for fellowship and service. Most of us were living away from home. We planned youth meetings of all kinds. Singspiration. Missions. Bible study. Socials. You name it—we had it.

The congregation and its leaders didn't always see eye to eye with this exuberant bunch of young people. But we persisted. And young people in all areas persisted. Today, hardly a congregation is without a youth ministry. In most areas, however, it is restricted to high schoolers, and the post-high-schoolers and college group has been left stranded in church structures. Joining them today are the many persons who have lost a spouse or who have never married.

These people are now saying in one sentence: "We are single adults, and God loves us. Meet us halfway. Affirm us. Give us opportunities for service. Open your hearts and homes to us. We want to do the same."

Cyprus site of religious talks on Middle East

How is a dynamic Christian presence shared in a region experiencing a new level of intersectarian tension? What is the role of mission and service agencies in the Middle East, where society is organizing along religious lines and turning away from Western secular modes?

How can Western churches make a contribution to the Middle East that will strengthen the life and witness of national churches, which include various Orthodox communities, Catholic traditions, and Protestant groups?

These and other questions were discussed at a Middle East Consultation in Ayia Napa, Cyprus, Apr. 10 to 12. The consultation was called by Mennonite Central Committee and included Mennonite Board of Mission workers and representatives of the Middle East Council of Churches.

MCC workers from Egypt, Jordan, West Bank, and Lebanon, and MBM workers from Israel met at a time of major change in the Middle East. The peace agreement between Israel and Egypt and the hostile reaction to the treaty from the Palestinian and large Arab community created an uncertain climate for the discussion of priorities.

The consultation was planned to allow a time to "step back, consult others, project plans, and explore new commitments and directions." The site of the meeting was a restored 16th-century monastery now serving as a conference center.

A daylong focus on the issues workers face in the Middle East included "The New Environment for Missions and Service in the Middle East," presented by John A. Lapp, MCC consultant for the Middle East. He suggested that prejudice and presupposition are hindrances to understanding between both Christians and Muslims.

What does it mean to be a "Christian resource for meeting human need"? This question was repeatedly discussed throughout the consultation. But Gabriel Habib, general secretary of the Middle East Council of Churches, suggested that the question should be: "How can the foreign churches draw on resources of the national churches?"

Roy Kreider, with MBM in Israel, reported on the struggle for religious liberty in Israel and the erosion of religious freedom for Christians. Despite intense debate in Israeli society, certain elements have succeeded in the passage of new laws, one of which was the recently passed anti-bribery law, which places the Christian community in jeopardy.

Since Israel still has no constitution, the legal system functions on the basis of legal precedents, rather than within an overarching constitutional framework. The underlying issue is the degree to which the state shall be governed by religious law.

The second day's theme was "Perspectives." Jan Siemens of MCC West Bank chaired the program as Wilbert Shenk of MBM presented "A Theology for Missions and Service in the Middle East." He pointed out that "mission" is interpreted differently in the West than in the East and that Western churches have not dealt adequately with views of the Eastern church.

A theology of mission should focus on God and His work in the world, Shenk said. Proclaiming the kingdom is the focal point for Christian faith and is best done by witness, fellowship, and service linked together. The struggle for righteousness and justice is also part of this proclamation.

Shenk observed that the strategy for modern mission is one of servanthood and the goal is a united witness to God's reign.

Gabriel Habib emphasized that an understanding of the history of the ancient Christian church, which has long existed in the Middle East, is essential. Addressing the group on "Eastern Christianity and the Communal Environment," he observed that fragmentation of the Christian community has been one cause of the growth of Islam, as well as the modern phenomenon of Israel.

The crusades and other attacks from the West once nearly destroyed Christianity in the Middle East, where it has existed since New Testament times. The political, economic, and social intrusion of the West continues to threaten the church in our times.

Today Islamic leaders often blame Christians for past troubles. Christians, a minority, face many pressures. But through endurance and prayer the church survives. The indigenous Christian churches are now experiencing a renewal through youth movements in Syria and Lebanon and a Sunday school movement in Egypt.

One session was devoted to MCC relationships with local churches. In Jordan and West Bank there are no formal relationships with local churches, but many informal ones. In all Middle East countries MCC personnel have close contact with Muslims Christians. The MCC West Bank program supports a secondary school which gives religious instruction, and the Board includes members of the local Orthodox and Protestant churches.

David Helmus reported that MCC work in Egypt is tied closely to the Coptic Orthodox and Coptic Evangelical churches. Their institutions serve both Christian and Muslim elements of society.

Thursday morning Dave Osborne and Mark Siemens reported on recent evaluation in their countries. MCC is gradually decreasing programs in Jordan, where the economy is stable. Agricultural development programs in West Bank are receiving strong national support. Program emphasis has been changing from response to physical needs to development, self-help, and advocacy programs.

The consultation included Bible studies led by Luke G. Stoltzfus, who represented MCC Peace Section, and J. M. Klassen, executive secretary of MCC (Canada). Evensongs were guided by Joe and Elaine Haines, MBM workers in Israel; Paul Quiring of MCC's West Coast office, formerly with MCC West Bank; and Phyllis Miller of MCC Lebanon.—Alice W. Lapp, MCC Jerusalem

Bolivian colonies respond to flooded countrymen

Colony Mennonites in Bolivia responded generously to the needs of flood-stricken neighbors recently with gifts of money and foodstuffs. Colonies Canadiensia, Bergthal, Rhineland, Swift Current, and Riva Palacios joined in the program of flying food to Robore and other hard-hit communities 500 kilometers (310 miles) from Santa Cruz.

Over $700 was collected in the colonies to cover costs of moving the 10.2 metric tons of food contributed. Among donations were 17,400 eggs and 1,456 kilos (3,203 pounds) of cheese produced in the colonies.

Several Mennonite colonies had contributed to disaster relief a number of years ago when Cochabamba in central Bolivia was flooded, but this time it was a more united effort as they worked alongside Mennonite Central Committee. MCC is cooperating with other missions and church groups ministering to families who have lost homes, cattle, and crops.

David Fehr and David Penner of the Rhineland Colony accompanied one shipment to its destination and were pleased with the way in which distribution was carried out. Food was given to families on the basis of size and economic situation. In some cases material aid was given in payment for



Cornelius Wall (center) and Peter Klassen (left of center), of Bolivia Mennonite colonies, with two Bolivian men, load DC-3 airplane with food donated by colonies to be sent to Santa Corazon.

reconstruction work on destroyed roads.

The most seriously affected zone lies east of Santa Cruz along the railroad line which links Santa Cruz to Corumba, Brazil. Heavy rains and mud slides had caused the railroad, the only link to the outside, to wash out in 20 places, necessitating the airlifted supplies.

MCC personnel have helped in buying, loading, and storing food throughout the disaster, as well as scheduling seven DC-3 flights of food, seeds, tools, road-repair supplies, gasoline, and diesel fuel. More than 25 hours of flight time was also purchased in smaller craft to carry supplies and assess damage from the air. Milton Whittaker, former MCC worker, who now owns a farm in the flooded area, has coordinated the distribution of food.

Simultaneously, efforts were begun to initiate food-for-work projects in areas where important roads were destroyed, so that vital links to the outside could be reestablished.

One of the largest private responses has been through the *Comité de Iglesias Unidas* (United Churches Committee), which was formed eight years by the Methodist and Catholic churches and MCC.

MDS helps in cleanup after tornado in Texas

"MDSers were sighing in relief because we thought we were having an easy spring during the tornado and flood season," says Mennonite Disaster Service Executive Coordinator Nels Hostetter. "But within a week all kinds of disasters have been hitting."

Most notorious among the tornadoes is the one that severely damaged half a dozen communities in northern Texas and neighboring Oklahoma on Apr. 10 in an area that is sometimes called "tornado alley." Tornadoes also touched down in Arkansas, Iowa, and Missouri. Massive floods occurred in Mississippi, Illinois, Alabama, and Georgia. MDS is working in all of these situations.

MDS quickly swung into operation in response to the Texas tornado. The tornado swept through the area at 4:30 p.m. on Tuesday, Apr. 10. MDS Region Three Director Henry Z. Friesen of Meade, Kan., arrived on the scene on Wednesday, Apr. 11, to do a survey and damage assessment in cooperation with the Red Cross.

Northern Texas with a scarcity of Mennonites has no organized MDS unit. In such cases the region steps in to do the work. Region Three spans the area from Montana and Minnesota down to Texas.

Surveying the situation in Wichita Falls, Friesen helped count the number of homes affected and tried to ascertain the degree of damage. "I've never seen anything as big as this devastation," he says. "The tornado leveled churches, schools, and shopping centers as well as homes."

Preliminary work such as Friesen's helps MDS decide whom they will assist. In its cleanup MDS assists any family regardless of their status. For repairs and rebuilding, however, MDS concentrated on the uninsured who often are too poor to buy insurance, such as the handicapped, the elderly, and the widowed.

Workers in Wichita Falls initially "are cleaning up, shingling houses, and putting vinyl on roofs," Friesen reported.

Friesen remained on the scene one week to direct the MDS activities. He reported an average of 140 people working per day in the cleanup. These included a busload of students from Bethel College, North Newton, Kan., and some from Sterling (Kan.) College.

MDS Region Three personnel think they can staff the Wichita Falls operation with leadership and volunteers for the next month. Following that an MDS youth squad may continue the work. Hostetter will be in Wichita Falls on Apr. 25 working with the local MDS leaders in planning the transition into a longer term project.

Elsewhere, local MDS units are surveying other tornado and flood situations. The Mississippi flood especially caused widespread damage. It affected more than 2,000 families and about 15,000 people had to evacuate. Hostetter flew there on Apr. 17 to assess the situation.

MDS on location shortly after disasters

In Mississippi, Mennonite Disaster Service volunteers can scarcely carry out after-flood cleanup because of the mud. In Wichita Falls, Tex., volunteers with sunburned faces and aching legs continue to work through debris left by the twister and comment that "they have never seen anything like this."

Hundreds of Mennonite Disaster Service workers are assisting in floods affecting a number of areas in the U.S. and Canada and tornadoes in Southeast U.S. Heavy rains caused flooding in Mississippi, Louisiana, and Alabama and along the Red River in Minnesota and southern Manitoba.

Mississippi represents the kind of organization MDS uses for such floods. Orlo Kaufman of Meridian, Miss., MDS state director, is directing the operation in rural areas. MDS regional and national personnel are taking care of the metropolitan area of the heavily damaged city of Jackson, Miss. Raymond Byler, pastor of the Open Door Mennonite Church in Jackson, is working in agency and interchurch relationships. All of the MDS operation is in cooperation with the American Red Cross. MDS personnel involved see work continuing for four more months.

Mennonites are making a concerted effort to aid flood victims of the Red River, which flows northward between the border of Minnesota and North Dakota and on into the southern Manitoba. Although flooding has occurred there before, people in both areas see this disaster as the worst in 100 years.

Some 500 Manitoba Mennonites were initially sandbagging, clearing out lower levels of houses, and hauling away cattle before the water coming in from Minnesota crested.

Volunteers from Kansas, Oklahoma, and

Texas have been helping with cleanup after a tornado struck the Wichita Falls, Tex., area Apr. 10. In its nine-mile path the mile-wide twister flattened everything: houses, cars, trees, gravestones. A sculptured steer from the front of a Sirloin Stockade restaurant was found an unbelievable 150 miles from its place of origin.

Formerly married retreat ministers to 68 persons

Sixty-eight formerly married persons participated in an Easter celebration, Apr. 13-15, at Laurelville Mennonite Church Center, Mt. Pleasant, Pa. The 17 men and 51 women came from ten states, as far west as Wyoming and as far east as New York.

Resource leader, invited back for the second time by popular request, was Dorothy Payne of White Plains, New York. She is the director of the New Berith, a center for persons in crises. Sharing from her own experience (she is both widowed and divorced), Dorothy spoke from the heart.

Various exercises were used to help us get acquainted and find ourselves; small groups were used for supportive interaction. Jim Metzler led meaningful Bible studies on the theme "Shalom."

Participants were there for different reasons but with one thing in common—we were all formerly married, having lost our mate either by the death of our partner or the death of our marriage. For some of us, it was a reunion with old "friends" from one or more of the previous retreats. For all of us, the spontaneous sharing of our hurts whether in small groups, at mealtime, or in our rooms with other Christians who had or were experiencing a similar loss was a healing process. And laughing together felt good.

The Sunday morning impromptu worship service of singing, sharing what the weekend meant, and concluding with communion was for most the high point of the event, a weekend of love and acceptance.—Sherril Bentz

Lancaster training program strong

Twenty-two persons received certificates for having completed the 1977-78 Paul-Timothy course sponsored by the Home Ministries and Evangelism department of the Eastern Mission Board.

Certificates were awarded at a graduation banquet held at Salunga, Pa., on April 17. Chester Wenger, director of Home Ministries, served as master of ceremonies.

Larry Newswanger, who has frequently led activities for group interaction at the quarterly Paul-Timothy seminars, led the group in evaluating the program and encouraged them to give suggestions for change.

Lester Hoover, Leola, Pa., guest speaker, told the Paul-Timothy group that the past two years should have helped them get ready to serve and keep serving. "We should be able to say, as the Apostle Paul said, 'The God whom I serve talked to me last night, and I believe it will be as he said,' " Hoover commented.

Clifford Day, teacher of agriculture at Garden Spot High School, was given honorable mention for excellent work. Summing up what the experience had meant to him, Day said, "It helped me to give an inner exposure of myself to others, knowing that anything I said was going to be kept within the group. My assignment to speak "up front" gave me a greater appreciation and love for our ministers." Day encouraged the Paul-Timothy participants to help others become part of small-group study fellowships.

One hundred persons are enrolled in the '78-'79 Paul-Timothy class and 112 are in the '79-'80 class. Frank Shirk, pastor of the New Holland congregation, who has himself participated in four classes, commented that he and his wife, Erica, feel it is a healthy sign for the church to have over 200 persons in the greater Lancaster, Pa., area engaged in leadership training each year.

The singing Leathermans

Dwight W. Leatherman, of Biglerville, Pa., was licensed as a minister of the gospel in the Atlantic Coast Conference of the Mennonite Church at Bethel Mennonite Church, Biglerville-Gettysburg Road.

Nelson Martin, overseer of the Penn-Mar District of the conference, of which Bethel is a part, brought the morning message and participated with Robert L. Shreiner in the licensing of Leatherman as a minister without official responsibilities.

Leatherman had been a licensed minister in the Brethren-in-Christ Church, and as a family, the Leathermans serve a unique ministry of music and evangelistic outreach. They are known locally as the Singing Leatherman Family and have served throughout Pennsylvania and neighboring states with their evangelistic ministry. The Leathermans own and operate the B-ville Motel and he is an independent trucker leased to R.S. Truesdell.

At present Leatherman will have no official pastoral responsibilities at Bethel since these are handled by the pastor, Robert L. Shreiner, and the board of elders. Along with this licensing service, Leatherman, his wife, Charlene, and daughters Denise and Stephanie, will be accepted as members of the Bethel Church Fellowship. Young son, Bradley, makes up the balance of the family.

Prison evangelist describes mission

Christ is the only one who can truly rehabilitate drug addicts and prisoners, a former drug pusher told the staff of Mennonite Broadcasts, Harrisonburg, Va., Apr. 9.

Bryan Lowe, Home Bible Studies student turned prison evangelist, said that 97 of 100 parolees today return to prison. The only way to change those statistics is to change the people, he believes, and his own life bears testimony to that truth.

Although raised in a Christian home, his own life went downhill. Upon graduation from high school he began illegal trafficking in alcohol and drugs, and finally breaking and entering.

Arrested in 1975 and sentenced to eight years in the penitentiary, Bryan began reading his Bible. Soon 2 Corinthians 5:17 became a reality in his own life: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Since his parole from prison last year, he has begun ministry to offenders from a base in Galax, Va.

Named Project Christ, he uses Bible courses, including Home Bible Studies, and personal contacts to minister to inmates and their spouses and families in southern Virginia and surrounding states.

A major goal for Bryan is reaching drug users, especially youth, with the changing power of Christ.

"The only way to stop drug abuse is to cut the demand for it," he said. And the way to bring that kind of change is through Christ who changes the people involved.

Ed department to get face-lift at EMC

The education department curriculum at Eastern Mennonite College will undergo a thorough revision this summer, according to Jesse T. Byler, department chairman. He said the project will begin with a curriculum planning workshop May 24-26 on campus, led by William Hedges, developer of the childhood education program at the University of Florida.

From June 18 to July 6, the education department faculty, an EMC student, an alumnus, and two local school representatives will work on program and course development.

While Dr. Byler stressed that "no attempt is being made at this time to predict what form the curriculum repackaging will take," he believes that the end result will be "improved instructional programs that better meet students' interests and needs.

"The staff is committed to working

toward an integration of philosophy and program, theory and practice, faith and profession," the EMC professor continued. "In addition, I feel one of the most effective approaches to professional growth in faculty is through direct involvement in curriculum development."

Education is EMC's second largest department, with 206 students enrolled this year in preschool, elementary, or secondary education programs.

New worship places open in Japan, Israel

New places of worship were dedicated in Japan and Israel, in December 1978 and earlier this spring. Hiroo Mennonite Church on the northern Japanese island of Hokkaido held a dedication service on Mar. 4 in a building which it had purchased and renovated. In Jaffa, Israel, a remodeled worship room was opened by Immanuel House—an international congregation of Mennonites and others.

"The experience of seeing a meeting place come to reality for the little group of believers was a joyful one," reported Eugene Blosser, longtime worker in Japan with Mennonite Board of Missions, Elkhart, Ind. "We had prayed often that we might find a more permanent meeting place in a suitable location."

He said that when attractive nearby property became available, the Hiroo group was discouraged about the price. "But one doctor in our congregation asked all the members to pray for him for five minutes every day during the next week," Blosser said. "He said the Lord had been talking to him, but he wanted to be sure he was hearing him correctly."

Before the week was over Dr. Tatsumi met with Mr. Sato, another member who is a high school teacher. Dr. Tatsumi expressed his willingness to buy the land for the church at a cost of $25,000 and asked if Mr. Sato could buy the $10,000 house on the property, which would better accommodate his growing family.

Both men agreed to make the investment if the congregation would pay the $20,000 necessary for the purchase and renovation of a small meeting hall on the property. That night at a members' meeting, the Hiroo Church accepted the proposal.

"The church could have done nothing like this alone, but with this kind of commitment to the Lord's leading and direction, the group was able to accomplish the impossible," Blosser said. He noted that the whole project will be almost debt-free by the time all renovation is completed in the fall.

The Immanuel House in Israel has been using its new worship room since Christmas. "There is an atmosphere of peace and warmth there, and that is being reflected in the relationships within the group of persons coming together for worship," reported Paul and Bertha Swarr, workers with Mennonite Board of Missions. "The motif is a reflection of the colors used in the Old Testament tabernacle with its richness of symbolism."

The February dedication service of the facility was also the occasion for members to rededicate themselves to the Lord as a people. "Using the symbolism of 'living stones' being formed into the household of God, each person brought a brick which was placed upon a larger foundation stone," Swarrs said.

"The bricks were then formed into the shape of an altar," they continued. "The bread and wine were placed on the top, and we gathered around in a large semicircle and shared the Lord's Supper together."

Renovation of other areas is continuing at Immanuel House with volunteers who donate their time and skills for weeks or months at a time. The current crew includes two from England and Gary Bentch, Versailles, Mo.; Orval Troyer and Bradley Roupp, Hesston, Kan.; and Clair Good, Canton, Pa.

GC graduates hear speech on justice

Myron Augsburger told Goshen College graduates Sunday, Apr. 22, that justice is not retribution but reconstruction, reconciliation, and the active ministry of God's love. Augsburger, president of Eastern Mennonite College and Seminary, Harrisonburg, Va., spoke to 236 seniors and to an audience of 1,800 on "The Justice of Compassion."

The 81st annual commencement, which took place at 3:00 p.m. in the Union Auditorium, climaxed a two-day graduation weekend at the college.

Augsburger illustrated the relationship of justice and compassion with the parable of the Good Samaritan, recorded in Luke 10.

Basing his baccalaureate address on Joshua 4, Sunday morning, Goshen College President J. Lawrence Burkholder compared the graduation event to the crossing of the Jordan River by the children of Israel. The time, he said, is one of transition, of new beginning.

Two hundred and thirty-six graduates participated in commencement, with seven students receiving their degrees in absentia. Graduates in this year's commencement have or will have completed their graduation requirements in December 1978, this April, or August 1979. Several December 1979 graduates chose to participate in commencement this spring. Fifty-five graduates received the bachelor of science of nursing degree and 188 the bachelor of arts degree.

The candidates were presented by Henry Weaver, Goshen College provost, and Orville Yoder, associate dean. Burkholder conferred the degrees.



Ruth Gunden, professor of physical education at Goshen College, leads the faculty processional during commencement weekend, Apr. 21 and 22. Following are Myron Augsburger, commencement speaker (left), and J. Lawrence Burkholder, president of Goshen College.



Four looms were kept busy during the 5-hour Festival of the Arts on Apr. 29 in Waterloo, Ont.

Visitor participation tops Waterloo arts festival

Demonstrations by guest artists, children's and youth activities, and interaction between artists and some 3,500 visitors highlighted the Mennonite Festival of the Arts held last month in Waterloo, Ont. The Festival, held Apr. 29 at the new Conestoga Mall north of the city, was a happening rather than just an exhibition of arts and crafts.

An innovation at the sixth annual Festival, sponsored by the Rockway Mennonite School Association, was a variety of creative activities for children. One of the busiest spots was the pottery section where a low table with moist mounds of clay and a selection of tools was reserved for "future potters." The creations of the plastic-garbage-bag-aproned youngsters were less sophisticated than those of potter Phil Yordy at his wheel nearby, but their enthusiasm was at least equal to his. Beautiful pieces of pottery by local Mennonite artists completed the display.

Another children's area where chairs were never vacant was the calligraphy table where little people were able to copy models of fancy lettering or create their own with colored inks and straight pens. Elsewhere, young weavers taking turns at four harness looms had to be politely reminded that others were waiting all during the five-hour Festival. A puppet workshop nearby provided another opportunity for creativity.

Children's art included pottery, sculpture, ceramics and woodwork by preschoolers to teenagers and showed a broad range of skills. One piece was a three-dimensional replica of a ukelele fashioned from burrs, complete with pegs and strings.

The International Year of the Child prompted a photographic display of children's faces by photographer Allen D. Martin.

One of the books featured in the literary section was *A Day in the Woods*, based on the experiences of a boy from the Warden Woods Church in Scarborough which began 25 years ago as a mission program of the Mennonite Mission Board of Ontario. Noel Keenan, naturalist and photographer, created a 20-minute audiovisual based on the book. Festival visitors enjoyed an almost real walk in the woods as they watched the woodland slides and listened to related recorded sounds of nature.

Sand Hills Publishing Company, a new local venture, displayed the various production stages of their newest publication, *Rebecca's Nancy*, the story of a little Mennonite girl.

The silk-screening process from the idea to the finished piece was demonstrated by local artist David P. Hunsberger (not to be confused with photographer David L. Hunsberger of "People Apart" fame, who was also on hand). Joanne Harder, a member of the Weavers' Guild in Guelph, Ontario, gave demonstrations at her loom and displayed original wall hangings.

Guest artists were the Goshen College Players under the direction of Dr. Roy Umble. They performed throughout the afternoon in a theatre-in-the-round setting, exercising imagination to use to advantage their limited props.

The afternoon's events also included hours of music by a variety of choirs and instrumentalists in a special section of the Mall. Traditional quilts, several of original design, needlework, graphic arts, paintings, and architecture were also displayed.

One of the fascinating features of the Festival was the blurring of usual professional-amateur lines. There was also a beautiful blend of the work of the young and the old. (Paintings by 92-year-old Minnie Hunsberger were displayed, as well as preschool art!) There was no sharp demarkation between the sacred and secular, nor between the many brands of Mennonites working side by side. Artists were approachable and there was constant communication between them and a curious public.

The theme text, "Behold, I am doing a new thing," forcefully expressed the creative energy of God, and gave artists a basis for a parallel miracle as they developed their own creative ideas to completion.

The Mennonite Festival of the Arts is noncommercial. Any profits realized are donated to Rockway Mennonite School. The primary purpose, however, is celebration of the arts rather than fund-raising. —Ferne Burkhardt

Litwillers celebrate six decades of life together

Ada and Nelson Litwiller shared their sixtieth wedding anniversary the evening of Apr. 21 with 96 relatives, friends, and family members in Greencroft's Social Hall, Goshen, Ind.

Two of their four daughters were present (the other two are missionaries in Uruguay and Argentina), plus grandchildren from their five children's families. (John died in Argentina in September 1971). All their living brothers and sisters were present, as well as a large number of friends whose lives were influenced by Nelson's ministry. Several "prayer partners," including one who is also "Lit's" VW mechanic, joined in the joyous evening.

Following a sumptuous supper, guests shared in a delightful evening of testimonials and music (Toba style) by grandchildren and others who grew up with some parenting from "Grandma and Grandpa Lit."

When asked their secret of long life and lasting love, Nelson said. "We have no secret. It's God faithfulness to us, and our love for God and each other. Part of our long life is due to our parents and grandparents." Litwillers have 16 grandchildren and four great-grandchildren. A niece said Uncle Nelson's phrase, "let's get organized," has influenced her from childhood to the present time. A grandson expressed for them all how Grandpa's spiritual influence guided them on right paths even when far from home. The evening was an appropriate tribute to these "sort-of-retired" veterans of almost 50 years in overseas missions.—R. Herbert Minnich

Palo Alto chapel dedicated

The newly constructed Palo Alto (Pa.) Mennonite Chapel was dedicated at a special service held in the afternoon of Apr. 1. Frank Shirk, bishop of New Holland District of Lancaster Conference, gave the dedication message. The congregation gave a response dedicating both the chapel and themselves to the task of church building.

Many persons who had related to the Palo Alto congregation in former years returned to participate in the celebration. Former pastor Lester M. Hoover, Leola, Pa., spoke at the Sunday morning service when 235 people were present. Activities for the day included two fellowship meals and a tour.

Palo Alto Mennonite Chapel, located in surburban Pottsville, Pa., is a member of the New Holland District of the Lancaster Conference. The pastor is Ernest Martin and the associate pastor is Paul Lefever.

mennoscope



David McKenna

Eastern Mennonite College will hold its 61st annual commencement exercises at 11:00 a.m. on May 20 on the front lawn of the campus. The college will award 233 degrees (66 bachelor of arts, 167 bachelor of science), 19 two-year diplomas, and five one-year certificates. Last year a total of 226 students graduated. David L. McKenna, president of Seattle Pacific University in Seattle, Wash., will give the commencement address. McKenna has worked in higher education since 1953 when he joined the administrative faculty of Spring Arbor Junior College. He assumed the chief executive post at Seattle Pacific in 1968. EMC President Myron S. Augsburger has been elected by the senior class to deliver the baccalaureate address at 7:00 p.m. on May 19 on the front lawn. President and Mrs. Augsburger will host a breakfast at their home for seniors and their parents from 8:00-9:30 a.m. on commencement day.

The Assembly 77 study, *Affirming Our Faith in Word and Deed,* has been translated and published in Spanish. Free copies of *Afirmando Nuestra Fe en Palabra y Hecho* were recently sent to pastors of Hispanic congregations. If, perchance, you were missed, please write to Congregational Literature Division, Mennonite Publishing House, 616 Walnut Avenue, Scottdale, PA 15683, and request a free copy. The price of either the English or Spanish edition is $1.50. Other Spanish and English study materials available from Mennonite Publishing House include *The Holy Spirit in the Life of the Church,* $1.00; *Biblical Interpretation in the Life of the Church,* $1.00; *Parables of the Kingdom,* $1.35. These are also available from Provident Bookstores.

Sara L. Rush, former missionary with the Eastern Mennonite Board of Missions, Salunga, Pa., in Ethiopia, passed away in Beersheva, Israel, Apr. 2. In 1976, after terminating her service with Eastern Board, Sara joined a group who are engaged in a ministry of intercession for Israel. She had lived in Beersheva, where she passed away, and her body is interred in a crypt in St. Peters on Mt. Zion in Jerusalem.

Contrary to previous notice in Mennoscope, the *Mennonite-Your-Way Travel Directory II* is only now available. Write to Leon Stauffer for your copy. His address is Box 1525, Salunga, PA 17538. Single copies sell for $5.00. The per unit price decreases as number in order increases.

World hunger: Perspectives for Vocational Agricultural Teachers, a seminar, will be held June 27 and 28 at Mennonite Central Committee headquarters in Akron, Pa. The seminar will provide opportunity for high school age teachers to learn about international world hunger issues and practices. Particular emphasis will be given to sharing these concerns with high school students. The seminar is sponsored by the Food and Hunger Concerns Office, and Paul Longacre, secretary, is hoping most Mennonite vocational agriculture teachers will attend as well as "other vo ag teachers from areas where there are heavy concentrations of Mennonites. . . ." Resource people will be Edgar Stoesz, associate executive secretary for Overseas Services, and Kenton Brubaker, professor of biology at Eastern Mennonite College, Harrisonburg, Va.

Laurelville's annual Singles Event is scheduled for June 1-3 with Dorothy Gish as resource leader. Gish heads the behavioral science department of Messiah College and has led many personal growth seminars. Miriam Martin, a nurse in Lancaster, Pa., will lead the music and celebration. For registration forms write to Laurelville Church Center, R. 5, Mt. Pleasant, PA 15666, or call (412) 423-2056.

Naomi Smoker, who served 28 years with the Eastern Mennonite Board of Missions in eastern Africa, returned to Nairobi, Kenya, to work in the production of Christian literature. Naomi, who is 68 and retired, has offered her services as a volunteer to a group which is producing literature to promote renewal among African Christians. She will live in Nairobi on her retirement allowance and do office work and typing in preparing leadership training materials and Bible study courses. Naomi is a proficient typist in the Somali, Swahili, and English languages. Naomi served with Eastern Board as a secretary and bookkeeper for 20 years in Tanzania, five years in Somalia, and three years in Kenya. She left the U.S. for her new assignment on Apr. 24. Her address is P.O. Box 47262, Nairobi, Kenya.

Eighteen persons were received into membership at the Bible Fellowship Center in New Haven, Conn., Apr. 22. Among them were three couples, one of which was received along with their five children. One person, a husband whose wife and two children had joined the fellowship previously, said in his testimony, "I knew people were praying for me and I had to do something." Adam Esbenshade, pastor of the congregation, said, "It was nothing that I or Glenn Reynolds, the assistant pastor, did. It was all the work of the Holy Spirit." The Fellowship now has 78 members.

Eastern Mennonite College is presenting framed "certificates of service" to 35 former members of the board of trustees of EMC, Inc. Jacob E. Martin, Jr., of Harrisonburg heads the list with 20 years service. Roy E. Heatwole of Harrisonburg and Clayton D. Showalter of Broadway, Va., were cited for 16 years service on the Board.

New members by baptism: one at Maple Grove, New Wilmington, Pa.; six at Towamencin, Kulpsville, Pa.; five by baptism and two by confession of faith at Elmira, Ont.; one at Black Mountain Mission, Chinle, Ariz.; five at Clarence Center, Akron, N.Y.; two at East Union, Kalona, Iowa.

readers say

I am puzzled by "The Missionary's Reentry" and "Welcome Home for an MCC family" (Apr. 17). I realize the first article dealt with several areas, nevertheless, it also dealt with "being thrust into a materialistic society," and meeting financial needs. The second article dealt more thoroughly with meeting financial needs. And what are we to assume from this? That it is the congregation's duty to get them situated in this materialistic society which they now denounce?

As one who is very definitely not affluent (and lest you think I am patting myself on the back, let me be quick to add—"not by choice," for I would gladly partake of some of the middle-class luxuries, especially that of owning a home, if I were able to) maybe I can remind them of ways to ease the burden of materialism.

Is anyone forcing them to buy a home? Who is stopping them from renting the cheapest place they can find and of giving all the rest of their money for the poor of the Third World countries?

Sure, it's no fun to sit on the floor, sleep on the floor, eat on the floor. But as one experienced, let me say it can be done. And if I had the money, I think I would be selfish with it and buy furniture for our apartment. What I am trying to say is, I'm not judging either side—but I think there is hy-

pocrisy here in that the missionaries here judge their brothers upon their return. Let them love them instead, and thank God that their eyes have been opened so that they can choose to live simply and givingly.—**Joy Keever, Portland, Ore.**

births

"Children are an heritage of the Lord" (Ps. 127:3)

Beun, Hendrick and Julia (Neuenschwander) Apple Creek, Ohio, first child, Bradley Willem, Apr. 26, 1979.

Birky, Mark and Jeanne (Nofziger), Bristol, Ind., second son, Jesse Alan, Apr. 25, 1979.

Brandt, Elvin and Lorraine (Domback), McKnightstown, Pa., third child, first son, Rodney Dean, Apr. 15, 1979.

Buschur, Robert and Jenelle (Roth), Anchorage, Alaska, first child, Jordan Elizabeth, Apr. 6, 1979.

Forry, Charles H. and Alma Grace (Hess), Hallam, Pa., third child, second daughter, Alma Beth, Apr. 10, 1979.

Gautsche, Greg and Carolyn (Bontrager), Coldwater, Mich., first child, Clinton James, Jan. 23, 1979.

Gingerich, Thomas and Jeannette (Brunk), Hubbard, Ore., second child, first daughter, Erica Susanne, Apr. 13, 1979.

Holsopple, James and Kathy (Yoder), Hollsopple, Pa., first child, Darin Jay, Feb. 24, 1979.

Mast, Marion and Norma (Kornhaus), Orrville, Ohio, second child, first son, Ned Anthony, Nov. 5, 1978.

Miller, Marshall and Elaine (Shaffer), Gettysburg, Pa., second son, Kevin Marshall, Jan. 19, 1979.

Schlabach, Merlin and Lucinda (Yoder), Sherwood Park, Alta., second son, Joel Deray, Apr. 9, 1979.

Shultz, Kenneth and Lisa (Richardson), Biglerville, Pa., first child, Wade Allen, Mar. 21, 1979.

Smith, Larry and Twila (Stauffer), Denver, Colo., second daughter, Jaime Bryce, Apr. 14, 1979.

Souder, Feryl and Connie, Sellersville, Pa., second child, first daughter Kara Nicole, Apr. 19, 1979.

Zook, Benjamin and Darlene (Yoder), Belleville, Pa., first child, Brett Lynn, Feb. 26, 1979.

marriages

"They shall be one flesh" (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister

Bontrager — Willis. — John Bontrager, Indianapolis, Ind., Santa Fe cong., and Carla Willis, Peru, Ind., Baptist Church, by Donald Humphrey, Apr. 21, 1979.

Burnisky — Meyers. — Gary Burnisky, Mays Landing, N.J., and Pamela Meyers, Perkasie, Pa., Deep Run East cong., by Kim James, Apr. 21, 1979.

Detweiler—Hare.—Ray Detweiler, Perkasie, Pa., Deep Run East cong., and Debra Hare, Hilltown, Pa., by Clayton Detweiler, Apr. 14, 1979.

Hochstedler — Bontrager. — Moses Hochstedler, Nappanee, Ind., North Main Street cong., and Emma Bontrager, Greentown, Ind., Howard-Miami cong., by Ralph Stahly, Apr. 14, 1979.

Landis—Nice.—Glen H. Landis, Telford, Pa., Blooming Glen cong., and Laureen S. Nice Earlington, Pa., Franconia cong., by Floyd Hackman and Earl Anders, Jr., Apr. 14, 1979.

Miller—Miller.—Daniel E. Miller, Moundridge, Kan., and Jaynette D. Miller, Hesston, Kan., both from Hesston Inter-Mennonite cong., by Waldo E. Miller, Apr. 14, 1979.

Mosley — Kenagy. — Joseph Mosley, Baptist Church, Macon, Miss., and Carmen Kenagy, Lebanon (Ore.) cong., by ____ Haynes, Mar. 3, 1979.

Newcomer — Wolf. — Staurt Newcomer, Howard-Miami cong., Kokomo, Ind., and Charlene Wolf, Galveston, Ind., by Lee Miller, Mar. 24, 1979.

Noel—Skala.—Merle Noel, Geneva, Neb., Salem cong., and Michelle Skala, Crete, Neb., United Methodist Church, by Grant Story, Mar. 24, 1979.

Schlegel—Noe.—Daniel Schlegel and Rose Noe, both of Shickley, Neb., by Lee Schlegel, father of the groom, Apr. 7, 1979.

Shetler—Stutzman.—Marion Shetler, Ontario, Calif., and Julia Stutzman, Montclair, Calif., both of Mountain View cong., by John T. Kreider, Apr. 20, 1979.

Smoker—Redcay.—James E. Smoker, Intercourse, Pa., Ridgview cong., and Anna Mary Redcay, Gap, Pa., Parkesburg cong., by Amos Yoder, Oct. 14, 1978.

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations

Beachy, Katherine, daughter of David and Sarah Schlabach, was born near Hutchinson, Kan., July 20, 1889; died at Sarasota, Fla., Apr. 4, 1979; aged 89 y. She was married to Samuel J. Beachy, who preceded her in death on Aug. 12, 1974. Surviving are 5 sons (Lewis, David, Calvin, Alvin, and Earl), 4 daughters (Martha—Mrs. Samuel Nafziger, Sally—Mrs. Fred Mast, Grace—Mrs. Daniel Christner, and Marie—Mrs. George Meyers), 43 grandchildren, 28 great-grandchildren, 2 brothers (Levi and John), and 3 sisters (Lizzie—Mrs. Ammon Miller, Lovina—Mrs. Jeff Gingerich, and Mattie—Mrs. Emmanuel Hostetler). She was a member of Palmgrove Conservative Mennonite Church.

Birkey, William G., son of John G. and Katherine (Schrock) Birkey, was born at Dewey, Ill., Feb. 20, 1890; died at Manson, Iowa, Apr. 15, 1979; aged 89 y. On Feb. 21, 1912, he was married to Bertha Zehr, who died on Sept. 23, 1962. Surviving are 2 sons (Dorance and Vernon), one brother (John E. Birkey), and one sister (Mrs. Katie Zehr). He was preceded in death by 2 sisters and 3 brothers. He was a member of Manson Mennonite Church, where funeral services were held on Apr. 18, in charge of Irvin Nussbaum, interment in Rosehill Cemetery.

Gerber, Elmer K., son of Joseph and Mattie (Kropf) Gerber, was born at West Branch, Mich., June 12, 1917; died of a heart attack en route to the hospital on Apr. 19, 1979; aged 61 y. On May 1, 1941, he was married to Fanny Kauffman, who survives. Also surviving are 5 daughters (Wanda—Mrs. David Killingbeck, Amelia—Mrs. Clayton Kuepfer, Carol—Mrs. Dennis Kauffman, Lucreatia, and Darlene—Mrs. Tony Troyer), 4 sons (Emerson, Elmer LeRoy, LaVerne, and Randy), 18 grandchildren, and one sister (Mattie Erb). He was preceded in death by an infant daughter (Wilma). He was a member of Fairview Mennonite Church, where funeral services were held on Apr. 22, in charge of Ellsworth Handrich and Howard Keim, interment in Fairview Cemetery.

Gottshall, Katie S., daughter of Mr. and Mrs. William Nice, was born in Montgomery Co., Pa., Feb. 15, 1903; died at Eastern Mennonite Home, Souderton, Pa., Mar. 5, 1979; aged 76 y. On Feb. 24, 1945, she was married to Henry T. Gottshall, who survives. She was a member of Towamencin Mennonite Church, where funeral services were held on Mar. 8, in charge of Harold M. Fly; interment in the adjoining cemetery.

Krabill, Lena Ada, daughter of Joseph and Fannie Rich, was born at Wayland, Iowa, Apr. 25, 1894; died at Washington, Iowa, Jan. 12, 1979; aged 84 y. On Jan. 18, 1917, she was married to Lester B. Krabill, who survives. Also surviving are 5 children (Vincent, Milburn, Jeanette Christner, Evelyn Williams, and Joanna McCreedy). She was a member of Washington Mennonite Church, where funeral services were held on Jan. 17, in charge of Robert Hartzler; interment in Sugar Creek Cemetery.

Landes, David Y., son of Christian and Kate (Young) Landes, was born in Montgomery Co., July 20, 1886; died at Eastern Mennonite Home, Souderton, Pa., Mar. 18, 1979; aged 92 y. On Dec. 14, 1907, he was married to Martha Shoemaker, who preceded him in death. Surviving is one daughter (Florence). He was preceded in death by one daughter (Susan—Mrs. Raymond Moyer). Funeral services were held at Eastern Mennonite Home Chapel on Mar. 8, in charge of Paul Glanzer and Harold Fly; interment in Towamencin Cemetery.

Miller, Jess J., son of Jacob A. and Lydia (Detweiler) Miller, was born at Wellman, Iowa, Nov. 12, 1884; died at Glendale Samaritan Hospital, Glendale, Ariz., Apr. 18, 1979; aged 94 y. On Jan. 25, 1913, he was married to Katie Schweitzer, who preceded him in death. He was later married to Mattie Burkey, who also preceded him in death. Surviving are one son (Lloyd), 3 daughters (Ethel—Mrs. George Schiffler, Ruth—Mrs. Warren Eichelberger, and Doretta—Mrs. Leland Oswald), 12 grandchildren, 21 great-grandchildren. He was preceded in death by one daughter (Mattie Evelyn), 5 brothers, and 3 sisters. He was a member of Grace Mennonite Church, Phoenix, Ariz. Memorial services were held at a funeral home in Phoenix on Apr. 19, in charge of Ray Smee. Further services were held at the Salem Mennonite Church, Shickley, Neb., Apr. 21, in charge of Lee Schlegel and Milton Troyer; interment in the Salem Cemetery.

Nafziger, Ezra A., son of Andrew and Catherine (Schwietzer) Nafziger, was born in West Holt Co., Neb., Aug. 15, 1891; died of a heart attack at Lancaster, Pa., Apr. 15, 1979; aged 87 y. On June 6, 1916, he was married to Mary Wagler, who preceded him in death. On Nov. 24, 1926, he was married to Mary Stoltzfus, who also preceded him in death. On Jan. 1, 1935, he was married to Solome Beachy, who survives. Also surviving are 4 sons (Harold J., David S., John E., and Daniel E.), 2 foster daughters (Anna Marie Smith and Lucretia Esh), 12 grandchildren, and 4 brothers (Aaron, Rudy, John, and Valentine). He was preceded in death by 2 foster daughters (Ruth Ann and Doris Irene). He was a member of Maple Grove Mennonite Church, where funeral services were held on Apr. 18, in charge of Herman Glick, Aaron Stoltzfus, and Abner Stoltzfus, interment in Maple Grove Cemetery.

Correction: In the obituary of **Dale Roth** in the Mar. 20 issue, the name of Amy Lee, the surviving daughter was omitted in error.

Photo credits: Cover and p. 394 by Blair Seitz, p. 396 by Phil Smeenge; p. 403 by Janice Martin

calendar

Indiana-Michigan Mennonite Conference, Holdeman Mennonite Church, Wakarusa, Ind., July 15-17

Annual Session of Virginia Conference Assembly, Eastern Mennonite College, Harrisonburg, Va., July 25-27

Waterloo '79 (Mennonite General Assembly and Youth Convention), University of Waterloo and Conrad Grebel College, Waterloo, Ont., Aug. 11-16

Bowling alley refuses business of nondrinking church team

A bowling alley has refused to renew a contract with a church bowling team because its members don't drink beer. Gordon D. Biehl of South Covenant Church in Bloomington, Minn., said that the bowling alley "management feels it does not make enough money off bowling and depends on beer drinkers to make a profit." The church team had bowled at the same place for 15 years, but the alley recently came under new management.

"I wasn't aware that liquor licenses also permitted discrimination against nondrinkers," Mr. Biehl said. "It seems to me that our city fathers should look into the issuing of liquor licenses to businesses which discriminate in this manner."

Dishonesty increasing in colleges, higher education study discloses

A new study by the Carnegie Council on Policy Studies in Higher Education shows dishonesty is widespread and appears to be increasing among college students, faculty, and the institutions themselves. Forms of dishonesty reported in the 86-page report include old and novel forms of cheating by students, grade inflation by teachers, stealing of books, and misleading advertising by the institutions. The Carnegie study found a "relatively new phenomenon, but one that may be on the rise"—computer cheating. The report cited the case of two students at the University of California, Los Angeles, who were caught last year "trying to change their grades by sneaking into the university's computer system."

Baptists to spread gospel among stranded motorists

The Southern Baptist Brotherhood Commission has assembled an auto aid kit designed to help Baptist men become "good Samaritans" on the highways. Included in the kit are basic emergency equipment such as jumper cables, instructional information including a first aid folder, and tracts on how to witness when an emergency occurs.

The kit was developed "to try to find ways to give men some basic resources on how to be helpful in small emergency situations, and how to share their faith in such emergency situations," said Norman Godfrey, director of the ministries section for the Brotherhood Commission, who coordinated development of the kit. "A lot of Baptist men travel on the highway a great deal," he said, "but sometimes they are reluctant to stop to help others because they might not know what to do or might not have the basic tools and equipment needed to help someone in trouble." Mr. Godfrey acknowledged that there were risks involved in stopping to help someone in need, but he said "there is an opportunity to minister and witness that offsets and outweighs any risk involved."

Priest who refused to pay taxes has to get around without a car

Father John M. Garvey gave up his car for Lent. Actually, the Internal Revenue Service hauled it away on Ash Wednesday. It now sits amid big, drab army trucks behind a fence topped with barbed wire 20 miles away in Mobridge, S.D. It is there because the Roman Catholic priest has not paid income taxes as a protest against military spending and the federal government's treatment of Indian people.

Without a car on the South Dakota prairie, the priest has been walking more, hitchhiking, and riding buses. "It's been inconvenient," he said, and when he does he gets some puzzled looks. "But it's no big dramatic thing. I'm not standing out there shivering to death."

Theological faculty comments on Three Mile Island mishap

The 16-member faculty of Lancaster (Pa.) Theological Seminary adopted a statement deploring the nuclear accident at Three Mile Island, 23 miles away, and pledging itself to work to help avoid similar accidents. In the statement the faculty of the United Church of Christ-related school regretted that "we did not publicly advocate stopping the construction of nuclear facilities, nor did we demand stronger safety standards."

The theologians called for a "moratorium on the construction of all nuclear power plants not presently in service." Further, they called for "phasing out existing plants" quickly until solutions can be found to the problems of waste disposal and problems such as that at Three Mile Island.

Adventist physician from China maintained faith for 30 years

A Seventh-day Adventist physician from China who has been permitted to visit the United States for the first time in 30 years says the government is welcoming Western medical and scientific workers and English teachers to live and work in China. According to 72-year-old Dr. Herbert Liu, financing is not a problem because "the Chinese government will be willing to pay expenses. . . . The government doesn't want your free services.

James J. Aitken, the United Nations representative of the Seventh-day Adventists, said in introducing Dr. Liu that "this is the first time we have an official representative of the Seventh-day Adventists out of China in 30 years." He declared that the physician "is a great proof of the durability of the Word of God in the human heart.

Meanwhile James Scherer, chairman of the Lutheran World Federation Commission on Church Cooperation, told members of the agency at a meeting in Singapore that China "continues to be an enigma from both the political and theological point of view." While the People's Republic of China has opened its relationships with other countries, he said, "an issue so far unclarified is whether 'normalization' will also include a return to normal activities on the part of religious groups in China."

"Captain Kangaroo" says parents don't monitor TV as they should

Despite the widespread concern about the effects of television on children, most American parents don't seem to care enough about the actual viewing habits of their children, according to Bob Keeshan, TV's "Captain Kangaroo." The most effective way for Christian parents to cope with TV is by being better parents, he told a television workshop sponsored by the Southern Baptist Convention's Christian Life Commission. Mr. Keeshan, a veteran of some 10,000 TV shows, claimed that "despite the efforts of consumer groups, the people who count the most—the vast majority of American parents—seem to care very little about the viewing habits of their children, especially very young children. In fact, they encourage excessive viewing and unsuitable program viewing," he charged.

Some Anglican bishops fight 18 percent pay increase

Church of England archbishops and bishops are to get an increase in their stipends of 18 percent, but some think it is too high and don't want it. A number of bishops, led by Bishop David Sheppard of Liverpool, make it known that they thought the increase was too much and, in the words of one observer, started a revolt against it.

Bishop Sheppard said that when he heard about the proposed increase, which also applies to deans and canons, he immediately took the matter up with the Church Commissioners, formally requesting them to reconsider the increases as a matter of urgency. "I asked that the increases should be limited to 8 or 9 percent." He added: "The case for a 'catching-up' operation for all clergy pay is a reasonable one; but, in the present national crisis, I believe that all professional bodies such as clergy and teachers should restrict their increases to the same figure which is being urged on low-paid workers in the public sector."

NEWSPAPER

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

How do we know what is right?

Even thieves, I am told, have standards by which they judge themselves. It is my impression, for example, that it is considered poor ethics among thieves to cheat on another thief.

Like the code among thieves, standards of right and wrong serve to guide our relations with one another. Throughout the ages, the older and supposedly wise have drawn up codes for the regulation of behavior. Examples are the laws and customs of any community, state, or nation. The Ten Commandments are a particularly relevant code coming to us from centuries past, yet still able to challenge assumptions about right and wrong.

Some persons see codes as to be broken, but many others are glad for them. They provide guidance on issues of importance and by their regulation of certain key areas of life, they free us to concentrate on other matters that require discernment today. The commandment that forbids adultery does not deliver me from temptation or guarantee that there will be no failure, but it removes this practice from serious consideration by one who takes the Ten Commandments seriously. These commandments inform our consciences, enabling us to see more clearly what is right for us.

The uninformed conscience is an unreliable guide to what is right and wrong. It is equally adept at forbidding what is right and allowing what is wrong. Where then shall the conscience become informed?

The place to begin, said Jesus when pressed to comment on this issue, is with love to God and neighbor.

This beginning sometimes is not noticed. Instead, religion is seen as altogether a matter of law—determining right from wrong. As noted above, codes are eminently useful, but set out alone they lack a rationale and invite disobedience. At the heart of our life are relationships, and the oil of relationships is love. Atheism, it has been said, is a failure in relationships.

At the beginning of the Ten Commandments is a focus on a relationship with God. Since God has chosen Israel to be His people, the following behavior is called for. Not everyone is being addressed at this point—only His people.

Throughout the Bible the same is true. If the emphasis is not always to the fore, it keeps coming again and again. In the prophets, particularly, where the stress seems to be on bad behavior, the background is relationships. Hosea is an example. In Hosea, God is seen as married to Israel. Though, like Hosea's wife, the people are unfaithful, God their Husband and Lover is still hoping for something better.

Why, then, if relationships are so important, is there so much talk in the New Testament letters about how to behave? It is because the knowledge of right and wrong does not come instinctively. Not only may it be true that the spirit is willing but the flesh is weak. On occasion the spirit is not even informed. So writers such as Paul sought to give new believers not only a grounding in theology but a list of "for examples" to guide their decision-making.

Many of these "for instances" are rather obvious, standard conventional behaviors: "Husbands, love your wives. . . . Children, obey your parents." Others are more radical: "Slaves, be obedient . . . as to Christ." Some call for behavior beyond the third mile, as in the pledge of Paul himself. "If food is a cause of my brother's failing, I will never eat meat, lest I cause my brother to fall" (1 Cor. 8:13).

Is not this a rigid point of view? Why should Paul restrict himself in this manner for a fussy brother? The answer is found in the rule of love. Love, wrote Paul, does no ill to the neighbor, and thus fulfills the law. If in Christ one can learn to love oneself and then extend to others this pool of love, much is already accomplished. Beyond this are the many candid "for examples" in the New Testament letters. But the way of life is long and this general directive and limited example may not always serve us. What more is available?

There is a Mennonite tradition, not always remembered, which requests that all members be willing to "give and receive counsel." For the person troubled over an ethical decision, there is a resource in the fellowship of those who have declared themselves as lovers of God and followers of Christ.

It may be that we hesitate to use it because we fear that such discerning groups will take advantage of our openness and vulnerability. No doubt this can happen, but a few instances I have observed suggest that such groups are more likely to affirm the inquirer—to seek his best for having opened his life in this way.—Daniel Hertzler

Gospel Herald

May 22, 1979

MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

Why suffering?

by Paul W. Nisly

A few days ago a good friend, a fun-loving college senior, came to my office in considerable distress. He is a young man with great wit, one who keeps classes lively with his cleverness and insight, but on the day of his visit he was unexpectedly solemn. "Much of my laughter," he told me, "is a mask to hide the pain I'm experiencing." In our long conversation he told me about his mother whose lower limbs are gradually becoming paralyzed and whose illness, her doctors now say, is probably terminal. In his anguish he said, "I think I could bear the suffering for myself, but I can't understand God's 'doing' this to my mother. I have been careless and I probably deserve to be punished—but my mother is the most godly person I know."

Compounding the doubt and confusion in my friend's mind is his father's attitude toward the situation. His father is sure that his wife will be healed. In fact, according to my friend, his father believes one must simply claim healing as an accomplished fact—and God will respond. Yet the woman's physical condition is progressively deteriorating.

My friend is confronting the old problem of human suffering, but no longer is the problem abstract, a philosophical question. He is personally and experientially involved in the dilemma: If God is good—and all-powerful—why is there so much suffering in the world? Can one believe in a compassionate God? And how does the human spirit in distress experience God's mercy? Does suffering have any meaning, or is it the result of an uncaring universe? In short, why suffering?

Do Christians suffer? The question, you may say, is silly. Haven't you just been describing the suffering of a Christian? But not all would agree that suffering is a part of life. Most radical are those who deny the physical reality of suffering: if one dismisses error through thinking truth—so the argument goes—there is no pain. Most of us probably would not accept this position because it sets up

a radical and unscriptural dualism between flesh and spirit.

More persuasive are those who argue for the power of thinking positively. And we would acknowledge that many illnesses are psychosomatic, which is to say that they have their origin primarily in the mental rather than the physical process. But the faulty assumption of this position—at least in its extreme expression—is that all physical ailments are caused by mental problems.

Finally, there are Christians who, like my friend's father, fervently believe in God's healing for all. On one occasion I heard a preacher announce that if we really thought suffering was so great, we should all come and kneel at the altar and pray for it, the implication being that only fools or nonbelievers would be ill or experiencing suffering. Yet our experience would not seem to support this position. And both Old and New Testaments record numerous instances of suffering.

What is the source of suffering? Recently a visitor to a hospitalized friend of mine asked, "Is this sickness from God or the devil?" His question no doubt grew from his perception that sickness and suffering are the result of sin. Now we must acknowledge that sin does often bring suffering. Alcoholism, for example, often leads to cirrhosis of the liver and a host of other physical and social problems.

While we do not know much about the background of the paralytic man whom Jesus healed, we hear Jesus say, "See, you are well again. Stop sinning or something worse may happen to you" (Jn. 5:14, NIV). Personal sin can—and often does—cause suffering. And in an ultimate sense sin brought suffering to the human race.

But we should not believe that because a specific person suffers he or she is necessarily personally guilty. Such an attitude is grossly unfair and piles unwarranted guilt feelings on the recipient. Much suffering is simply a result of our finiteness, our creatureliness. We are, says the Apostle Paul, "common clay pots" (2 Cor. 4:7). As mortal beings we are limited. We are not gods; we are created beings dependent upon God.

We suffer, but "why" often remains a mystery. In the account of Jesus' healing a man blind from birth, the disciples asked, "Who sinned, this man or his parents, that he was born blind?" It was a common question. Jesus' contemporaries thought suffering was necessarily a sign of having fallen from God's favor. We hear similar questions today—and they may lead to self-condemnation for the sufferer.

But Jesus says, "Neither this man nor his parents sinned, but this happened so that the work of God might be displayed in his life" (Jn. 9:3, NIV). Can we bear this answer—that suffering may be to glorify God?

What is the meaning of suffering? In his profound little book *Does My Father Know I'm Hurt?* David Seel, a medical doctor in Korea, writes, "I must confess that the catalog of misery which walks before me at Tumor Clinic appalls me even after ten years of cancer work. *Is there no end* to the charade of life and the parade of death?" Yet, says Dr. Seel, "I cannot feel regret for having been involved in this uneven contest. It has taught me a profound admiration for contestants whose victories were not always in surviving, but rather, in how they failed" (p. 65, italics added).

"Is there no end?" the question continues ringing in one's mind. And as I listened to my student friend—listened more than spoke—I was forced to focus again my personal confrontation with the question of suffering. My mother—also a God-fearing woman—was an invalid or semi-invalid for over seventeen years before her death. The list of her ailments was long: heart disease, severe kidney stone attacks, Parkinson's disease and, in late life, diabetes and possible stomach cancer. More questions than answers dominated my adolescent years at home.

The questions did not fade away with adulthood—though they receded for a time. In 1971 my wife began experiencing severe pain, pain which moved from one area of the body to another. There seemed to be no discernible pattern, and there was no quick diagnosis. On one occasion the pain—which was finally successfully diagnosed as rheumatoid arthritis—was so severe that she was unable to move from living room to bedroom without aid. A young couple, husband in graduate school, two preschool children, *why us?*

Through the years we heard many statements—some helpful, some painful. By way of summary and critique I list the most common of those ideas:

1. *Assertion:* Sickness and suffering are a result of sin.

Response: This statement was sometimes implied, at other times made openly. It always hurt! We believe suffering *may* be a result of sin; often it is a consequence of our finiteness.

2. *Assertion:* God is a loving Father; therefore, we need not suffer.

Response: God *does* love us, but that fact does not remove us from our humanness. And sometimes believing that God loves us, while at the same time experiencing pain, leads to even greater anguish, especially when one cannot see an end

Paul W. Nisly teaches at Messiah College, Grantham, Pa.

Gospel Herald

Why suffering? 409
Paul W. Nisly

A congregational grief team 411
Dorothy Yoder Nyce

Letter from a radio listener in the USSR 413
translated by Lewis McDorman

Editor: **Daniel Hertzler.** News editor: **David E. Hostetler**

Volume 72 Number 21

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan: $9.50 per year mailed to individual addresses. Eighty Percent Plan: $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States. Copyright © 1979 by Mennonite Publishing House

to the situation.

3. Assertion: God is the great Healer; it is not His will that any should be ill.

Response: Repeatedly we have heard this statement. And we wondered, "What is wrong with *us* that healing doesn't take place?" Maybe *sin* is the issue after all. Finally, though, we have come to see that while God is both Creator and Sustainer, there is no assurance of immediate physical healing. God is sovereign and will not be manipulated.

4. *Assertion:* Healing is dependent on your faith; if you believe deeply enough, you will be healed.

Response: This position is, finally, unanswerable. It is the statement to end all discussion. And one begins to doubt: Are we—am I—even Christian? We are learning, though, that faith is our response to the faithfulness of God. It is not faith which heals; *God* is the Healer. And healing takes many forms.

Jesus cried, "Father, if it be possible, let this cup pass from me." Would anyone accuse Him of unbelief? Yet the "cup" was not removed.

How then respond? How, then, ought we respond to suffering? Victor Frankl, a Swiss psychiatrist who spent years in a German concentration camp, says that while we may not be able to change the *fact* of suffering, we are free to *choose our attitude* toward suffering. The last human freedom, he says, is the freedom to choose our response to any given circumstance. In the concentration camp, for example, there were a few people who would walk through the camp, comforting others and giving away their own meager supply of bread. It was possible to transcend almost unbelievably bad circumstances.

While we cannot know perfectly the meaning of suffering, we can make the following affirmations: (1) suffering reminds us of our finiteness, our limitedness; (2) suffering pushes us to dependency upon God; (3) suffering reminds us that life on earth is not forever. Though never desired, never sought, physical suffering may give us that larger perspective which we would not otherwise have discovered. My wife and I have found this enrichment of meaning to be true in our lives—not easily nor all the time—but ultimately.

A congregational grief team

by Dorothy Yoder Nyce

For most people the death of a close person causes disruption. Unknowns and certainties get confused. New patterns for relationships and for determining life purpose emerge. Attitudes toward death in general and our own in particular focus in more penetrating ways. A question to ask is, To what extent can congregations develop ministry that assists these processes? As part of my seminary training, my Clinical Pastoral Education (CPE) assignment took me to Central Christian Church in Elkhart, Indiana, to relate to grieving persons and to develop a grief team.

For several years Pastor Kent Borgaard pondered the idea of forming a lay team of members who could be available to relate to people in grief. He saw that some members did this spontaneously. But he wondered if others were willing to further train themselves for such ministry. Most grieving people can benefit from both—the occasional "drop by" friend, and the intentional listener to whom more honest feelings and details are revealed.

Kent, the kind of pastor who values facilitating others in ministry, convinced the church board to fund a CPE intern. My supervisor, seminary faculty member Paul M. Miller, with years of congregational leadership experience, shared considerable personal interest in the venture. Kent also influenced the elders of the congregation who came to support the team.

A series of sermons. Congregation support for this more specialized ministry was essential too. Kent preached a series of sermons on "God's will. . . ." I preached on the theme of grief, concentrating on the thread of lament in the Psalms and the responsibility of the whole body to share hurt and to comfort (2 Cor. 1:3-7). Later on, a Sunday evening salad supper preceded the play "You Didn't Know My Father" by Barbara Kay Davidson. Eighty congregational members joined team members to discuss life and death issues raised in the play's setting—a hospital intensive-care waiting room.

Integral to the process of team formation was my visiting and learning from 26 persons who had experienced intense grief during the past several years. Death of a close person had caused the grief for all 26. Kent had met grievers' initial needs. But in no way could he continue with them adequately during the first year or two following the crisis experience.

My task included being an active listener. Individuals revealed personal feelings to me; together we examined dimensions of faith. On occasion additional people offered insights. Grieving friends gave information about their

Dorothy Yoder Nyce is a student at Goshen Biblical Seminary, Elkhart, Ind.

experience following loss: how church members did or did not adequately assist; crucial issues of religious faith affected by loss; the process of finding new relationships and patterns without the deceased; inner-family dynamics that surfaced or changed as a result of death. This proved valuable to me in preparing to bring a diverse group together in a team.

Other events led congregation members to share with and care for each other. One such came in the form of a weekend Grief Workshop. Frank and Loraine Pitman, codirectors of Family Education in the Division of Homeland Ministries, Christian Church, Disciples, provided leadership. Fifty from the church were involved in a sensitive blending of films, large- and small-group discussions, "fish bowl" therapy, mutual vulnerability, fun and laughter. A month later, 15 people said they were ready to function as a grief team.

For three months we met weekly in homes. Only a blizzard forced us to postpone a session. Group dynamics fluctuated—intensity, depth, reinforcement, talking "space" varied when 8 or 13 attended.

Part of the first session involved identifying team hopes and fears. We determined goals. These included: 1) developing the ability to assist in a variety of grief settings; 2) countering foreboding attitudes toward grief by understanding it; 3) becoming a tangible, unifying resource group known to the congregation; 4) learning specific communication skills, particularly active listening and reflective responding; 5) keeping informed of current literature dealing with grief, of available resources in local people and agencies; 6) assisting grievers in becoming self-supportive/reliant; 7) growing in a sense that we legitimately minister to each other.

These then affected the components of future sessions. We intentionally chose to focus on different causes for grief. Those discussed initially: aging, the special child, divorce, and widowhood. Half the participants were widows or persons grieving from loss through death. But a definite strength in the experience evolved in the ability to compare dynamics of death-related grief to other, equally valid, legitimate sources. Filmstrips portrayed this multiplicity to us.

Not automatic. Active listening is not automatic, we discovered, but involved intense work. And so we worked—in twos and threes—to stay with the other person's agenda, to accept the feelings and insights being shared, to respond by reflecting what we had heard. We took casebook records and role-played the ministering person, avoiding the easy trap of "giving advice." Experiencing the difference that followed from receiving advice or sensitive listening convinced the group. For doubtless, to fear "inadequacy," "to not know what to say" in grief circumstances usually indicates our unwillingness to hear what the other has to say.

Exposure to literature comprised a significant part of our meetings. We respect in new ways what the biblical material includes, how both faith and doubt fortify. Members compiled over 60 Scriptures to use personally and to share with grievers.

Recognizing our indebtedness to writers such as Elizabeth Kübler-Ross, Edgar Jackson, Eric Lindemann, and Granger Westburg, we would not overlook titles such as: *Suffering; Aging,* the Fulfillment of Life; *Tell Me About Death, Mommy; Counseling Grief and Separation; A Grief Observed;* and *The Wounded Healer.* Prayers by Michel Quoist, Josephine Ford, and Robert Raines proved meaningful; elaboration is seldom necessary for readings from *Images* Women in Transition. Team members listed books needed for the church library—a potential ongoing memorial for a family in grief to consider.

Even though team members knew grief firsthand, we welcomed guests. Through them we gained additional perspectives on the meaning of suffering, on identifying difficulties church people encounter in broken marriages. With purpose never to compare loss, to say, "You've endured so much more than I," each individual came to own more totally her/his loss and the adjustments.

How soon team members saw each other as personally resourceful was a delightful surprise to me. One asked for suggestions on responding to a neighbor concerned about assuring a child she would know her two-year-old sibling in heaven. Another team member reported that her late husband's hospital roommate was guilt-ridden because he was still living, whereas her husband had died. She asked how she might be able to help him cope with his guilt. Working together on problems such as these fostered "we-ness."

But exclusiveness was not intentional. There was no restriction for joining the team; individuals might discontinue without judgment. As my CPE term, and therefore my involvement at Central Christian, terminated team members began with other congregation members Kent and I had earlier contacted. Ongoing care will be genuine, sensitive, mutually beneficial. We can anticipate "a willingness to cry with those who cry, laugh with those who laugh, make one's own painful and joyful experiences available as sources of clarification and understanding." For as Henry J. M. Nouwen concludes: "Who can take away suffering without entering it?"

Yet the Grief Sharing and Caring team is not a group of "experts." Willing to be learners, they join other ministering people who are also meeting congregational needs. A real strength of the group results from age difference—members range from early 20s to fifty years beyond that. This reflects a healthy expansion of the 1 Timothy 5 model for lay ministry. Serious agenda ahead includes getting more men involved. Kent deserves that kind of support; grieving women do also. Coleaders emerged. They accepted, sensing that all members feel responsible for vision, content and "success." And that's what *team* implies.

Truly members of one another. Readiness for purposeful death or life should take precedence over fear of either. That people use opportunities to minister to grieving people and that those suffering freely share their experiences of working through grief enables a congregation to truly be "members one of another." What commitment do Mennonite church members and leaders have for this task?

Letter from a radio listener in the USSR

translated by Lewis McDorman



Vasil Magal, speaker on the radio program, Voice of a Friend.

Vasil Magal, speaker on the Mennonite Church radio program, *Voice of a Friend*, reports receiving a number of significant letters from listeners in the USSR. Several years ago he began using a Belgium address at the close of each program to encourage response, and the following letter and excerpts highlight the value of a radio ministry to persons in the USSR. (Submitted by the staff of Mennonite Broadcasts.)

Dear Friends:

I am now 24 years old. Three years have passed since I received Jesus Christ as my personal Savior. I would like to share with you the role the evangelical radio programs played in this.

I was born into an unbelieving family. Father was religious as a youth, but then probably not knowing the secrets of Christianity, he became ensnared by the criticism of Christianity as twisted by the atheists and became a zealous atheist and then even a communist. Mama was religious, but her religion amounted only to the observance of ceremonies. Even so, I am now thankful to her for this, that she never allowed anyone in our family to blaspheme in any fashion—maybe this became one of the seeds then which took root in my heart.

From Grandfather, who was an orthodox, was saved for us a very thick book with a large quantity of illustrations. Even as a child I knew that this was a Bible which had been written by God Himself. From 7-10 years of age I have retained few impressions and memories in mind; but as of now I recall this Bible, how I loved to look over it, even tried to read it, but without skillful guidance I received nothing from this and I would abandon the Bible until the following time. My eldest sister, upon finishing school, left to teach and took the Bible with her.

The years passed and I still did not know the Lord. And as many teenagers in this difficult time of growth, I began to drink, to smoke, and to pass the time aimlessly. We often gathered with friends to listen to pop music on the receiver and when we were searching for this music sometimes we would find Radio Monte Carlo. Somehow my friends were not interested in this, they began to talk about themselves; but I would cling to the receiver listening while they talked. That interest was awakened which had appeared in childhood. But then I still did not receive that happiness, which I now have. I listened to the evangelical radio programs on this station and other radio stations very rarely from time to time, and therefore, when I would go from the receiver out into the world, Satan easily stole that which was sown in my heart; yes and the soil was very rocky.

More and more I wallowed in sin. The dissipated life, the drinking bouts became more often, although by the measure of their growth they became the more hateful to me. Sometimes moments arrived when on a Monday or a new month or at the new year I decided to begin a new life. But a new day arrived and it was in no way any better than the previous one had been. Leading such a life did not prevent me from enter-

ing an institute. I occupied myself very much, read the very best literature and, therefore, completed the institute with excellence.

The first and second courses at the institute were concerned with Marxism and Political Economy and I even became a convinced Marxist; I considered that here is truth and could not one believe in this truth! But then I lost interest in this. Now I know why. They did not give a satisfactory answer to the most important question for a person—of the meaning of his personal life. I continued to occupy myself with this as if by duty, but not with the aim of finding the answer to vital questions.

I did not find meaning in art, in reading literture, in enthusiasm for pop music. My head was filled with much, but the heart remained a desert. This emptiness could not be filled either by social work. I was in the Young Communist League and was occupied even with several of the leadership duties, but occupied myself with this without spirit and soon left even this as also the Young Communist League.

But then the year 1975 arrived, a blessed year for me! Anyway one autumn evening in September while I was searching for a broadcast of pop music, I suddenly heard something from which began to blow something familiar, warm, clear, and bright. I again accidentally ran across Radio Monte Carlo spreading the good news about Christ. Now there was no one to hinder me: neither friends, nor enthusiasm with science or anything else. I discovered something new, fresh, something of more truth, which I have had since. I listened. Outside the window stormed the rain, but inside my room sounded the sincere voice of a preacher speaking about Christ, about His love, about His sacrifice for us. I listened to the transmission all evening and the following evening and so in the course of several months. Whenever the time of the evangelical transmission arrived I would drop all my aims and hurry to the receiver; my soul became saturated. Not everything was understood at the beginning, but gradually I began to understand all the more and more. I did not immediately answer the call to repent which was often a part of these transmissions. I was affected by the years of atheistic nourishment, and by the past way of life, and so I just stewed in my own juice. But the seeds, which had been planted in my softened heart, gave forth shoots. And then arrived the twenty-third of February 1976.

On this day as before I again listened to the transmission. But on this day the Lord touched my heart and in answer to the call to repent I fell on my knees right in front of the receiver and in tears I finished my first prayer of repentance. I asked the Lord for forgiveness, for salvation. And I knew that I was forgiven, because my whole being rejoiced: "Forgiven! Forgiven!" and my heart was full of the love of Christ. Finally I had found that for which I had searched so long. Now, every day I listen to the transmitter with prayer and with belief. Very quickly I was able to accomplish that which for many years until now I was not able to accomplish—to renounce many sinful habits, to drink and to smoke. And for me to do this was not especially difficult. I know why, and you friends can guess why. Because in this I had a very mighty power—Christ!

For a long time I did not have a Bible. But my spirit thirsted after the precious and holy Word of God. And again the fellow workers at the radio station helped me. I wrote to the address of one of the radio stations and soon from different people, people unacquainted to me, from my brothers in Christ, I received a Bible. Now every day I cannot only just listen to the evangelical radio program, listen to the interpretation of the Word of God, to the sacred hymns, but every day I myself can look into the Word of God.

A reborn soul, a Christian soul, always searches for the company of other reborn souls. And I began to look for other Christians in this city where I live. I was soon successful in this. I found a church of evangelical Christians—Baptists. I began to attend the gatherings. The reading of the Bible, listening to the radio and these meetings helped me to grow spiritually. But in all this I still consider that in the first place I was awakened by the radio.

Now in thinking about everything that has happened to me, I understand that for a long time God was following after me and for a long time was lovingly guiding me. But I didn't notice this for a long time. Now I have that happiness which is possessed by many millions of people in all the world, but many millions still do not have it. And such is my wish, the same as every Christian, to labor in the harvest field of God, in order that many souls would believe in Christ. I myself know of one young brother not too far from us in the city of Chelyabinsk, who also came to the Lord by listening to the evangelical radio program. And how many of these brothers and sisters are in all of our country!

Now I want to use this favorable opportunity both from myself and in the name of the many brothers and sisters in our country to express heartfelt gratitude, warm regards to all those who serve the radio station, who prepare the evangelical radio programs, who put them on the air; to all the ministers, the singers, to those who sacrifice their means for the preaching of these programs. Even if one soul in all the world turns to the Lord under the influence of the radio transmissions, then this labor is not in vain before the Lord!

. . . And a counter view

We, a "comsomol" and a "pioneer" are writing to you from the Ukraine. We listened to your broadcast and decided to write. Our grandmother believes in God. We are very amused that you are broadcasting such programs. Just the same, no one here will believe in God except the old generation. All your efforts are in vain. You have also put up in vain such a radio station. All the youth, that is our generation, will never believe in God, but will continue to believe in the Soviet government, in communism and in Lenin. Away with the Baptists! Away with your Lord God!



One family, One Lord...

The work of missions and service agencies takes North Americans throughout the world and brings others to North America. Their work builds bridges, but it is God who welds all into one people, through common work, suffering, joy and sharing His Word.

The above part of God's family and Eph. 4:4–6 are the focus of a new MCC poster. Would you like to see their finished family portrait? The poster is free. Simply write to MCC. We want to share this family with you.

Mennonite Central Committee
21 South 12th Street
Akron, PA 17501
or
201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8

Interview with Charles Christano



Charles Christano: MWC is a forum

Charles Christano, pastor of Muria Christian Church, Kudus, Jateng, Indonesia, and president of Mennonite World Conference, gave an interview in Goshen, Indiana, en route to a meeting of Mennonite World Conference Executive in Strasburg, France. The interview was conducted for Meetinghouse by Daniel Hertzler, editor of *Gospel Herald*.

In the past, Mennonite World Conference has been labeled a fellowship only, not a church. H.S. Bender did not even want to hold communion at the Assembly. Recently MWC has begun to operate more like a church. What, in your words, is Mennonite World Conference?

To me Mennonite World Conference is a world (global) fellowship of Mennonites. It is not a super church. It is a forum whereby all Mennonites around the world from different backgrounds, areas, and races can come together to share with one another the joys and sorrows, the victories and defeats. We had communion at Wichita not because we wanted to function as a local church, but because, I believe, it is around the Lord's table that the fellowship is visualized and experienced both as individuals and as a global community.

Are there different functions for the Mennonite Church from continent to continent? For example, is there a unique Indonesian Mennonite contribution?

If I am not mistaken, North American Mennonites are less aggressive and enthusiastic in your evangelization and tend to be complacent. I believe the Indonesians have a contribution to you in this area. On the other hand, North Americans can contribute a lot with leadership, with heritage and historical background and resources. You have more expertise.

What are your hopes for the 1984 MWC Assembly?

The tenth assembly at Wichita, Kansas, was a good one and we want to have another good one in Europe in 1984. But we need to remind ourselves not to measure the 1984 assembly by the one at Wichita, for it could discourage the hosts of the next assembly. We want it to be a "world" family gathering and reunion—meeting old friends and making new acquaintances—and also a celebration. But I also anticipate that there will be room for discussion of issues in depth which was rather lacking in the Wichita Assembly.

What are some things MWC does between assemblies?

Prior to the executive committee meeting in Strasburg we will have a special session with the two French Mennonite conferences, to get to know their needs and to provide whatever help we can. We want to continue a prior good practice that the nine executive members will be serving in local Mennonite congregations.

In 1980 the executive committee is scheduled to meet in Japan. This has a special tentative item on the agenda: we want to have a meeting with the executive committee of the Asia Mennonite Conference together with the MWC General Council members from Asia to facilitate their work.

Also in 1980 some of the executive members would like to visit Russia in hope of involving Russian Mennonite representatives in the 1981 meeting of the MWC General Council, which is scheduled for Nairobi, Kenya. We will explore also the possibility of sending an Asian team to China. And as the members of the General Council travel to and from Nairobi we hope to have fraternal visits along the way.

In preparation for the 1984 assembly we intend to move the office from Lombard, Illinois, to Strasburg, France, at the beginning of 1982.

I have also these additional comments. Because the Wichita Assembly had many representatives from Latin America, Asia, and Africa, we have heard many voices encouraging us to continue bringing these representatives from "emerging" Mennonite countries. This calls for a travel fund. So we make an appeal for all conferences to help this desire be realized.

These representatives should include women. In the last assembly including women among this group seemed to be an afterthought. But it was a good thing. The role of women should be a serious concern of the next conference.

New CGC president announced

The Board of Governors of Conrad Grebel College has announced that Ralph Lebold has accepted its invitation to become the college's third president. His term of office will begin on July 1, 1979.

Lebold, a native of Waterloo County comes to the college presidency out of a background in the field of clinical pastoral training at the London Psychiatric Hospital and as pastor and conference minister of two Mennonite conferences. He is currently completing a Doctor of Ministry program at the Toronto School of Theology.

He succeeds Frank Epp, president of the college for the past six years who announced in September of last year that he would be resigning the presidency when his present term of office ends on June 30 of this year. Epp is currently a Liberal candidate for Parliament in the Waterloo Riding.

For the initial year of his presidency as he completes his doctorate Lebold will be devoting only a quarter of his time to the college, mostly in administration. In July 1980 he will assume full-time duties and begin teaching part time in the areas of religion and conflict resolution.

Lebold and his wife, Eileen, grew up among the Amish Mennonites (now Western Ontario Mennonites) of the Badan and Millbank areas. They and two of their children, Marvin (20) and Cynthia (14), currently reside at 97 Westmount Road South, Waterloo. A third child, Connie (22) is married and living in Kitchener. Lebold and his wife are members of the Erb Street Mennonite Church, Waterloo.

Church News people evaluate task

Inter-Mennonite editors, agency administrators, and public information people called for more open and honest reporting in a Church News Consultation at Goshen College, May 4 to 6.

The goals of the consultation, according to C. Norman Kraus, director of the Center

of Discipleship, were to know and to understand each other better; to discuss the functions of the church news reporter; and to set tentative guidelines for the reporting of news in church periodicals.

Goshen College Professors Theron Schlabach and Staurt Showalter gave background to the issue of church news reporting on Friday night. Schlabach outlined the history of Mennonite institutions, describing their evolution from instruments of power and change at the turn of the century to structures in the 1970s apparently concerned more with internal than external goals. Professional information people, he said, are used more and more to "sell the institutions to the church." He suggested that Mennonite journalists use a servanthood model of reporting.

Showalter traced two twentieth-century journalistic trends: the emergence of interpretive reporting and the rise of public relations. He said that church agencies, in trying to generate financial support, have turned to promoters, especially promoters who utilize the church media to good advantage. "A mismatch has been created—the large, efficient public information staffs snow the few denominational news editors under a blizzard of press releases," he said.

Showalter challenged the participants to redress the imbalance between the proportion of public information people and the journalists working for denominational periodicals. He also suggested that church agencies be willing to have their meetings, events, and programs covered by the church press and to plan together the interpretive news that they might do on a cooperative basis. He also asked that more attention be given to the church constituencies.

Palmer Becker, executive secretary for home ministries of the General Conference Mennonite Church, pointed out the need for another kind of balanced reporting. "We need a head side and a tail side to have a full coin," he said. "We can only keep life in sync by a dynamic balance of the positive and the negative." He observed that most news now reported in the Mennonite periodicals is good news.

Vernon Wiebe, general secretary of the Mennonite Brethren Board of Missions, reported that "unfavorable news is difficult because it almost always involves sin and reconciliation." But he said that news is a "brotherhood business" and that "balanced reporting brings credibility."

Most members of the consultation acknowledged the need for sensitivity, accuracy, and care in the reporting of difficult news. No person or institution should be intentionally maligned.

Tentative guidelines suggested by the participants in the consultation included these: that editors aggressively initiate coverage; that editors and information people receive firsthand exposure to the scope of church programs; that funding be sought to develop a theology of communication; that meetings of elected church officials be open to the press, except for executive sessions; that careful backgrounding and sensitivity precede writing and publication; that more attention be given the audience; and that agencies be open to an increased number of releases dealing with sensitive issues.—Janice Martin



George Myvett: six months with a youth squad.

Assisted by MDS, volunteers for service

George Myvett knows firsthand what it means for Mennonite Disaster Service to come into a community. In 1961 after Hurricane Hattie hit Belize (formerly British Honduras), MDS provided housing for his family. In gratitude 22-year-old Myvett served a six-month term with an MDS youth squad in 1978 and 1979 doing cleanup and carpentry work following floods in West Virginia and Kentucky.

The hurricane that struck Belize City destroyed the section in which the Myvett family was living. The government housed and fed hurricane victims temporarily in a school.

The government informed the people of the housing being built by MDS in an open area 16 miles from Belize. MDS was quickly constructing row housing called barracks, each one being given a letter in alphabetical order. The barracks measured about 100 feet long and 30 feet wide and held 30 families each. The village that sprang up was called Hattieville after the Hurricane Hattie. The Myvett family was among the first group to move into the barracks.

At the beginning each family had only one room in a barracks. However, as people moved out to better housing, doors were made in the partitions and families could have more room.

Some of the North American MDS workers who helped during the building were Beachy Amish, such as Sam and Lydia Kanagy. Interest grew among the Beachy Amish to start a church in Hattieville. In 1962 Lester and Sarah Gingerich from Florida began work and later the Kanagys returned as missionaries.

The church used barracks A, which was originally built as a storage place, for a meeting place. Gingerichs and Kanagys visited people and invited them to church. A number of people began attending.

Myvett remembers how Christmas bundles were distributed to the children, for he received a bundle each year from 1961 to about 1968. He was five when his family moved to Hattieville.

Myvetts moved in 1966 after a five-year stay to a house they built about a mile away in what is called "New Hattieville." "Old Hattieville" is where the barracks are located.

As the church grew more workers from the North American Beachy Amish came. Fannie May Yoder, a nurse, arrived to do medical work and Esther Hershberger to do personal work with the local people. The Hattieville church, called Pilgrims Fellowship, has two Belizeans involved in the ministry. Three other churches were started around Hattieville by the Beachy Amish. They are Isabella Bank, Doublehead Cabbage, and Crique Sano.

The Mennonite Church (MC) also began work in Belize City after the hurricane. They have one church in the city itself and four branches in the country started by missionary Paul Martin.

Myvett does not feel his country is one of the poorest in the world. "Some people think Belize is far behind," he says, "but most of our farmers use tractors and plows. Businesses do fairly well. We have a two-party system with elections coming up this year."

This MDS term is not the first for Myvett. When Hurricane Fifi struck Honduras in 1974, 18-year-old Myvett spent six weeks working there. At 20 he volunteered two weeks to help MDS after an earthquake in Guatemala. "I hope to do some more services some time," he says as he returns to look for carpentry in his home country.

Legislative aid for Seminole Mennonites

Additional steps to help Old Colony Mennonites in the Seminole, Tex., area, who recently lost the land they had purchased jointly, are underway by Mennonite Central Committee. MCC representatives recently visited Washington, D.C., to meet with various governmental officials and elected



Snow was a novelty for Eveline Hiebert of Paraguay who is spending six months in Pennsylvania through the Mennonite Central Committee Exchange Visitor Program. Sixty new visitors, who have been accepted for the trainee year beginning in August, need North American sponsors. Are you interested in hosting a trainee? Contact MCC at Akron, PA 17501; telephone (717) 859-1151 or MCC (Canada) (204) 475-3550.

representatives to determine how MCC might assist them.

Delton Franz of the Peace Section Washington office; William Janzen of the MCC (Canada) Ottawa Office on special assignment; and Reg Toews, associate executive secretary of MCC, visited Washington on Apr. 25 and 26 to investigate means of aiding the Mennonites. Their purpose was to meet with immigration officials, Senate Judiciary Committee staff, and Sen. Lloyd M. Bentsen (D-Tex.), who has sponsored a private bill on the Mennonites' behalf.

The Seminole Mennonites feel they were deceived by real estate agents into thinking their entry into the United States in 1977 was legal. The agents told them the immigration process would be taken care of if the settlers purchased land, and they consequently bought 6,400 acres.

In March the MCC Executive Committee approved a recommendation by Peter Dyck, who had recently visited the Texas site, that they aid the Mennonites. The settlers were in trouble both because of the money they had invested in land and because of problems with immigration permission to remain in the United States.

Ownership of the land was lost in April but there is still hope the Seminole Mennonites may be able to stay in the United States. Franz, Toews, and Janzen were warmly received by the various offices and their offer to assist the process by providing researched background information was appreciated and encouraged.

William Janzen will take up to six weeks' time developing a background document to provide information important to the successful passage of a private bill. This document will provide background information on the land transactions, promises made by the real estate agents, factors inducing the Mennonites to leave Mexico, and possible consequences if they are forced to return to Mexico.

AIMM lays groundwork for next decade

The Africa Inter-Mennonite Mission (AIMM) self-study is over. Its implications and proposals will affect AIMM mission activity in Africa for the next decade.

Five major topics were scrutinized by as many study groups, and in plenary sessions, Apr. 20-23, at Miracle Camp near Lawton, Michigan. Nearly 50 persons, including board members, furloughing missionaries, staff persons, and women's auxiliary leaders attended. Among the special guests were pastors Kazadi Lukuna and Mukanza Ilunga, leaders in the Zaire Mennonite Church.

The consultation evaluated AIMM's present work in four African nations—Botswana, Lesotho, Upper Volta, and Zaire—involving a missionary team of 65 and an annual budget of $713,000. A redefined mission for AIMM evolved during the consultation. However, the AIMM board postponed "specific study and actions" until its fall meeting, although it accepted the findings as a "basic guideline for AIMM."

The inter-Mennonite character of the meeting was its most noticeable dynamic. Differences in theology were particularly evident in the discussions related to the nature of Christian mission in today's world.

AIMM (originally Congo Inland Mission) has been inter-Mennonite since its founding in 1911. Its supporting constituency includes the Evangelical Mennonite Brethren, Evangelical Mennonite Church (US), Evangelical Mennonite Conference (Canada), General Conference Mennonite Church, and the Mennonite Brethren. The General Conference is the largest partner in AIMM, providing approximately 69 percent of its finances through its Commission on Overseas Mission (COM).

Eastern Board appoints eleven workers

The Eastern Mennonite Board of Missions, Salunga, Pa., at its regular bimonthly meeting on May 16 appointed nine new workers to overseas assignments.

Glen and Sylvia Hess of Turbotville, Pa., have been appointed to serve with the Kenya Mennonite Church in an extension Bible study program for congregational leaders.

Harold Kennel of Lancaster, Pa., was appointed to serve as construction supervisor and industrial arts teacher for the Pine Grove Academy in Tegucigalpa, Honduras.

Sheryl Myers, Mount Joy, Pa., and Joyce Zimmerman of Telford, Pa., were appointed to serve as elementary teachers at Rosslyn Academy, Nairobi, Kenya.

Leon and Nancy Stauffer, Salunga, Pa., were appointed to serve as a mission director couple in the Philippines for a one-year term. Leon, who is general secretary of EMBMC, has been granted a leave of absence for this assignment.

John and Vicki Verburg, Kearneysville, W.Va., were appointed as Bible teacher and church planters in Guatemala City, Guatemala.

Persons reappointed by the Board are Millard and Priscilla Garrett of Hanover, Pa., to a third term of service with the Kekchi Indians in Guatemala.

All of the workers are scheduled to leave for their assignments in July or August.

mennoscope

The Fort Dodge, Iowa, VS unit needs a summer VSer with carpentry skills to begin as soon as possible in June. To express interest, or for more information, call (515) 576-4865 or write Mennonite Service Unit, 1427 1st Ave., N., Ft. Dodge, IA 50501.

A quarter 4 Supplementary Packet for Deaf and Hard of Hearing Persons has been

released. This material is designed for children, ages 4-7, and is based on The Foundation Series kindergarten curriculum. The Supplementary Packet includes word cards, Bible memory verse cards, signed songs, illustrated concepts, three patterns, four friends puppets, and a 32-page resource guide for the teacher. These materials are available direct from Mennonite Publishing House, 616 Walnut Avenue, Scottdale, PA 15683, or Provident Bookstores. Price $6.95.

The Institute for World Order in New York has announced the Ira D. and Miriam G. Wallach Awards of $20,000 which will be given in recognition of writing in support of an abolitionist movement against war. To qualify for the awards, writers must abide by the Entry Guidelines which may be obtained from The Wallach Awards Committee, The Institute for World Order, 777 United Nations Plaza, New York, NY 10017.

J. R. Burkholder and Pauline Kennel will be joining the faculty of the Associated Mennonite Biblical Seminaries, Elkhart, Indiana, for the school year, 1979-80. Burkholder will teach courses in Peace Studies and Ethics and Kennel in Christian Education. Burkholder will guide students through courses titled Political Ethics, Peacemaking Strategy in the Congregation, Discipleship, and Issues in Peace Research/Nonviolence. Kennel will explore with persons interested in Christian Education "Storytelling and Children's Literature" and "Curriculum and Program Resources."

The war in Laos has been long over, yet its effects linger on. An ABC television crew and Murray Hiebert, Mennonite Central Committee worker in Laos from 1977 to 1978, went to Laos from April 7 to 16 to view the war's continuing legacy. That trip has resulted in a 20-minute program on ABC to be shown on June 7 at 10:00 p.m. (EDT) showing the aftermath of the war in Laos. It will be on the ABC "20/20" program. The same program will feature John and Beulah Hess-Yoder, MCC workers presently in Laos.

The new Pastoral Training Program of the Franconia Mennonite Conference completed its first course this spring. Richard C. Detweiler, appointed in January as the director of the program, expressed his gratitude for the favorable response to this first course in *Pastoral Leadership* led by Paul M. Miller, Professor of Practical Theology at Associated Mennonite Biblical Seminaries, Elkhart, Indiana. Enrolled in this first course were 22 pastors and 10 lay leaders, including two women, who assembled in a classroom at Christopher Dock High School two Friday nights and four Saturdays. Six of these persons are continuing study requirements to earn credit from AMBS and the Eastern Mennonite Seminary, Harrisonburg, Virginia. Detweiler is spending one-fourth time on the training program in addition to being pastor of Souderton Mennonite Church. The training program is expected to offer eight courses over a two-year period, four in biblical-theological studies and four in aspects of church ministries. The course offerings next fall will be *Personal Growth and Development for Church Ministries* to be taught by Myron Chartier of Eastern Baptist Seminary, and *Comparative Biblical Study of our Faith* by Richard Detweiler.



Richard C. Detweiler

The St. Davids Christian Writers' Conference will be held June 17-22 on the campus of Eastern College, in the suburbs of Philadelphia. The eight morning workshops offered are: How to Humor an Editor; Photography with Your Writing; Writing the As-told-to Story or Book; The Beginning Writer; Poetry; The Christian Writer and Markets; From Idea to Story or Article; and Public Relations. Individual tutorials will be available on a select basis for poetry, prose, and fiction. For more information or registration forms contact Mrs. Alvin I. Mast, Route 2, Cochranville, PA 19330.

Wichita '78, the 12-minute film which documents the spirit and events of the Tenth Mennonite World Conference, has been selected as a finalist in the 21st Annual American Film Festival to be held in New York later this spring. Information about rental or purchase is available from The People's Place, Intercourse, PA 17534 (phone: 717-768-7171), or in Canada from Dueck Film Productions, Ltd., 295 Wallace Ave., Winnipeg, Manitoba R2E 0B1 (phone: 204-338-4415).

The Bethel Mennonite Church, Gettysburg, Pa., will have a 40th anniversary and homecoming celebration on May 26 and 27. Former members and friends are invited to this homecoming. For further information contact Pastor Robert L. Shreiner, Box 4, Gettysburg, PA 17325.

The Preston (Ont.) Mennonite Church was dedicated in May 1954. A program has been prepared linking the present congregation and meetinghouse with their roots in the Hagey (1842) and Bechtel (1804) congregations. All former members and friends are invited to share in the celebration of 25 years of fellowship and service at 791 Concession Road, Cambridge, on May 26 and 27. For further information, contact Pastor Breckbill, c/o Preston Mennonite Church, or Program Committee Chairman Elton Kinzie, R.R. 32, Cambridge (653-7408).

The Goshen College Department of Home Economics will sponsor a two-day workshop on June 7 and 8 on Health Care: Child Nutrition and Malnutrition in the Tropics. The workshop is designed especially for nutritionists, dietitians, home economics teachers, nurses, social workers, health educators, and other interested persons. For more information and registration contact Sylva Keenan at Goshen College by June 1. Participants may take part in the workshop either one or both days, with a charge of $20 per day.

Camp Hebron is planning a Family Camp with the Fred Augsburger family, July 14-21. Families may choose cabins or retreat center lodging. Call or write for reservations: Camp Hebron, R. D. 3, Halifax, PA 17032. Phone: (717) 896-8224.

The Honduran government and the Ministerial Cabinet worked for more than 10 hours to approve decrees giving tax exemptions to two humanitarian organizations, it was reported by a government press release last February. One of the organizations was Amor Viviente, a drug rehabilitation center directed by Eastern Mission Board missionary Ed King in Tegucigalpa. One of the attending ministers said that the Honduran government showed much interest in the work the two institutions are developing. "Interest was such," related the minister, "that the session was prolonged for various hours in discussion of the different kinds of love—Christian love, living love, love of the neighbor, and savage 'love.' "

Despite unseasonably low temperatures and flooded southern Manitoban roads, hundreds of people arrived at the Home Street Mennonite Church Winnipeg, Manitoba, on Sunday, Apr. 29, to celebrate the graduation of thirty-six students from Canadian Mennonite Bible College. Parents, grandparents, and friends of the graduates gathered from as far as Burns Lake, B.C., in the west and Glasgow, Scotland, in the east, to participate in the ceremonies.

Robert Gerber, Mennonite Board of Missions, Elkhart, Ind., worker in Conceicao, Brazil, has recovered from his recent bout with hepatitis; however, his wife, Fran, now has the disease. According to MBM, the latest report from Gerbers indicated that Fran is well on the road to recovery.

"**A bit more sunshine** and a bit less rain have been welcome" following rain and river flooding, reported Isabelle and John Blough, self-support agricultural workers in Araguacema, Brazil. "All the adobe houses that were in the water fell, and some of the lumber went down river," Blough added. "Most families say they will not build where their houses had been, which means that the town will move nearer to the country where we are living." Isabelle and John have served as mission associates with Mennonite Board of Missions, Elkhart, Ind., since 1959.

Lawndale Mennonite Church in Chicago, Ill., had "the longest church service we've had in a long time" on Apr. 27, according to pastor Ron Collins. The congregation had a three-hour commemorative

service which included a mortgage burning. Maria Hernandez, oldest member of the congregation, recalled congregational beginnings in 1932. The church had moved three times previously before buying the building at 2518 S. Lawndale in 1965 for $55,000. Former pastors William Hallman and Don Brenneman participated in the service, as did Chicago Area Mennonite coordinator David Whitermore and Jack Stalter, Illinois Conference minister. After a fellowship meal the group viewed films and slides of past events. Bill Hallman brought greetings from former pastors Mario Snyder, Argentina, and Lester Hershey, Puerto Rico, whom he had visited in recent weeks.

Goshen College will host a Music Week for high school sophomores, juniors, and seniors from June 17 to 23 and Drama Week from June 24 to 30. Classes during Music Week will be in theory, conducting, composition, and fine arts. Daily practice and rehearsal sessions are scheduled for choir, orchestra, and string, woodwind, jazz, and vocal ensembles. In addition to music-making, participants will have a chance for evening recreation, an afternoon at Lake Michigan, and a banquet at the end of the week. Instructors for Music Week include Doyle Preheim, David Hoffecker, Philip Clemens, and Mary Oyer. Roy Umble and Al Albrecht will teach classes during Drama Week in acting and directing, oral interpretation, theater history, stage movement, voice and diction, and stagecraft. The program for Drama Week will also include daily rehearsals for actors and labs for technicians. As for Music Week, students will be offered a variety of social activities. Persons interested in Music Week may contact Rich Gerig at Goshen College by June 8. Those interested in Drama Week may contact David Groff at the college by June 15. The $80 cost for each week includes lodging and meals.

An Eastern Mennonite College administrator has been cited local "boss-of-the-year" by the Harrisonburg chapter of the National Secretaries Association. Lee M. Yoder, vice-president for administrative affairs at EMC, received the honor at the annual Executives Night Banquet. He was nominated by his secretary, Dorothy Logan. The award presentation was part of a busy week for the EMC vice-president. He took his orals for a doctoral degree in education at Temple University in Philadelphia Apr. 24 before coming back to Harrisonburg to attend the awards dinner, which is part of the local observance of National Secretaries Week. Before joining the EMC faculty four years ago, Yoder was principal and social studies instructor at Christopher Dock Mennonite High School, Lansdale, Pa.

Howard Dunlap was installed as pastor of First Mennonite Church, Ft. Wayne, Ind., on May 20. Dunlap assumed pastoral responsibilities on May 1.

A Women in Leadership Seminar entitled "Enabling for Action" will be held Nov. 2-4 on the Associated Mennonite Biblical Seminaries' campus in Elkhart, Ind. The focus of the conference for men and women will be preparation for leadership in the church. Additional information is available from committee member Arlene M. Mark, 29222 Frailey Dr., Elkhart, IN 46514.

Miriam E. Krantz, a nutritionist in Nepal for 15 years, was named Eastern Mennonite College's "alumna-of-the-year" on Apr. 29 during the college's annual homecoming week. Krantz, a 1962 home economics graduate, was cited for her "contribution to the nutrition of the people of Nepal . . . hearing and answering the needs of the world." Alarmed that children under five account for more than half the death rate in the tiny Himalayan country, Krantz developed "Super Flour"—a mixture of ground roasted soya beans, corn, and wheat—as a weapon against malnutrition. The high-protein, high calorie food supplement "makes use of local grains, is easy to prepare, inexpensive, and has many uses," she says. A worker under Mennonite Board of Missions, Krantz first served as a hospital dietitian before shifting to nutrition work with the Shanta Bhawan Community Health Program in Kathmandu. The project is sponsored by the United Mission to Nepal, a coalition of some 30 Christian organizations and 15 nationalities. Krantz' award was accepted by a brother, Elvin B. Krantz of Lancaster, Pa., from Eugene K. Souder of Grottoes, Va., outgoing president of EMC's Alumni Association.



Miriam Krantz

A Bible and Missionary Conference will be held June 15-17 at the Paradise Mennonite Church, Paradise, Pa. Planned by the congregation's missions committee, the event will include a Friday address by J. C. Wenger on "The Biblical Mandate for Missions" and sermons on Friday night and Sunday morning by Don Jacobs, overseas director of the Eastern Mennonite Board of Missions and Charities, Salunga, Pa. Other activities will include a Saturday morning address by Wenger; a Saturday afternoon discussion on mission strategy with resource persons including Jacobs and Chester Wenger, director of home ministries for Eastern Board; and a Saturday evening address by Eric Crichton, pastor of the Calvary Independent Church in Lancaster, Pa. Nate Showalter, associate director of home ministries for Eastern Board and associate pastor of Mount Joy (Pa.) Mennonite Church, will lead congregational and choral singing at the conference. The Don Sheeler family from Harrisburg, Pa., will provide special music. The Paradise congregation, which is hosting the conference, sent the first North American Mennonite home missionaries to Chicago in 1895 and the first foreign missionaries to India in 1899. Further information about the conference is available from Harold Book, Ronks, PA 17572.

Faith Mennonite High School, Paradise, Pa., is looking for teachers to fill full- or part-time positions in social studies, science, home economics, and physical education. Persons desiring an interview may contact James E. Gochnauer, principal, at Faith Mennonite High School, Route 1, Box 270, Paradise, PA 17562; phone (717) 442-8818.

New members by baptism: six at Emmanuel, La Junta, Colo.; seventeen at Bowmansville, Pa.; five at Gehman, Reinholds, Pa.; two at Green Terrace, Wernersville, Pa.; one at Maple Grove, New Castle, Pa.

Change of address: Sherman W. Kauffman from 3830 Sarasota Ave., to 4128 Linwood St., Sarasota, FL 33582.

readers say

I have just read the leading articles in the *Gospel Herald* in the issue of May 1. These were of great interest to me since I personally knew many of the persons mentioned in the articles. Paul Erb was a colleague of mine at Goshen College for several years and I have followed his life since he left Goshen. I have not known John M. Drescher as well but I am struck by the title of his article: Struggling Sixties—Satisfied Seventies—Indulgent Eighties. I fear that the latter two apply to most Christians in the United States all too well.

One of my main concerns at the present time is that of world hunger. Having read the book by Ronald J. Sider on the subject of *Rich Christians in an Age of Hunger* (Inter-Varsity Press, 1977), I am compelled to reexamine my own lifestyle and to ask just what I can do. The problem is stupendous but what are we doing about it?

I enclose some excerpts from the above-mentioned book and hope that you are able to put some of this material into a future issue of the *Gospel Herald*. We Mennonites are rich Christians and we need to do much more than we are now doing.—**H. Harold Hartzler, Mankato, Minn.**

Some excerpts from *Rich Christians in an Age of Hunger.*

"In 1974 we Americans were eating five times as much grain as every Indian. Unless massive changes occur both in the developing and in the developed countries, personal tragedies like those documented in India, multiplied perhaps a billion times, will occur in the next two decades. . . .

"Society will offer demonically convincing justification for enjoying our affluence and forgetting about a billion hungry neighbors. But if the Christ of Scripture is our Lord, then we will refuse to be squeezed into the mold of our affluent, sinful culture. In an age of hunger Christians of necessity must be radical nonconformists. But nonconformity is painful. Only if we are thoroughly grounded in the scriptural view of possessions, wealth, and poverty will we be capable of living an obedient lifestyle. . . .

"Hunger, illiteracy, disease, brain damage, death. That's what world poverty means. At least one billion persons experience its daily anguish. But what of the other three billion persons alive today? One and one-half billion have an extremely modest but tolerable life. And then there are you and me and our one and one-half billion affluent friends in the rich countries of the Northern Hemisphere. . . .

"The final irony of this injustice is that our high meat consumption is harmful to our health. While lack of food destroys millions in poor lands, too much food devastates millions in affluent countries. According to the American Medical Association, 40 percent of the U.S. population is overweight. . . .

"If we really believe that God is who Jesus said He is, then we can begin to live without anxiety for the future. If Jesus is truly Lord and if we trust in a loving, heavenly Father, then we can take courage to live without anxiety about possessions."

° ° °

Thank you for Robert Baker's article on the life of Linford Kauffman (Apr. 10). It was an eloquent and moving tribute to a young servant of God. One statement near the end of the article troubled me, however—the assertion that God makes no mistakes. Several times after the unexpected death of a friend or loved one I've heard Christians say, "We don't know why Brother John had to die, but we do know that God doesn't make mistakes," or "God must have finished His work with little Debbie here on earth, so He took her home." I believe that these statements reflect incorrect and potentially harmful notion of the sovereignty of God. Brother John did not drop dead of a heart attack at 55 because God decided to call him home, but because he unwittingly disobeyed the natural laws of human diet and metabolism for 55 years. Eight-year-old Debbie did not drown because God decided her earthly task was finished, but because she lived in a flawed world where cause-and-effect laws result in accidental deaths.

Yes, God is Sovereign and He knows every detail of our lives from birth to death, but He does not ordain our deaths—He gives us freedom within the framework of His creation and natural laws. And He grieves with us when we lose loved ones, whether by natural or accidental causes.—**Dave Martin, Portland, Ore.**

° ° °

John C. Wenger, of Goshen Biblical Seminary at Elkhart, in a personal letter to me comments on my article in the issue of May 1, 1979, entitled "1908-1979: Whence and Whither." He calls my attention to what he calls a "trivial matter": "Christian Neff," he says, "chaired the World Conference from 1925 through 1936, and Harold S. Bender 1952 through 1962. But the chairman in 1948 at Goshen and Newton," John recalls, "was the chairman of the MCC at that time, P. C. Hiebert."

In this paragraph Bro. Wenger corrects my second paragraph on p. 356. I think probably he will not make this correction in the *Readers Say* column. I appreciate very much having these errors of fact corrected. I was simply depending upon my memory.—**Paul Erb, Scottdale, Pa.**

° ° °

I have overheard several enlightened conversations over the cover of the Apr. 17 issue of the *Gospel Herald*. My first reaction regarding the caption, "Can You Name These Men?" was that the editor should have used "persons" rather than "men." The same week, I attended a meeting in Chicago of conference leaders and church agency staff concerned about home ministries. Approximately eighty *men* attended. Several local ladies participated part time. It became very obvious that the answer to the question on page 322. "Who's Minding the Church?" is males. The error of using "men" on the cover page, I concluded, was not really an error on the part of the editor. It was a gross error on the part of all of us in the church.

The most brilliant input at the Chicago meeting was given by Betty Hochstetler as she reported her understanding of the urban scene and her involvement and dedication as a minister in Chicago. I concluded at that meeting that until we have as many women as we have men with the authority to make decisions, implement programs, decide priorities to spend dollars, hire personnel, lead conferences, and shape theology, we will do much less than our best in extending the kingdom. I hope Assembly 79 will take a careful look as to "Who Minds the Church" and never again force the editor of the *Gospel Herald* to report on the front cover that we are not yet dealing with sexism among us. I trust that soon when the outlines take on personalities, they might reveal the faces of women.—**Hubert Schwartzentruber, Elkhart, Ind.**

births

"Children are an heritage of the Lord" (Ps. 127:3)

Assad, Samuel and Marie, _____, Ont., third son, Nicholas Jeremy, Apr. 18, 1979.

Bergey, Willard C., and Glenda (Moyer), Hatfield, Pa., third son, Jonathan David, Apr. 26, 1979.

Deboer, John and Marjory (Brubacher), Elmira, Ont., second child, first son, Eric John, Mar. 18, 1979.

Erb, Peter and Joyce, Liverton, Ont., third son, Correy Michael, Apr. 26, 1979.

Hathaway, Raymond and Betty (King), Philadelphia, Mo., second daughter, Julie Rae, Apr. 10, 1979.

High, Ray and Anita (Kauffman), Lititz, Pa., third child, second son, Bradley Greg, May 3, 1979.

Hostetler, Delmar and Margaret (Sommers), Hartville, Ohio, first child, Carla Renee, Apr. 17, 1979.

Hubert, Ron and Arlys (Kauffman), Concordia, Kan., first child, Amy Marie, Apr. 25, 1979.

Keim, Lavern and Karen (Geiser), Millersburg, Ohio, second child, first son, Brandon Lee, Mar. 27, 1979.

Lehman, Steve and Elaine (Steiner), Apple Creek, Ohio, second daughter, Samantha Louise, Apr. 13, 1979.

Martin, Ken and Nancy (Gingerich), Kalona, Iowa, Heather Lynn, Mar. 28, 1979.

Miller, Lyle W. and F. Elizabeth (Roth), North English, Iowa, Leslie Daniel, Apr. 27, 1979.

Overly, Thomas and Ann (Moseman), Gordonville, Pa., second son, Nathaniel Joel, May 3, 1979.

Roth, Daniel and Marilyn (Deckert), Edmonton, Alta., first child, David Zachary, Apr. 26, 1979.

Schmitz, Bill and Sue (Weber), Conestoga, Ont., first child, Pamela Susan, Apr. 12, 1979.

Scheetz, Tom and Becky (Alderfer), Harleysville, Pa., third daughter, Amanda Erin, Apr. 13, 1979.

Schweitzer, Bradley and Sherrill (Claussen), Geneva, Neb., first child, Amanda Dawn, May 3, 1979.

Shantz, Roger and Susan (Langton), Elora, Ont., second child, first son, Brian Benjamin, Apr. 2, 1979.

Stoll, Douglas and Laurie (Davis), Hartville, Ohio, second child, first daughter, Rachel Lauren, Apr. 26, 1979.

Stoll, Galen and June (Wenger), Hartville, Ohio, first child, Timothy Lee, Apr. 27, 1979.

Strickland, A. D. and Joyce (Burkholder), Waynesboro, Va., third child, second son, Matthew Ryan, born on Aug. 19, 1976; received for adoption on Dec. 15, 1978.

Wenger, David and Esther (Bontrager), Orrville, Ohio, fourth daughter, Sarah Joy, Apr. 29, 1979.

Yoder, Paul and Sherry (Stauffer), Tofield, Alta., second daughter, April Dawn, Apr. 5, 1979.

marriages

"They shall be one flesh" (Gen. 2:24) A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Bauman — Groff. — Harold Bauman, Alma, Ont., Bethel cong., and Miriam Groff, Alma, Ont., Baptist Church, by Gerry Vandeworp and A. Silvester, Apr. 14, 1979.

Berdan—Shoemaker.—Randy Berden, Kitchener, Ont., United Church, and Patricia Shoemaker, Elmira, Ont., Bethel cong., by Gerry Vandeworp, Mar. 31, 1979.

Clemmer—Reinford.—Glenn A. Clemmer, Royersford, Pa., and Donna D. Reinford, Schwenksville, Pa., both of Skippack cong., by Paul M. Clemmer, Apr. 7, 1979.

Raber—Snyder.—John Edgar Raber, Baltic, Ohio, Berlin cong., and Polly Ann Snyder, Baltic, Ohio, Church of the Brethren, by Tim Bartholomew, Apr. 28, 1979.

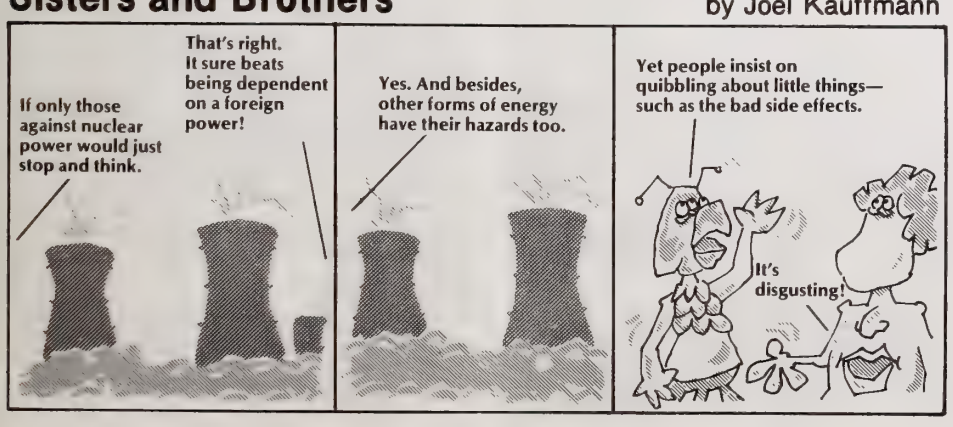
Ropp — Keupfer. — David Ropp, Millbank, Ont., Maple View cong., and Janet Kuepfer, Newton, Ont., Crosshill cong., by Steve Gerber and Jacob Roes, Apr. 28, 1979.

Schlegel — Sweeney. — Clare Earl Schlegel, Tavistock, Ont., and Catherine Gail Sweeney, Guelph, Ont., both of East Zorra cong., by Newton L. Gingrich, Apr. 28, 1979.

Yoder—Molson.—Marvin L. Yoder, Millersburg, Ohio, and Cutia K. Molson, Massillon, Ohio, both of Berlin cong., by David R. Clemens, Apr. 28, 1979.

Sisters and Brothers

by Joel Kauffmann



obituaries

Blessed are the dead which die in the Lord (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Hackman, Miriam B., daughter of Edwin D. and Mary Bergey, was born in Franconia Twp., Pa., Mar. 31, 1907; died at Grand View Hospital, Sellersville, Pa., Apr. 26, 1979; aged 72 y. On Nov. 25, 1954, she was married to Henry S. Hackman, who survives. Also surviving is one sister (Mrs. Lizzie B. Moyer). She was preceded in death by one brother (Laaden B. Bergey). She was a member of Franconia Mennonite Church, where funeral services were held on Apr. 30, in charge of Floyd Hackman, Earl Anders, and Leon Overpeck; interment in adjoining cemetery.

Hartman, Elizabeth Florence, daughter of Samuel James and Sarah (Good) Showalter, was born in Augusta Co., Va., June 22, 1894; died at the Virginia Mennonite Home, Harrisonburg, Va., Apr. 30, 1979; aged 83 y. She was married to W. Carl Hartman, who died in 1933. Surviving are 2 sons (Milford D. and Robert S. Hartman), 3 daughters (Mrs. Sara Frances Haskell, Mrs. Phyllis Small, and Mrs. Mildred H. Tazelaar), 9 grandchildren, 12 great-grandchildren, 2 sisters (Mrs. Orville C. Flory and Mrs. Isaac F. Myers), and one brother (Samuel James). She was a member of Springdale Mennonite Church, where funeral services were held on May 4, in charge of Duane Gingerich; interment in Springdale Mennonite Church.

Holsopple, Adam J., son of Ernest and Diane (Mason) Holsopple, was stillborn on Apr. 24, 1979. Surviving are 2 brothers (Dale and Mark), maternal grandparents (George and Elaine Mason), maternal great-grandparents (Fred and Bertha Shafer), and paternal grandparents (Elvin and Rena Holsopple). Graveside services were held at the Blough Mennonite Cemetery on Apr. 25, in charge of Marvin Kaufman.

Kropf, Frank D., son of Daniel and Anna (Hostetler) Kropf, was born at East Lynn, Mo., Oct. 9, 1886; died at the home of his daughter near Lebanon, Ore., Apr. 19, 1979; aged 92 y. On Jan. 1, 1912, he was married to Annie Hostetler Smucker, who died in 1967. Surviving are 2 stepsons (Orvan and Herman Smucker), 2 sons (Merle and Lloyd Kropf), 4 daughters (Ruth—Mrs. Loras Neuschwander, Elsie—Mrs. Vernon Knox, Verena—Mrs. Don Warfel, and Berniece—Mrs. Amos Schmucker), 42 grandchildren, 95 great-grandchildren, 4 great-great-grandchildren, 4 brothers (Levi, John, Orrie, and Joe), and 2 sisters (Lena Smucker and Mae Smucker). He was a charter member of Harrisburg Mennonite Church.

Landes, Hannah B., daughter of Enos M. and Barbara (Booz) Godshall, was born in West Rockhill Twp., Pa., Oct. 24, 1906; died at North Penn Hospital, Lansdale, Pa., Apr. 21, 1979; aged 72 y. On Oct. 5, 1929, she was married to John T. Landes, who survives. Also surviving are one daughter (Lois Ann—Mrs. Richard L. Boaman), 5 sons (J. Clyde, Glenn G., Garry G., Roland G., and Jerold G.), 12 grandchildren, 2 great-grandchildren, and 3 brothers. She was a member of Blooming Glen Mennonite Church, where funeral services were held on Apr. 24, in charge of Sheldon W. Burkhalter and David F. Derstine; interment in Blooming Glen Mennonite Cemetery.

Landis, Jason Scott, son of Marvin and Karen (Kooker) Landis, was born at Sellersville, Pa., June 1, 1976; died of neuroblastoma on Apr. 18, 1979; aged 2 y. Surviving are one sister (Barbara Michelle), maternal grandparents (Abram and Florence Kooker), and paternal grandmother (Mrs. Pearl Landis). Funeral services were held at Rockhill Mennonite Church on Apr. 21, in charge of Henry L. Ruth; interment in adjoining cemetery.

Malin, Grace H., daughter of Cornelius R. and Fannie (Shirk) Haldeman, was born in Winchester, Va., Jan. 13, 1892; died at Concord, Tenn., Apr. 14, 1979; aged 87 y. On Aug. 10, 1915, she was married to George G. Malin, who died in June 1975. Surviving are 2 sons (George, Jr., and C. Ralph), 2 daughters (Dorothy—Mrs. Arthur E. Smoker and Catherine—Mrs. Franklin Hunsberger), 17 grandchildren, 12 great-great grandchildren, and 2 sisters (Myrtle—Mrs. Harry G. Brackbill and Ruth—Mrs. Milton G. Brackbill). She was a member of Frazer Mennonite Church, where memorial services were held on Apr. 18, in charge of Ray Geigley, Amos Sauder, Frank Shirk, and Milton Brackbill); interment in the Frazer Cemetery.

Martin, William E., son of Edward and Barbara (Yoder) Martin, was born near Wellman, Iowa, Dec. 22, 1909; died at Washington Care Center, Washington, Iowa, Apr. 5, 1979; aged 69 y. On Nov. 25, 1934, he was married to Dorothy Troyer, who survives. Also surviving are one son (Gary), 3 daughters (Berneta—Mrs. Harold Boyts; Carol—Mrs. Ray Bontrager, and Cheryl—Mrs. Richard Ours), 12 grandchildren, 2 sisters (Lulu—Mrs. Noah Brenneman and Amy—Mrs. Glen White), and 3 brothers (Emerson, Robert, and Russell). One son (Larry) preceded him in death. He was a member of Wellman Mennonite Church, where funeral services were held on Apr. 7, in charge of Ron Kennel; interment in Wellman Mennonite Church Cemetery.

Miller, Anna, daughter of Elias and Lydian (Gingerich) Hochstetler, was born in Johnson Co., Iowa, Sept. 30, 1897; died at Wellman, Iowa, Mar. 20, 1979; aged 81 y. On Nov. 24, 1921, she was married to Ortis W. Miller, who survives. Also surviving are 2 daughters (Grace and Gladys), one sister (Ella—Mrs. Russell Kinsinger), and one brother (Earl Hochstatler). She was a member of Wellman Mennonite Church, where funeral services were held on Mar. 23, in charge of Ron Kennel; interment in Wellman Mennonite Cemetery.

Miller, Anna O., daughter of Samuel and Anna (Overholt) Miller, was born in Bedminster Twp., Pa., Oct. 31, 1906; died at Ambler Rest Center on Apr. 29, 1979; aged 72 y. Surviving are one sister (Mary) and 2 brothers (Henry O. and Samuel O.). She was preceded in death by one brother (John). She was a member of Deep Run Mennonite Church East, where funeral services were held on Apr. 29, in charge of John Ehst; interment in adjoining cemetery.

Miller, Mary Ann, daughter of Moses and Lydia Slabaugh, was born at Sugarcreek, Ohio, Feb. 3, 1892; died at Sarasota, Fla., Mar. 23, 1979; aged 87 y. She was married to Sam M. Miller, who died in 1970. Surviving are one son (Moses), 4 grandchildren, 8 great-grandchildren, 2 brothers (John and Moses Slabaugh), and 5 sisters (Katie Slabaugh, Clara—Mrs. Henry Sommers, Sara—Mrs. Fred Swartzentruber, Anna—Mrs. Roman Miller, and Lydia Martin). Funeral services were held at Tourist Church and at Maple Grove, Hartville (where she was a member), in charge of Frank Dutcher and Richard Ross; interment in King Church Cemetery.

Shelly, Sally, daughter of William and Eliza (Myers) Myers, was born in Plumstead Twp., Pa., Sept. 1, 1892; died at Hatfield (Pa.) Mennonite Home on Apr. 21, 1979; aged 86 y. On Oct. 19, 1912, she was married to Jonas M. Shelly, who died on Dec. 10, 1970. Surviving are one daughter (Helen M. Shelly), one grandchild, 5 great-grandchildren, and 2 brothers (Esther Derstine). She was a member of Deep Run Mennonite Church East, where funeral services were held on Apr. 24, in charge of David Derstine and John Ehst; interment in adjointng cemetery.

Shenk, Carrie Helena, daughter of Joseph L. and Eliza (Weitz) Swartzentruber was born at Wellman, Iowa, Apr. 16, 1904; died of cancer at Iowa City, Iowa, Feb. 3, 1979; aged 74 y. On Sept. 14, 1941, she was married to Ezra Shenk, who survives. Also surviving is one sister (Ollie—Mrs. Dwight Blosser). She was a member of Daytonville Mennonite Church. Funeral services were held at Wellman Mennonite Church on Feb. 6, in charge of Max Yoder, Victor Stoltzfus, and Ron Kennel; interment in Wellman Mennonite Cemetery.

Shoemaker, Edith, daughter of Mr. and Mrs. George Hasenpflug, was born in Woolwich Twp., Ont., June 16, 1902; died at Fergus, Ont., Mar. 27, 1979; aged 76 y. On June 29, 1920, she was married to Wesley Shoemaker, who died on Mar. 27, 1972. Surviving are one daughter (Elma—Mrs. Ervin Musselman), 3 sons (Wilfred, Herbert, and Milton), 24 grandchildren, 16 great-grandchildren, and 2 sisters. She was a member of Bethel Mennonite Church, where funeral services were held on Mar. 29, in charge of Gerry Vanderworp and Simeon Hurst; interment in Bethel Mennonite Cemetery.

Weber, Orphen S., son of Joseph S. and Mary Anne (Shantz) Weber, was born in Waterloo, Ont., July 13, 1899; died at the Fairview Mennonite Home, Cambridge, Ont., Mar. 17, 1979; aged 79 y. On Sept. 3, 1924, he was married to Catherine Cressman, who survives. Also surviving are 3 daughters (Mary—Mrs. Ray Yoder, Verna, and Vera—Mrs. Earl Martin), 2 sons (Lewis and David), 12 grandchildren, 3 brothers (Joseph, Newton, and Bryon), and 2 sisters (Hannah—Mrs. Herb Snider and Beulah—Mrs. Delton Schmitt). He was ordained a deacon for the Mannheim Mennonite Church. He was presently a member of Preston Mennonite Church, where funeral services were held in charge of Osiah Horst and Willis Breckbill; interment in Hagey Mennonite Cemetery.

Wilfong, Thelma, daughter of Joseph F. and Rebecca (Wright) Wampler, was born in Augusta Co., Va., Apr. 5, 1906; died of cancer at Harrisonburg, Va., Apr. 22, 1979; aged 73. On Nov. 24, 1934, she was married to Herman Lee Wilfong, who died on Dec. 14, 1967. Surviving are one daughter (Betty Lou Martin), one son (Ralph Edward Wilfong), 7 grandchildren, one great-grandchild, and 2 sisters (Ruth Wampler and Edna Stogdale). She was a member of Staunton Mennonite Church. Funeral services were held at Lindsey Funeral Home, in charge of Harold Eshleman, Robert Nolt, and William Smith; interment in Bank Mennonite Church cemetery.

Yoder, Ada, daughter of John L. and Mary (Nold) Yoder, was born in Mahoning Co., Ohio, Sept. 17, 1889; died at the Salem Hospital, Salem, Ohio, Feb. 23, 1979; aged 89 y. Surviving are 2 sisters (Esther—Mrs. Abram Wenger and Mamie—Mrs. Daniel Martin) and 2 brothers (Paul and Elmer). She was a member of Midway Mennonite Church, where funeral services were held on Feb. 27, in charge of Ernest D. Martin; interment in Midway Cemetery.

Yoder, John J., was born in Iowa on Jan. 1, 1892; died of a heart attack at K-W Hospital, Kitchener, Ont., Apr. 22, 1979; aged 87 y. He was married to Gertrude Lerbekmo, who survives. Also surviving are 2 sons (Stanley and Lorne), 5 grandchildren, 4 great-grandchildren, and one brother (Vernon). He was preceded in death by 6 brothers and 3 sisters. He was a member of First Mennonite Church, where funeral services were held on Apr. 25, in charge of Glenn Brubacher; interment in First Mennonite Cemetery.

Photo credits: p. 416 by David Hiebert, p. 417 by Jim King, p. 418 by Doreen Harms.

calendar

Indiana-Michigan Mennonite Conference, Holdeman Mennonite Church, Wakarusa, Ind., July 15-17

Annual Session of Virginia Conference Assembly, Eastern Mennonite College, Harrisonburg, Va., July 25-27

Waterloo 79 (Mennonite General Assembly and Youth Convention), University of Waterloo and Conrad Grebel College, Waterloo, Ont., Aug. 11-16

items and comments

New Jersey to restrict smoking in public places

The New Jersey Public Health Council has adopted a set of guidelines restricting smoking in most public places, but exempting facilities which would have to make major structural changes. The rules would apply to restaurants and bars seating more than 50 people, theaters, museums, pharmacies, libraries, large retail food stores, school classrooms and auditoriums, and similar facilities. Smoking would be permitted in lobbies, lounges, and in recreational place such as casinos, racetracks, and bowling alleys where people move around. An estimated 4,600 restaurants in the state will be affected by the rules and have to provide separate seating sections for smokers.

Evangelicals form new denomination as vehicle to pursue Christian unity

A new church which will attempt to promote Christian unity through denominationalism has been formed by several evangelicals who were formerly on the staff of Campus Crusade of Christ. Named the Evangelical Orthodox Church, the denomination is made up of some 50 congregations with about 2,500 members that were previously served by the New Covenant Apostolic Order (NCAO). The Order was established in 1974 by seven former Campus Crusade staffers, one of whom, Peter E. Gillquist, has been named presiding bishop of the new denomination.

Tourists wearing out cathedrals in Britain

The continual trampling of 20 million pairs of feet each year is wearing out England's historic cathedrals, according to a report, English Cathedrals and Tourism: Problems and Opportunities. The report says, "During the past decade the dramatic increase of visitors to cathedrals has set up a visible process of deterioration." It adds that trendy footwear is making matters worse." Clogs or stiletto heels are beginning to make a dramatic impact on even the hardest of floors, and although the damage is slow it is irreversible," the report says. "The reintroduction of stiletto heels poses a new threat which must be faced up to immediately before further damage is incurred."

Too noisy praising the Lord, congregation ordered to move

The Baltimore zoning board has ruled that a congregation which disturbed neighbors in a residential area with its loud ebullient shouting and singing will have to move somewhere else. Neighbors of the Obedience Church of God complained to city officials that the congregation continued its loud praises all day Sundays, and on Tuesday and Friday night, sometimes continuing their shouts in the street.

The zoning board ruled in February that the congregation had to move. The church appealed to the City Court, and the case was returned to the Board for further testimony. The zoning board again disapproved the use of the premises by the congregation, on the grounds that the lot is too small for a church in that district.

Protestant ministers outlive pubkeepers in West Germany

Protestant ministers have the longest life expectancy in West Germany according to a recent report by the Federation of Life Insurance Companies. Protestant ministers live an average of 77 years, the report said, while pubkeepers, at the bottom of the list, have a life expectancy of only 58 years. Farmers, gardeners, skilled and semi-skilled workers have a life expectancy of 71 years, followed by judges, lawyers, doctors, and middle-echelon .white collar workers, who can expect to live 68 years. The life expectancy of unskilled workers is 65; that of artists, actors, and journalists, 61.

According to the report, the average life expectancy of West German women is generally four years longer than that of men and is less affected by occupation.

Office of Hispanic affairs proposed by bill in Congress

A bill to establish an Office of Hispanic Affairs in the executive office of the President and in various federal departments and agencies has been introduced in the Senate. The measure, introduced by Sen. Pete Domenici (R-N.M.) and three cosponsors, would replace a Cabinet-level executive committee for Hispanics which in 1974 expired. Noting there are more than 16 million Hispanics in the United States, the New Mexico lawmaker said: "Implicit in the introduction of this bill is the belief that despite their contributions to American life, the Hispanic community has failed to receive a proportional share of the benefits of American life."

Analytical concordance to New Testament published after 14 years of preparation

A new analytical concordance, the first of its kind for the Revised Standard Version of the New Testament, has been published after 14 years of work. The concordance was compiled by Clinton Dawson Morrison, Jr., professor of New Testament at Louisville Presbyterian Theological Seminary. Publisher is Westminster Press of Philadelphia, publishing house for the United Presbyterian Church. In ceremonies honoring the publication of the concordance, Dr. Morrison told more than 100 well-wishers that the volume of more than 700 pages took 11 years to compile and three years to proofread. He said it lists alphabetically virtually every word in the RSV New Testament.

Researchers say TV warps child's view of violence

A new study shows that children who watch a great deal of television perceive the world as more hostile and dangerous than do those who are light TV viewers. Researchers at the University of Pennsylvania Annenberg School of Communications said their study of the 1978 TV season reinforced earlier findings that a heavy diet of TV gives viewers "a heightened and unequal sense of danger and risk in a mean and selfish world." They said the view was likely produced by the violence-filled nature of TV programs. The researchers said violence in weekend children's TV reached near record levels during the 1978 season at all the networks. Violence was found to play a role in almost 100 percent of weekend and daytime programs aimed at children. The new findings "continue to show that young people who watch more television are apprehensive about their own safety and are more likely to think that people are mean and selfish," the researchers said.

Death rate goes up as U.S. public ignores 55-mile speed limit

Increasing violations of the 55-mile-per-hour speed limit have resulted in rising traffic deaths which reached more than 50,000 across the nation in 1978, according to a report by the U.S. Department of Transportation. The report said this was the first time traffic fatalities topped the 50,000 mark since the lower speed limit was imposed in 1974.

Transportation officials said the increase in traffic deaths was the result of several factors, including reluctance of drivers to obey the 55-mph speed law and the repeal by 26 states of mandatory helmet laws for motorcycle riders. The steepest fatality rise was in the speed-oriented West and Southwest. Traffic fatalities between 1975-78 have increased 28 percent in the West and Southwest, 10 percent in the Midwest, and 7 percent in the Southeast, according to federal figures. Fatalities in the Northeast remain unchanged.

NEWSPAPER

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

The church news consultation

A church news consultation was held on May 4-6 at Goshen College. Attending were members of four groups: (1) Mennonite Church agency administrators, (2) information officers of church institutions, (3) church news editors and (4) other interested persons. (See news story, pp. 416, 417.)

The consultation opened with addresses by historian Theron Schlabach and journalist Stuart Showalter. Schlabach asserted that journalism in our church emerged as an instrument of power. He held that although John Funk and Daniel Kauffman saw themselves as servants, theirs was an assertive stance. Viewed in the cold light of history the work of our earlier leaders does appear to have had power implications. Funk became a bishop in northern Indiana, became involved in a church split and eventually was "silenced." Kauffman, as *Gospel Herald* editor, served on as many as 22 boards and committees.

Later *Gospel Herald* editors have had less official power. Paul Erb was executive secretary of Mennonite General Conference, but John Drescher did not suceed him in this. However John was the last moderator of the General Conference and in 1971 became a member of the new General Board. The present *Herald* editors hold no churchwide offices or committee memberships.

Theoretically this should free us for reporting the news of the church and its institutions without fear or favor. But serving in an "independent" church news role is a calling for which we lack good precedents. Schlabach noted several of the models open to us and rejected them all as not satisfactory. *First,* he mentioned the *adversary* model, the general model for the journalistic profession. Possibly sensing our hesitance about such a model, he urged that it not be automatically rejected because of the possible conflict between sources of news and those reporting. A *second* possibility would be the *accountability* model. But, he wondered, how can the journalists be accountable to all the congregations when they can relate in any depth to only one? A *third* model would be the *fellowship* model in which the task of the journalist is simply to provide an information flow. This is too much sweetness and light, he said, not conducive to prophecy. Having thus laid a plague on all our models, Schlabach challenged someone to come up with a *servanthood* model.

He was followed by Showalter who noted the imbalance in staffing between our church news organs such as the *Gospel Herald* and church institutions such as colleges and mission boards. Any one of these, for example, has more information people than the *Gospel Herald's* half-time news editor and a few writers throughout the church who send us news reports. Added together, they form a mighty company in contrast to our small numbers.

These opening addresses were followed by personal position statements and discussions to draw up guidelines to serve us all. The process was not conclusive, although I believe we learned through it. But what was the consultation really about?

On reflection, it turned on two questions: (1) what should be reported in our news columns about the work of our church agencies? and (2) who can do it best? There are no final answers to these questions and this is why the issues could not be finally resolved. But as part of an ongoing conversation the following can be stated with confidence.

1. All persons and groups represented at the consultation have much more to draw us together than to separate us. We are all engaged in the work of the Mennonite Church and so must find a model of church journalism that recognizes our common bond in Christ and common calling for the church.

2. Our present patterns of news and information staff have come about through natural causes. On the one hand, the *Gospel Herald* has kept its staff small to keep its price reasonable. On the other hand, church agencies have added information people to get the news of their activities out so that support may come. And the same people pay for both.

It could be that we of the *Herald* have been too cautious. In the past five years, we have raised prices regularly in response to inflation, and most of our readers have gone along with this. Should we have added a little more to increase our staff? For an additional dollar per subscriber, we could add another person. Have we been too conservative in our management and pricing?

3. Our present news reporting depends heavily on a corps of information people at various church agencies. Plus conference and congregational leaders who do their own reporting. We could not supply the church news without them. Regardless of what it may lack, our reader interest surveys have always shown a high interest in church news. In a survey conducted last fall, 60 percent of our respondents gave church news a score of 80 or more on a scale of 0-100.

If the institutions of our church belong to you the people—and they do—it is necessary that you are informed about them. It is our desire that the *Herald* might fill an effective role in keeping you informed and do so at a price that is reasonable for every congregation.—Daniel Hertzler

Gospel Herald

ELKHART LIBRARY

May 29, 1979



The possibility of a nuclear holocaust: four responses

A building for the Eugene Mennonite Church

by Hope Lind

On March 4, 1979, the Eugene (Ore.) Mennonite Church met for the first worship service in their new place of meeting at 3590 West 18th Avenue. For the fifty-five persons present, highlights of the morning included a period of informal sharing over breakfast rolls, reading a litany of celebration, and meditating on the message of Harold Hochstetler, pastor. We can regard this new building not so much as a holy place, he said, but more as a friendly place as we celebrate our faith, family (identity), and future. Sharing the communion symbols was a fitting climax.

Moving into a new building is always a special occasion, usually the expected pattern of development for a congregation. Not so the Eugene Mennonite Church. This congregation had met in a Grange Hall since 1964. It was organized in 1965 with twelve members and with no plans for obtaining a building of its own. The people agreed to explore the idea of being the church without a building.

For a number of years this seemed to be a working possibility. Nevertheless, under the leadership of interim pastor Cleo Mann, the congregation did purchase property in 1967 for a possible future building site.

When numbers increased, the Grange Hall became crowded and inadequate for meeting in smaller groups. Several times the congregation looked for alternatives to the use of the Grange Hall, such as buying an unused church building or a fraternity house, renting a nearby Friends Church building, renting another hall or building, or remodeling the residence on the church property for congregational use. None turned out to be workable.

The next years saw feelings of uncertainty about owning property with no plans to build a meeting place. Several times the property was offered for sale, but it did not sell. Some wondered whether God was speaking through circumstances, leading to retaining the property.

Feelings about the Grange Hall became less certain. There were discussions about what sort of building would really meet the congregation's needs if finances were no problem. There was a probing about the nature of the congregation and its mission, about the needs of participating families and their sense of identity. Some persons who had earlier thought it possible to be the church without a building began to feel that in this situation the lack of a building worked against the congregation in the community.

After much discussion, searching, and prayer, it was decided that if substantial financial aid were available and if volunteer builders could be found, the congregation would undertake a building program.

Financial aid came from the Mission Board of the Pacific Coast Conference. This support came in recognition of the nature of the congregation and what it has meant to university students who have participated. This congregation has been characterized by openness, caring, and freedom. The pastor sees one strength as the congregation's ability to reach out and absorb persons who have had previously disappointing experiences in the church (even while acknowledging that this has not been true of *all* persons whose lives have been touched). Additional financing came from a loan from Mennonite Aid Plan of Reedley, California; building funds designated in the church budget; loans from members and friends; and one conventional loan. Former members and friends now living elsewhere have sent gifts to help with furnishings.

Contacts with the Mennonite Board of Missions at Elkhart resulted in three volunteer builders, John Bontrager and Dean and Bonnie Nussbaum, coming to Eugene with building skills. In addition, a number in the congregation have such skills and gave hours and days to the project. Persons from the community and conference also helped.

Receiving financial aid and volunteer labor is not a unique situation among Mennonite congregations. But the process of developing a building plan was uncommon, if not unique. After discussion about space needs and other criteria for a building, several architects were contacted. One led the

---

Hope Lind is a *Gospel Herald* correspondent from Eugene, Ore.



Main entrance of the new meetinghouse for the Eugene Mennonite congregation.

group through a feasibility study. Later a professor in the School of Architecture at the University of Oregon in Eugene took the congregation's need as a class project. The Building Committee met with the class to explain the congregation's basic approach to worship and symbolism (or lack of it, some students felt), describe space needs, and give other criteria for the structure.

They said that there should be one large space with a capacity of 125 persons to serve for both worship and social gatherings, not a separate sanctuary and fellowship hall. Smaller spaces should include a library, classrooms with possible connection between one or more to the large space, nursery, study, and a large foyer for the informal fellowship which is an important part of the congregation's life.

The building should require low maintenance, be of simple design but aesthetically pleasing, incorporate natural materials when possible, and use energy resources modestly. It should have good acoustics for singing and accommodate movable seating, not fastened down benches. Future expansion should be possible, if necessary.

The students went to work. They drew plans and constructed models which a large number of the congregation examined and discussed with the students. Several plans were then selected for further study. Building Committee members combined desirable features and gave the project into the hands of an engineer. He adapted the drawings to make a working plan meeting structural and code requirements. The 5,000-square-foot building has been constructed at less than half a contractor's costs because of volunteer labor and careful purchasing. There has also been a strong sense of God's leading and His working through the lives of many persons connected with the process. At present the kitchen remains unfinished.

Before the building was completed, a nondenominational group, the Orchard Street Church, inquired about renting the building for their services. They began using it one week after the Mennonite congregation's first service. This is in keeping with the congregation's intent that the building should be multi-functional for themselves and for other groups who may use it.

After more than fourteen years, the Eugene Mennonite Church has a building. Their hope is that they may continue to be characterized by openness, caring, and freedom and that the new building will increase their effectiveness with its adequate and attractive space.

Gospel Herald

A building for the Eugene Mennonite Church 426
Hope Lind

David Thomas reports on the church in Tanzania 428

The possibility of a nuclear holocaust: four responses 430
Allen Brenneman, Stanley Shenk, John K. Stoner, Patricia Lehman MacFarland

D. A. Yoder: seventy-one years a minister 435
Helen Good Brenneman

From Chile with love 436
Robert J. Baker

Daniel Hertzler, Editor **David E. Hostetler,** News Editor

Volume 72 Number 22

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan: $9.50 per year mailed to individual addresses. Eighty Percent Plan: $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States.

Copyright © 1979 by Mennonite Publishing House.

David Thomas reports on the church in Tanzania

Missionary Messenger: What changes did you observe in the Tanzania Mennonite Church since your last visit in 1976?

David Thomas: Actually, I was disappointed that the Tanzania church has not been able to involve younger men in leadership roles, so in this respect I did not see as much change as I had anticipated. On the other hand, a bright spot is the weekend renewal conferences the church has sponsored in various areas. Bishop Kisare himself is amazed at the large number of young people who attend.

He spoke at two weekend meetings at Shirati where 2,000 people turned out for the last day. Many of them were young people. There were confessions and rededications. Also at Nyabasi the Lord broke through in a similar way. Bishop Kisare says he believes the Lord is calling him to a renewal ministry in the church. He is at his best when he serves as an evangelist and a Bible teacher.

MM: Are there other bright spots which you noted?

DT: Church choirs are another development which involve the young people. They compose songs, sometimes to fit a special occasion. I was present for a baptismal service eight miles from Bukiroba when 15 people were baptized. The choirs had a promiment place in that service.

MM: Are the songs translations from Europe and America or are they native to African soil?

DT: Many of them are adaptions from the West, but at one service when we requested their own music, an elderly woman led out in a revival song. It was a completely new experience. The congregation was more involved in the music which had grown out of their own life. It is the choirs that are promoting such spontaneity; they don't sing traditional hymns but songs they compose themselves.

MM: It's reported that TMC is taking a new approach to the support of pastors. Would you explain?

DT: For many years the pastors—22 of them in all—have been receiving their salaries from the central church treasury. This in effect has kept the church from ordaining new pastors because funds for their support have not been available. The executive committee of TMC has taken action to cut pastors' salaries 25 percent each year until they are completely supported by their congregations. This I believe is a very significant move.

MM: Are the congregations in fact able to support their pastors?

DT: Teaching on stewardship will be necessary, but as the people realize the value of having more leaders, ordinations can become a normal thing. As it is now, one pastor on the average oversees nine congregations.

MM: What would you say are the special needs of the TMC at present?

DT: Leadership training. Training seminars have not yet reached to the many lay leaders who need to take active roles in their congregations. Their schooling is limited but they are eager for help. More must be done to provide training for the lay preachers. They are eager for help on simple, practical, church-related matters. They follow an order of service given to them by the pastors but they need to see the importance of variety and spontaneity. Even for them to get together once a year would be an enriching experience.

MM: What about their coming to the States for training?

DT: I don't think that is the answer. I believe church leaders need to be closely related to the people they serve while they are getting their training in order to serve their people best.

MM: Can the missionary be of any help in leadership training?

DT: Yes, I believe so, especially those who have served in Eastern Africa for a long time and know the language and customs well. In the seminar I participated in we had to

---

David Thomas is moderator of Lancaster Mennonite Conference. This interview is reprinted by permission of *Missionary Messenger*.

speak through interpreters. Much time is lost in that kind of exchange.

There must be a way for long-term missionaries to return for short periods to assist in leadership training. Travel is easy now. Even an eight-week teaching stint would be worthwhile. It would be money well spent to send people back to the field for short periods on a regular basis.

MM: How do you feel about the appointment of long-term missionaries?

DT: I feel that Africans do want a few missionaries to work with them in church building. Their role is different today. When the white man was in charge, the African was frustrated; and today when the African is in charge, the white man is frustrated; but I believe the latter is a healthier frustration. I observed that the ministry of long-termers is appreciated. They have understandings which the short-termer does not acquire, much less a visitor like myself. Short-termers will continue to serve, of course, in the more technical fields.

MM: You made your trip to attend the ordination of a second bishop, which did not take place because of travel restrictions. Will you go to Tanzania again when the ordination is rescheduled?

DT: Certainly not. We were present for the celebration, although the man to be ordained, Pastor Sarya, could not be present. His travel was restricted because of war between Tanzania and Uganda. There is no reason why Americans must participate in a bishop ordination in Tanzania. We teach that the church is a brotherhood and does not have a pope. So we actually communicate the wrong thing if we make an ordination to be a big occasion.

MM: What advice do you have for the Stateside Mennonite Church which grows out of your observations in Eastern Africa?

DT: We need to "pray out" workers and pray for the workers we have. I remember distinctly that while I was growing up, the pastor would frequently pray at Sunday morning worship that the Lord would raise up workers. As I listen to prayers nowadays, that emphasis is strangely absent. Nothing stimulates mission like people who have served and have come back to tell what God is doing.

Holy Spirit, come

(A hymn for Pentecost Sunday. May be sung to the tune of #27 in *The Mennonite Hymnal*).

1. Holy Spirit, come with power,
   Breathe into our aching night.
   We expect You this glad hour,
   Waiting for Your strength and light.
   We are fearful, we are ailing,
   We are weak and selfish too;
   Break upon Your congregation,
   Give us vigor, life anew.

2. Holy Spirit, come with fire,
   Burn us with Your presence new.
   Let us as one mighty choir
   Sing our hymn of praise to You.
   Burn away our wasted sadness
   And enflame us with Your love;
   Burst upon Your congregation,
   Give us gladness from above.

3. Holy Spirit, bring Your message,
   Burn and breathe each word anew
   Deep into our tired living
   Till we strive Your work to do.
   Teach us love and trusting kindness,
   Bare our arms to those who hurt;
   Breathe upon our congregation
   And inspire us with Your Word.

—Anne Neufeld Rupp



The possibility of a nuclear holocaust: four responses

Editor's note: Is nuclear power a monster that will destroy mankind? If so, do Christians have a responsibility to try to stop such disaster? What attitude shall we take toward such a possibility? There are no common answers to such questions. In this issue four writers comment on specific aspects of this general problem. Their comments are presented not because they share a common opinion, but because they represent persons of conviction wrestling with problems that are greater than all of us.

Trident in the year of the child

by Allen Brenneman

1979 is the International Year of the Child. The Lauch Foundation's probability study has indicated that a child four years of age or younger has only one chance in 1,000 of growing up due to the nuclear threat.

After the bombing of Hiroshima, Albert Einstein said, "Everything has changed except our way of thinking."

We are here today to speak for the children. We are here today hoping we have a new way of thinking. We are here today to say we are tired of living under the threat of nuclear war. We are here today as a witness to life as opposed to death. We are here today to say *no* to Trident and all the powers that it represents. We are here today to show that even though far removed from the seas we the people of Elkhart are affected by Trident and we are here as a witness against the christening of the first Trident, the *Ohio*, in Groton, Connecticut.

What is Trident?

Trident is many things. It is the three-pronged spear, the attribute of Poseidon, the god of the sea.

Trident is linked to the god Pluto, the god of hell through the plutonium in its nuclear warheads. Trident is a hell waiting to be unleashed from the sea.

Trident is more than another submarine. It is a submarine but much more—it is another step in our old way of thinking—we can "win" if only we have a bigger, better weapon.

Trident is 560 feet long, four stories high, displacing 18,700 tons.

Trident carries 24 sea-launched ballistic missiles, SLBM,

each that can strike any point on over half of the earth's surface with pinpoint accuracy. Each of the 24 missiles carry 17 individually targeted reentry warheads, MIRV for short, and each of these are maneuvering reentry vehicles or MARV.

This means one Trident has 24 missiles, each missile has 17 warheads, and each warhead is five times the power of the Hiroshima blast. One Trident is equal to 408 individual targets or 2,040 Hiroshimas. Eleven Tridents are now scheduled, the Navy wants 30.

Trident II missiles have an accuracy of a few feet in a 7,000-mile launch. This accuracy is that which makes Trident more than another nuclear submarine. It signifies a new direction called counterforce or a first-strike position.

Let us look at what the U.S. policy has been.

Since World War II we have operated on the announced policy of Mutual Assured Destruction or MAD. It was a deterrence with the assumption that if attacked we would launch our nuclear weapons from land, sea, and air in such proportions that the enemy had no hope of survival. In statistics it was assumed that if 1/5 to 1/4 of the Soviet's population and 1/2 to 2/3 of its industrial capacity could be destroyed, the Soviets would cease being a world power.

Twenty-five percent of the Soviet's population and 50 percent of its industry is concentrated in 100 cities. Thus according to the Pentagon 100 nuclear weapons could achieve this objective. Counting on failures, Soviet defenses, and repairs, the Pentagon said that 400 weapons would be sufficient to achieve a deterrence capability, yet we have over 9,000 strategic nuclear weapons and 22,000 tactical ones. One Trident or three Poseidon submarines would be enough.

In 1962 Secretary of Defense Robert McNamara gave the first public admission of a different policy than MAD. He said, "The U.S. policy in event of nuclear war stemming from a major attack on an alliance would be to destroy the enemy's military forces." That is we would hit missile silos, submarines, and manned bombers, but it only makes sense if missiles are still in the silos, weapons still in the subs, and bombs are still in the bombers. In other words we would launch a first-strike nuclear war in hope that we could destroy the weapons before they are used against us. Thus was launched a program to develop super-accurate weapons that could avoid detection.

Trident is this new weapon with a job of cruising the ocean depths awaiting the time to launch the end of the world. Trident can launch its 24 missiles, one every 15 seconds, and the world will never be the same.

Even if no Soviet weapons are launched and fired, our use of this massive firepower can be seen as our own death from fallout, changed weather patterns, and destruction of the ozone layer. We are not secure even from ourselves.

Can our children live with Trident? Will they be able to grow up? Are we able to show them a new way of thinking?

Allen Brenneman is an engineer and a graduate of Associated Mennonite Biblical Seminaries. The article above is from an address at an Anti-Trident rally in Elkhart, Ind.

It may be later than we think

by Stanley Shenk

We don't like to think about atomic and hydrogen bombs. We push away the possibility of a nuclear war between the superpowers. Never have so many yielded to the temptation to play ostrich, to thrust heads deep into the sand and assume the problem will go away.

I've been an ostrich myself: the specter of blasted, radioactive cities, scorched countrysides, decimated populations, and ruined economies has seemed so fearful I've just tried to ignore it.

Life is good. I enjoy teaching, working with young people, serving in the churches. Seemingly, my health has never been better. I'm jogging, exercising, watching my diet, and keeping the weight down. I've begun thinking about the possibility of an extended healthy old age. It runs in the family. But I'll probably never get to enjoy that vibrant old age. I'll probably die in a nuclear holocaust. And if I don't, I'll probably wish I had.

Recently my attention was suddenly refocused on the specter of nuclear terror. An extended "Church News" item in the *Gospel Herald* (Dec. 26, 1978) by Vic Reimer reported on a conference held on December 7, 1978, in Washington, D.C. Its subject: the possibility of nuclear war. Its participants: an eminent group of scientists, military men, and public affairs specialists. "If you are middle-aged or younger you will likely die in a nuclear war." This was Reimer's lead sentence. And this initial statement was backed up as follows in his second sentence: "This sober and considered judgment of a distinguished group of scientists at Harvard and the Massachusetts Institute of Technology was strongly underscored by expert panelists participating in the first nuclear war conference." And further down the page: "According to President Carter's National Security Council 140,000,000 Americans would die in a nuclear war."

After reading the remainder of the report, I went back through some earlier data in my file. Here is some of the fallout:

Item: In November 1961, Russia detonated an H-Bomb with an explosive force of approximately 50 million to 57 million tons of TNT (*Newsweek*, Nov. 13, 1961). This was well over 2,000 times the power of the U.S. Hiroshima A-Bomb.

Item: As of 1963 the U.S. was already maintaining a nuclear arsenal of approximately 33,000 warheads. These represented a number of different degrees of explosive power. In the most powerful category (equal to about 24 million tons of TNT) the U.S. had about 1,600 ready for delivery (data in this item from *Time*, Aug. 23, 1963).

So why bring all these things up? Simply this: it may be later than we think. What we want to do for the kingdom we'd better be doing.

But, someone will say, such a thing is too terrible. God wouldn't allow it. But He allowed 30 to 40 million (no one

knows the figure much closer than that) to die directly or indirectly as a result of World War II. He allowed the cities of Hiroshima and Nagasaki to be blasted to rubble. He allowed one third of the Jewish world population to be destroyed under Hitler.

But, someone will say, it may happen to Russia or China, but surely not to us. We may not be a fully Christian nation, but we're still far more righteous than either of those two. Habakkuk would smile at that line of argument. He went through the whole thing nearly 2,600 years ago. He was told that God was about to destroy disobedient Judah through the instrumentality of Babylon. The good prophet objected that surely the righteous God wouldn't destroy halfwicked Judah at the hands of completely pagan Babylon. But God didn't detract His statement. He just said that Babylon in the end would be judged, too, and that in the meantime "the righteous shall live by his faith." And then He went ahead and used wicked Babylon against Judah as He had said He would.

But, someone will say, these frightful things may come upon the wicked world, but surely not upon Christ's people; they will be taken out of the world before such a horrible sequence of destruction. Maybe so, and maybe not. Not even the premillennialists are agreed that the church will be taken out of the world before a great tribulation.

But someone will say, nuclear war would just be too terrible. No nation would start it; there is a mutual deterrence based on mutual fear. I wouldn't bet on it. People also thought that dynamite, machine guns, aerial bombardment, and poison gas would be so frightful that war would be outlawed. But it hasn't worked that way. An American military man once said, "There will never be a cessation of war until there is a basic change in human nature." He was right. And we know of only one such basic change, namely, the new birth, and it's a minority proposition. "But the gate to life is narrow and the way that leads to it is hard, and there are few people who find it" (Mt. 7:14, *TEV*).

I don't think we have any guarantees at all of a prolonged atomic peace. The probabilities run in the other direction.

What we've been thinking about doing in the kingdom, we'd better be doing. A change of vocation? An enlarged giving program? An expanded intercessory pattern? A program of local witnessing? Further educational preparation? A move to a distressed area? A call to the ministry, to missions, to Voluntary Service, to Teachers Abroad Program, to Mennonite Disaster Service?

What we're going to do, we'd better be. . . .

It may be later. . . .

Stanley Shenk teaches Bible at Goshen College.

The Conversation

by John K. Stoner

There was a blinding flash of light, an explosion like the bursting of a million bombs, and in an instant everything was burning in a huge ball of fire.

The first time it was the Flood.

But next time the fire. . . . It was the End.

Afterward a prominent evangelical leader was being quizzed by his Maker.

"You say you were taken by surprise. But didn't you know it might happen?"

"Well, yes, Sir. I guess I did, Sir. But You see, Sir, they. . . ."

"Wasn't anybody talking about the fantastic risks involved? But not risks really. It was a certainty. As predictable as death and taxes."

"Well, Sir, I can see it now. But hindsight is always better. . . ."

"What do you mean, hindsight? Couldn't you discern the signs of the times?"

"Well, Sir, we were kind of busy. . . ."

"Doing what?"

"Well, Sir, some of us were searching for remnants of Noah's Ark. We thought if we found it maybe they would believe in You. . . ."

"But surely you weren't all hunting Noah's Ark?"

"Well, Sir, not exactly. But a lot of people who weren't hunting it were watching movies about the search. And then we were busy defending the Bible."

"Why didn't you know it was going to happen? Surely there were people warning you. In fact, I had assigned a few Myself to sound the alarm."

"Well, Sir, You see, Sir, those people . . . I don't know quite how to say this . . . er . . . they didn't believe the way we . . . er . . . I mean I. . . ."

"Did you think you could go on building three more bombs a day forever and not blow things up?"

"Well, Sir, You see, I thought You would look after those things. I didn't think it would happen unless You wanted. . . ."

"Women nursing infant babies? Children swinging on the side porch, playing in the lawn sprinkler? An old man reading his Bible? Millions of people, burned up?"

"Well, sir, in retrospect it does look rather overwhelming. I'm not sure it was really fair. But then, things were getting rather bad, what with communism, homosexuality, welfare, big government, pollution. . . ."

"And capitalism, national security, the good life, nuclear deterrence."

"Well, Sir, I hadn't thought of those things as. . . ."

"Why not?"

"Well, Sir, You see, the people who talked about those things were not . . . er . . . Bible believing. As an example, they talked about resisting war taxes, even though the Bible says, 'Render unto Caesar. . . .' Things like that. . . ."

"You paid your taxes?"

"Well, Sir, yes, Sir, I did."

"Every penny?"

"I think so, Sir."

"Are you saying that I am responsible for this fire and your tax dollars were not?"

"Well, Sir, I . . . er. . . ."

"Next!"

John K. Stoner is a member of the Lancaster (Pa.) Brethren in Christ Church and executive secretary of Mennonite Central Committee Peace Section (U.S.).

Twenty-five miles to Three Mile Island

Patricia Lehman MacFarland

Articles will assuredly be written on the pros and cons of nuclear energy with the Three Mile Island incident used as support for both sides. I choose to avoid these extremes and record only a human reaction.

The causes and consequences of a possible "meltdown" on Three Mile Island forced me into a weekend of intense introspection. Suppose our restored townhouse twenty-five miles downwind from Three Mile Island should become a ghost house for thirty years? Who would first enter it again when all was safe? (Help, I'd be 56!) My imagination could foresee doors swinging in the breeze and gray dust settling on the bedroom's fresh yellow-rosed paper. Without gun or bomb, radiation would conquer our entire town. Certainly the nuclear age presents us with the potential for a new kind of refugee, the nuclear refugee.

That weekend I discovered more about myself. Perhaps it began when I started my evacuation list.

1. *Pillows.* (Man can sleep without a bed, but floors without pillows are unbearable.)
2. *Suitcases.* (Containing everything I usually forget I need.)
3. *My husband's suits.* (After all, they are expensive, and how could he work without them?)
4. *Business equipment*—cameras, studio flashes, art equipment. (Art had started a new business in a new place once before; he could do it again.)
5. *English bone china* and Waterford crystal. (Yes, I'd evacuate with a few treasures. Even an unfurnished room could be lived in with a Waterford crystal vase in the center.)
6. *Kettles*, plastic dishes, and cups. (These I labeled the "bare necessities." I'd actually prefer my piano, but we didn't own a truck.)
7. *Passports.* (Why not start over in another country with no nuclear power plants?)

By Saturday evening my list was complete and my suitcases were partially packed. But the introspection continued. No, I didn't have guilt feelings because I loved my bone china. But I was learning that my values lay elsewhere.

I realized fully that March 31 that no catastrophe, however serious, could take from me cherished memories: May mornings in England, the Christmas train ride through snow-peaked Swiss mountains south into Italy, Rembrandt's *The Night watch* in Amsterdam's Rijksmuseum, and the Blue Mountains of Jamaica rising above the Caribbean Sea. No matter where I lived, I could continue to play Beethoven's *Sonata Pathetique*. My education assured me of a job in another location. Neither could friendships disintegrate merely because of a move to California. Yes, I decided, I would give my children these gifts of travel memories, education, musical exposure, and friendships ahead of Ethan Allen furniture and custom drapes.

"We go on with our ordinary lives," commented one friend. "We have to. And yet nothing happening is ordinary."

A colleague of mine placed Three Mile Island in literary perspective. She reminded me of Gerard Manley Hopkin's poem "God's Grandeur." Hopkins suggests that no matter what man has done, "nature is never spent; there lives the dearest freshness deep down things."

"Hopkins couldn't have written that if he had lived in the twentieth century," my colleague mused. I was silently thankful that Hopkins died in 1889. Could his poetry have been so joyful and life-affirming in the twentieth century? I doubted it.

Perhaps every Lancaster Countian wondered at least once if he would physically survive a meltdown. "Absent from the body, present with the Lord," my husband reminded me when I finally voiced this fear. Ultimately I knew that my relationship with Christ superseded any other possession I valued. Impending death could only usher in never-ending life.

Patricia Lehman McFarlane is from Lancaster, Pa.

Herald Press: Books for families growing in the kingdom

Making Decisions: A Guide for Couples
by David R. Leaman

Carefully drawing from both biblical and psychological perspectives, the author provides clear advice on making the right kinds of decisions for families today.
Paper $2.95, in Canada $3.40

Peer Counseling in the Church
by Paul M. Miller

Carefully describes the attitudes and skills laymen in the church will need to assist one another in growth-type counseling, especially as it relates to vocations, preparation for marriage, and problems within marriage.
Paper $4.95, in Canada $5.75

Spirit Fruit
by John M. Drescher

Explores the meaning of the fruit of the Holy Spirit, reviews how it appeared in Christ's life, and suggests how it finds expression today. Reveals the importance of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control in our everyday life. Short chapters make excellent daily meditations.
Paper $5.95, in Canada $6.90



For children

Ken's Hideout
by Dorothy Hamilton

The story of why Ken Laine, 12 years old, ran away from home and how Mr. Trent, an old friend, helped Ken begin to put his life back together again. For 9-to-14-year-olds.
Paper $2.50, in Canada $2.90
Hardcover $3.95, in Canada $4.60

African Fables
by Eudene Keidel

Twenty-one authentic African tales with spiritual truths as used by Christian preachers and teachers in Zaire. For parents and Sunday school teachers of primary-and-junior-age children.
Paper $2.50, in Canada $2.90

Tomás and the Talking Birds
by Ruth Nulton Moore

Tomás moves from Puerto Rico to a steel town in the U.S.A. Life in America is strange for the Spanish-speaking boy until he meets Mr. Sam, who owns a pet shop. Tomás is fascinated with the talking birds in the shop and when he tries to help a homesick parrot to speak English, he solves his own language problems. For 8-to-12-year-olds.
Paper $2.95, in Canada $3.40
Hardcover $3.95, in Canada $4.60
Available in Spanish, **Tomás y los Pájaros Parlantes,** $2.95, in Canada $3.40

Caught in the Crossfire
by Levi Keidel

This fast-paced novel presents a church caught in a carefully woven net of organized violence. How are believers in Africa coping with tribulation today?
Paper $5.95, in Canada $6.90

Paul and Alta
by Phyllis Pellman Good

Here is living wisdom shared by a couple who have been together for over 60 years. Much is written today of growing older as decline and depression. The joy, happiness, and humor which comes through the text and the warm, delightful photographs will be an inspiration to Christians everywhere.
Paper $7.95, in Canada $9.20

More-with-Less Cookbook
by Doris Longacre

Nearly 200,000 families have discovered that there is a way to more responsible living and eating that brings more fun and more enjoyment to the whole family while consuming less of the world's valuable food resources. Over 500 recipes to help achieve this goal.
Wirebound $6.95, in Canada $8.05

At your local bookstore.

Herald Press
Scottdale, PA 15683
Kitchener, ON N2G 4M5

D.A. Yoder: seventy-one years a minister

By Helen Good Brenneman

He is 95 years old, but D. A. Yoder still mourns his mother who died when he was two.

"But I had a good second mother," he told me, and she contributed to his happy childhood and lifelong servanthood to Christ in the Mennonite Church.

D. A. Yoder, who has been a minister for 71 years, has a world of memories to ponder at Greencroft Nursing Center where he has been a patient for more than seven years.

Born and raised on a farm near Nappanee, Indiana, David was the oldest of eight children. He recounted how he once pulled his brothers and sisters through a mud puddle. As punishment he had to wash all their clothes.

Although formal education beyond the lower grades was unusual in his day, David graduated from Wakarusa High School and spent some time at Goshen College. He is still president emeritus of the Mennonite Board of Education, after serving as president for 20 of his 40 years on the Board.

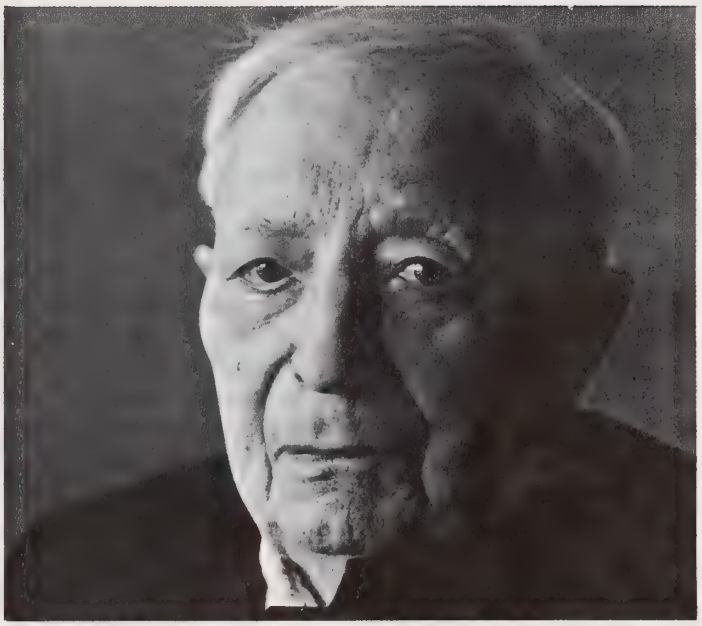
In 1906 D.A. Yoder married Frances Ferguson and shared 52 years with her before her death. They had 3 children: Dale, Lowell, and Lois (Mrs. Ivan Weaver). Today Brother Yoder has 12 grandchildren (His eyes sparkled as he solemnly said, "They are all girls but eleven") and 27 great-grandchildren.

In 1907 he was ordained to the ministry at the Holdeman Mennonite Church (in which he had grown up) and chosen pastor for the Olive Mennonite Church where he was to minister for 41 years. In 1910, he became bishop over churches in Indiana, Michigan, and Minnesota. He further influenced many lives through his popular six weeks' Bible study classes and his inspirational evangelistic meetings.

"I have witnessed the evolution of the church over an eighty-year period," he told me, "and the other day I typed a whole page of changes I have seen."

He remembers going to church barefooted. At that time preaching services were held only every two weeks in the morning with Sunday school every other week in the afternoon.

An especially memorable incident occurred in later years



when D. A. was a visiting preacher in a northern Michigan church. He failed to see a step leading to the pulpit platform and fell flat on his face.

"I laughed and told the congregation that all great men must have a fall," he recalls.

Moving to a serious theme, I asked him about the future of the church.

"Oh my," he reflected, "first, the church needs to wake up to the fact of the coming of the Lord. We're not thinking of that enough."

"What word would you have for today's young people?"

"Study Matthew, Mark, Luke, and John to find the way of salvation. Then go on to Galatians, Ephesians, Philippians, and Colossians for further guidance."

"In other words, to study the Word."

"Yes, studying these books will change their lives, not only of the young people, but the older people as well."

Perhaps D. A. Yoder's life and hope for the church can best be summarized by a verse of his favorite Scripture: "I am come that they might have life, and that they might have it more abundantly."

Helen Good Brenneman is the author of *Mediations for the New Mother* and various other books and articles.

From Chile with love

by Robert J. Baker



Nelson and Maria Elena Catalan with their children: Nelson, Elena, and twins Mirta and Paola.

From Chile, South America, to Fort Wayne, Indiana, is a long way. When the Chilean family of Nelson Catalan stepped off the plane at the Fort Wayne Airport, they had one suitcase, one box. Their knowledge of English was nearly zero. But they had hope. And they had Mennonites waiting for them. Was it a fairy story or was it a parable? Did the Catalans "luck out," or were they the recipients of a series of God's little miracles? Can we learn from the First Mennonite Church of Fort Wayne, Indiana? Or would we rather not get involved?

Nelson, his wife, Maria Elena, the twins, Mirta and Paola, tiny Elena, and their oldest, Nelson, must have experienced tremendous cultural shock. Would they be able to adjust to the land of McDonalds' hamburgers and chocolate milkshakes, Democrats and Republicans, flashing neon lights and two- or three-car American families? The children were wide-eyed, the parents were apprehensive, all of them tired of running, living in refugee camps, of wondering what the future held for a family exiled from its homeland.

It did not take long for reassurance to set in. The Joe Hoover and Dennis Roth families, plus several others from the Fort Wayne Mennonite Church were there to greet them. Spanish-English dictionaries would be carried like Bibles throughout the coming months.

The Mennonites escorted the Chileans to a home especially prepared for them. Edna Mertz, poet laureate of the Fort Wayne Mennonite Church, had given her living room couch. Others had given and purchased, scrubbed and sewn, so that the Catalan family were able to step into their house, not just furnished with tables and chairs, but with food in the cabinets, towels on the rack, toys in the box, clothes in the drawers and closets.

The Catalans came with little. They found much: a home, a fellowship of loving, caring people. They found a church family that said, "We love you, we want to share of our abundance, we want to help you find a new life in America, free from fear, from persecution, from prison." How did it all come about?

It began in the mission committee. John King, pastor at First Mennonite of Fort Wayne was a pusher. In a needy world, how could a small group of Anabaptist followers reach out and help? After much discussion they chose to adopt a Vietnamese refugee family. Mennonite Central Committee was consulted and the church was referred to Church World Service. Elizabeth Yoder handled all the detailed paper work.

The original choice did not work out. Would a family from Chile, South America, do? Why not? The airport scene on June 24, 1977, was the result of that planning, praying, investment.

Nelson Catalan had spent seven months in a Chilean jail. He knows what it is to be tortured, to live in a refugee camp, to be separated from family, to wonder if tomorrow will really come.

Employed by a gas company in Chile, active in the labor union, he was a member of the Moderate Socialist's Group. This political group did not accept violence as a way of operating, but had joined forces with several other political parties in support of the Allende government of Chile. When that government was overthrown Nelson Catalan's troubles began.

The gas company for which he worked was harassed by the new government in regard to growth and profits. Nelson, as a union leader, found himself in prison. Eventually he was given the option of twenty years in prison or exile from Chile.

It was a difficult decision. Chile was his homeland. Nelson loved it. In either case it meant separation from his family. Exile might mean that he would never see them again. Twenty years in a Chilean prison could well mean death. Nelson chose exile and ended up in a refugee camp in Argentina, not allowed to work, given food and lodging only, a prison of a better quality. But there was no torture, no fear, and there was hope.

Robert J. Baker is from the Belmont Mennonite Church, Elkhart, Ind.

After an interval, Nelson's family was released and joined him in Argentina. It was crowded. There were 60 refugees living in one two-story house, cared for by the World Council of Churches. But they were together. The time in Argentina stretched out to two years.

But to the north was the Fort Wayne Mennonite Church, wrestling with the idea of investing in a family. And they knew that there would be problems. It is usually easier to give than to do.

Significantly the idea came out of the mission committee. Usually the mission of the church is to send, but could it be also to receive? The church could not go to Chile, but could they bring Chile to the church? And so the one-suitcase, one-box family and the Fort Wayne Mennonites got together.

When I visited the Fort Wayne Church last winter, I found the Catalans in attendance, all six of them. Nelson is Catholic, Maria is Methodist, yet they have been attending the Mennonite Church faithfully the past two years. One thing Nelson especially appreciated was that the Mennonites sponsoring them did not pressure the family to attend "their" church. In fact, they offered to take them each Sunday to the Catholic services. But the Catalans decided to attend the church of the ones who sponsored them.

Things are looking up. Nelson is working at the St. Joseph's Hospital in the housekeeping department. He promises that someday he will be in charge of the department! He also attends an English class some 30 hours per week in order to improve his English. While talking with him it became convenient to use Simon and Lea Liechty as translators when difficulty arose in regard to either questions or answers. The children are bilingual and doing well in school.

After six months the Catalans became financially independent. The church no longer had to pay their rent or give them a cash allowance. Dr. Joe Hoover of that congregation has been generous with medical help and the church has helped with some extensive dental work. The only subsidizing the church does at present is in the way of fellowship, love, and prayer. And that's par for the course for anyone, member or not, Chilean or American.

Problems? Certainly. The church found that the Catalans were sending back to Chile some of the money given to them during those early months. It was in order to help their parents. To the church that was questionable, but in a Latin culture it was perfectly normal. There, those who have support those who have not. And the church came to an understanding. We can learn from other cultures, some being more New Testament than our own.

Language problems hurt communication at times. There have been amusing incidents. A picnic at the park was planned. Dennis Roth explained carefully in Spanish that they would be having "roast chicken," but to the horror of the Catalans it came through as "roast dog." The English-Spanish dictionaries flew open for clarification purposes. Everyone was happy to learn that they would not be feasting on Kentucky Fried Dog.

Nelson felt free to share his observations about the American culture. He is most appreciative of what God has done for his family through the church, the happiness he has found in U.S. Here he has experienced rich blessings, all in addition to the necessities of life. But he is anxious that his children do not adopt some of what he calls "bad culture." Then he made this wise statement, "You may have what you call 'liberty,' but liberty without discipline is confusion." And I applied it to the nation, the church, the family, and said silently, "Amen."

What has it cost Fort Wayne Mennonite Church to try this sort of a mission project? In cold American dollars, around $3,000. In time, sweat, and tears, a significant sum more. In joy, unmeasurable. I sensed only happiness at Fort Wayne over their mission project.

And now, what of the questions introduced in the first paragraph? What happened to the Catalans was not a chance happening, not a fairy story. It was God at work through the First Mennonite Church of Fort Wayne, Indiana. And there is teaching in the event, so it is a parable for the rest of us. What they did is one way of bringing the mission field to your very door, causing the Great Commission to come alive before your eyes. It is easy to give your money to the mission boards, and we should. Then they carry the responsibility, shed the tears, experience the heartaches. And perhaps for many churches it is the route to follow. We are too busy ourselves to become involved, so we hire others to do the work.

No, what was done at Fort Wayne is not for everyone. It is only for the strong, for those who are ready to be missionaries.

But those who have tried it will probably say: "It's the only way to go!"

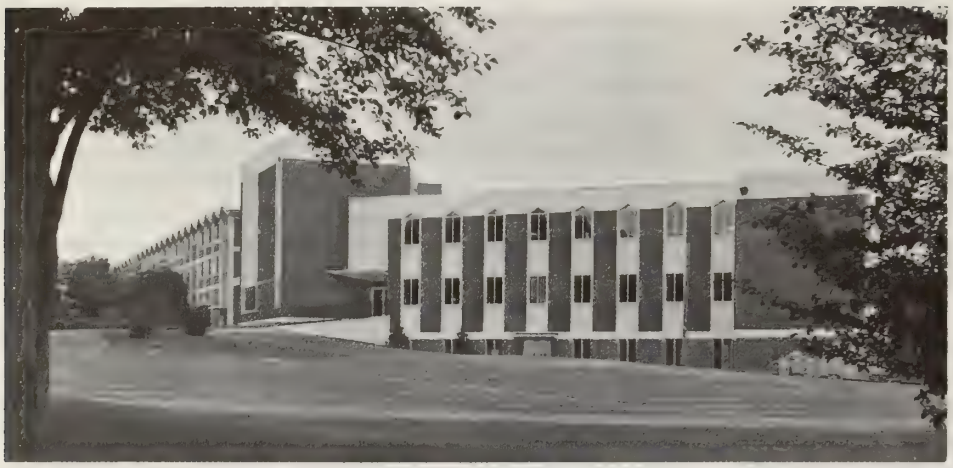
Hear, hear!

Plant a tree. I want to encourage each reader of this magazine to plant a fruit tree. If you live in a city and haven't space, go to friends or family in the country and plant one there. Plant it carefully, prayerfully. Go ahead in your mind and think of your children, grandchildren, or others who may admire its beauty and eat its fruit. If at all possible, plant your tree with your family or other persons. Nurture it through the first critical year. Think of it as a gift of love and thought to the future, then let us act to create, with God's grace, a future of peace and justice for all of mankind.

This should be a special tree. I also strongly encourage the planting of trees to mark important occasions, especially births, marriages, and deaths.

If planted and cared for in the proper spirit these trees will convey a witness to all who see them. Martin Luther said, "Even if I knew this age was to end tomorrow, I would still plant a tree today."—**Peter Farrar, Andover, Vermont.**

Conrad Grebel College: site of Waterloo 79



Shown above is Conrad Grebel College, Waterloo, Ont., site of Waterloo 79, the Mennonite Church general assembly and convention. The University of Waterloo and Conrad Grebel College which is affiliated with the university are young institutions. The U. of W. was founded in the late 1950s, Conrad Grebel College has a residence population of 116. Approximately 1,500 students attend courses taught by C.G.C. faculty.

The university and college are located on rolling farmland, formerly farmed by Mennonites. Brubacher house, a Mennonite farmhouse on the campus restored as a museum, gives recognition to the historical significance of our people to the Waterloo community. Laurel Creek meanders through the campus. The artifical lakes are the summer home for ducks and geese.

The mass meetings of Waterloo 79 will take place in the Physical Activities Complex (PAC). It is a large gymnasium seating just over 4,000 people. The seating arrangment includes bleachers and chairs on the main floor. A large image magnification screen placed above the stage will assist folks sitting in the areas distant from the podium to see the facial expressions of the guest speakers.

The business sessions of the General Assembly will be held in the Humanities Theatre. This hall seats about 1,000 persons on cushioned chairs and in air-conditioned comfort.

Those living on campus, youth, families, and individual adults will be lodged in the student housing facilities of the university, and Conrad Grebel College. Food services are available for those lodged in the student residences who register for both lodging and food. Others lodged on and off campus will eat at South Campus Hall, cafeteria style, seating at one time approximately 500 people. Waterloo county foods will be served. Snacks are available at a number of locations during the day and evening.

Musical and dramatic events will utilize the facilities of the university and Conrad Grebel College. The Theatre of the Arts will house many of these events.

Medical services will be available at the Physical Activities Complex.

Children's activities during the day will be based at area Mennonite churches and will include day trips for older children.

For those choosing to live off campus, a variety of options are available. Private homes will be assigned to those who register for them. Local motel accommodations are available but each person will need to register with the motel. Campgrounds within 5-15 miles can be used by camping enthusiasts.

Those traveling by car to Waterloo 79 will be assisted in locating the University of Waterloo by numerous signs posted at the major highway entrances to Kitchener-Waterloo community and along streets leading to the campus.

Vietnam requests aid from churches

Three hundred and fifty metric tons of flour left Vancouver on May 14 destined for Vietnam. The shipment of flour was in response to pleas for food aid from Vietnam. A telegram was sent to MCC on April 6, which read in part: "Due to Chinese aggression, over one million Vietnamese civilians are deprived of houses, food, and medicare. Added to this are the severe floods of last year, which destroyed crops. Immediate needs include 100 thousand tons of rice or wheat, 400 thousand blankets, 400 thousand mosquito nets, plus food stuff and medicine. We appeal to your organization to start emergency campaign. Deep thanks."

Since the U.S. does not have diplomatic relations with Vietnam, Mennonite Central Committee requested that MCC (Canada) take leadership in responding to the requests for aid. The Executive Committee meeting March 23 and 24 in Winnipeg gave direction to overseas staff to negotiate "food aid" for hungry civilians with the Vietnamese embassy in Ottawa.

Very early in these discussions it became obvious that the need in Vietnam was overwhelming. At this juncture other Canadian churches were invited to join in this relief shipment. To date the Anglican, Baptist, Catholic, Lutheran, and United Church of Canada have committed funds and a total of $90,000 has been designated for this shipment of flour.

A major concern is that end use be monitored in some way. These concerns were alleviated, when even before the final arrangements for this shipment of flour were completed, an invitation came from the Vietnamese government for a MCC (Canada) delegation to visit their country and discuss relief needs and related issues. The delegation consists of: John Wieler, Albert DeFehr, Reg Toews, and Murray Hiebert. They left Winnipeg on May 13, for a two-week visit.

Freyenbergers resume assignments in North Ghana

"Why are you here to help us?" Mennonite Board of Missions workers Stan and Jane Freyenberger are asked increasingly by their associates in North Ghana.

The Freyenbergers, who with their daughter Adriane Joy, are just completing a three-month furlough in the U.S., live at Langbensi Agricultural Station near Wale Wale, in North Ghana. Stan has served in Ghana since 1970 and Jane since 1976. During their last term Stan was a station manager, and Jane did preliminary surveys for nutrition extension training.

The Freyenbergers and the other Mennonite workers who have served in the area came to assist in a project associated with the Christian Council of Ghana, an interfaith organization. At Langbensi they are related to a Presbyterian Church of Ghana project.

The goal has been to help train Ghanaian workers to assume responsibility for agricultural extension in surrounding villages, yet the doors are also opening for increased spiritual ministry. The Presbyterian Church of Ghana is looking for a lay training minister to work alongside the agricultural and nutrition work in that area.

"We're here," Stan and Jane tell those who ask, "as a response to the love that God has shown us." The majority of the area's population adhere to traditional religion, about 70 percent according to the Freyenbergers. Muslims account for 20 percent, and Christians the remaining 10 percent. "Our association with the church helps communicate our Christian identity," Jane said.

The work of Langbensi Agricultural Station is to help local farmers become better stewards of their land. Inflation, economic state of the country, and scarcity of equipment, materials, and seeds make it imperative that the local economy be self-sufficient, Stan said. The station relates to farmers in 20 villages, ten on a daily basis and the rest as demand dictates.

Next steps on New Call to Peacemaking

The Central Planning Committee of the New Call to Peacemaking met at the headquarters of the Church of the Brethren on May 2 and 3. Lois Barrett, Lois Kenagy, and John Stoner represented the Mennonites. The Brethren in Christ were represented, for the first time, by Mervin Dick of Minneapolis. The Brethren present were Charles Boyer, Robert Neff, and Andrea Warnke. Participating Friends were Howard Alexander, Norval Hadley, Barrett Hollister, Jack Kirk, Marilyn Roper, and Robert Rumsey.

John Stoner of the Mennonite Central Committee announced the publication on Oct. 1 of the official New Call study book, *New Call to Peacemakers*. It is written by Maynard Shelley, former editor of *The Mennonite*, and calls for a return to authentic biblical Christianity and a revival of committed kingdom living. It is strongly recommended that local congregations use this book as a basis for study and discussion groups. Advance orders (with substantial savings) are being taken at the Faith and Life Press, Box 370, Newton, KS 67114.

The committee agreed to recommend that whenever a denominational group within the New Call to Peacemaking contemplates developing a piece of curriculum material or a new program on peace they should communicate with the other denominations in New Call and invite them to collaborate in the project.

The committee was united in recommending a Second National New Call to Peacemaking Conference at Green Lake, Wis., October 2-5, 1980, out of a sense of urgency that our churches move toward a deeper level of discipleship in the face of growing militarization in our world.

Rocky Flats a "Harrisburg waiting to happen"

A crowd estimated at between 10,000 and 15,000 gathered on Apr. 28 at the Rocky Flats nuclear weapons facility to call for an end to the manufacture of nuclear weapons. They asked for the conversion of the facilities and workers' skills to the production of socially useful products.

Braving chilly, somtimes rainy weather, the demonstrators doubled the number who protested at the site one year ago. Located 16 miles from Denver, Colorado, the Rocky Flats plant is operated for the Department of Energy (DOE) by Rockwell International. It is here that all the plutonium triggers for all the nuclear weapons in the U.S. nuclear arsenal are manufactured and reprocessed. It is here also that the neutron bomb would be produced.

Former Pentagon analyst Daniel Ellsberg called Rocky Flats a "Harrisburg waiting to happen ... Denver's own Three Mile Island." He noted that the First Amendment gives Americans freedom of religion, freedom of dissent from the age-old "religion of the state." He described that religion as "the cult of the president, the cult of military violence, the religion of war, the religion of science and technology, and unlimited destructive power. It is a cult of leadership all over the world that has converted this earth, the citizens of this earth, into one vast Jonestown.

"All of us in the world are in this ark together," he continued. "We all live in Guyana now ... with the leaders who are telling us, 'Trust us, have faith in us ... show your loyalty by signing up, getting in line, and drinking this Kool-Aid and giving it to your children."

Ellsberg called participants to mutiny against impending nuclear suicide. He concluded by burning a dividened check from 10 shares of Rockwell stock he purchased in order to be able to attend the stockholders meeting.

The afternoon rally was followed in the evening by decision-making sessions in preparation for civil disobedience planned for Sunday. This further action involved about 300 men and women who blockaded both road entrances to the Rocky Flats Plant and the railroad tracks leading into the plant. All had received training in nonviolent action and were organized into smaller affinity groups averaging 20 persons.

Individuals freely chose to do direct action and be arrested or indirect action through support and logistics for those directly disobedient. Mennonites involved in direct action included Marge Roberts, Sue Lang, Patty Lawless, Roger Overby, and Peter Ediger from Arvada Mennonite Church; Hedy Sawatsky and Mary Sprunger-Froese from Colorado Springs; Art Stoltzfus from La Junta, Colorado; and Spencer Cunningham from the Bethel congregation in West Liberty, Ohio. All were arraigned in federal court in Denver on May 7-9.

Missionaries in Japan hold triennial meeting

Mennonite and Mennonite-related missionaries from all over Japan met at a church retreat center southwest of Tokyo, for fellowship, Bible messages, and lectures early this spring. The 1979 inter-Mennonite, all-Japan missionary gathering was held at Amagi Sanso Mar. 29-31.

Louella Blosser, chairperson of Japan Mennonite Mission, in opening remarks said what she remembers from past conferences is not the content of the messages and lectures, but rather unique aspects of the fellowship. Perhaps the 40 adults who attended will look back on 1979 as the conference of *ofuro* (Japanese bath) by candlelight, due to a power failure, or as the conference of George Janzen's drama, "Mr. Moneyman, Mrs. Lazarus and the Prophet," presented in a more-serious-than-usual talent time.

All Japan Mennonite Conference convenes once every three years, with the Kyushu, Tokyo, and Hokkaido groups taking turns for the responsibilities of the gathering. This year was the turn of the Hokkaido-based Japan Mennonite Mission, ironically at its smallest in history over the Christmas season, with only Louella and Eugene Blosser and Mary Beyler on the island, because of short furloughs by Mary Alene and Marvin Miller and children and Genny and Ralph Buckwalter, and longer furloughs by Ruth and Charles Shenk, Neta Faye and Marvin Yoder, and Sue and Wes Richard and children.

Due to such small numbers, the Hokkaido planners turned to outside help for the conference. Lecturing on Christianity and culture was General Conference Mennonite Mission's Robert Ramseyer. Presenting the Bible studies was Harold Johnson, a Wesleyan Mission participant whose closest Mennonite ties came during furlough time in Berne, Ind.

"Does God speak to Japanese people in Hebrew thought forms or in Japanese thought forms?" Ramseyer asked in his opening lecture. The second lecture time brought up specific examples and problems in the life of the Japanese church in relationship to Japanese culture.

Ramseyer closed with his ideas of what a truly indigenous Japanese church might look like. It would 1) have strong ties to its leader, 2) care for its members in all aspects of life (following the Acts pattern), 3) be totally committed to Jesus as a person in a personal way (Japanese society is built on personal loyalties), and 4) be a bit careless or vague about statements of faith.

Also presented at the conference was George Janzen's (GCMM-Fukuoka) drama, "Mr. Moneyman, Mrs. Lazarus and the Prophet." Janzen was inspired to write the play through reading *Rich Christians in an Age of Hunger* by Ronald J. Sider and *Child of the Dark* by Carolina Maria de Jesus. He used quotes from the two books as well as from the Bible.

Compared to previous conferences, the number of children at the 1979 conference was quite small. But the nine children present provided a lively addition and even a chance for some adults to join them in kickball and dodgeball in the gymnasium. The children spent a lot of time entertaining themselves there, especially during the second day of the conference, which was rainy with no possibility for hiking in the mountains surrounding Amagi Sanso.

Attendance at the 1979 conference included seven adults and children of Japan Mennonite Mission, 26 adults and children of General Conference Mennonite Mission, one Mennonite Brethren Mission missionary, and four Brethren in Christ missionaries. Mennonite-related missionaries included four Far Eastern Gospel Crusade Missionaries and several independent missionaries.—*Mary Beyler*



Participants at Death and Dying consultation, Apr. 8-9, 1979.

Death and dying said to need more attention

We need to move from the denial of death—living as if life never ends—to conversation about death and dying—talking about the rational, theological, factual issues—to a personal collision with death—a vicarious experience of death that enables us to empathize and identify with dying and grieving persons, and prepares us for our own death and dying experience.

This understanding of the purpose of death and dying education in the congregation was shared by Abraham Schmitt in a Consultation on Death and Dying Education in the Congregation held April 8-9, 1979. The Consultation was sponsored jointly by Mennonite Board of Congregational Ministries and Laurelville Mennonite Church Center, with Beulah Kauffman, MBCM staff person, and A. J. Metzler planning and facilitating the event.

The Consultation participants recommended that a packet be prepared which would include suggestions for introducing the subject in a congregation, an outline of the subject areas to be covered, settings in which a study might be conducted, specific tools to work with such as listening skills and case studies, and study guides for use with books already available. Congregational leaders will be notified when the packet is available and how it may be secured.

Six content areas for study were identified by the Consultation group as being most helpful to a congregation in working through the issues related to death and dying: awareness/experiencing/owning one's own feelings about death, understanding death and dying, basic beliefs concerning death and dying, funeral/estate planning, grief ministry, and congregational responsibility.

Worship plans for Waterloo 79

One of the primary objectives of Waterloo 79 is to celebrate God's acts among us and to affirm faith in Jesus Christ as Savior and Lord. The actual ways and methods of "programming" worship for Waterloo 79 will consequently be numerous and varying.

In light of the theme "Acts: A Story Begun . . ." storytelling will be used. Four persons from different ethnic backgrounds will tell stories from their own experiences of relationships for the mass youth sessions. Barbara Smucker will tell a continued story for children (adults will no doubt enjoy it just as much, if not more, than children) in several joint sessions. Persons from the audience will be given opportunity to share personal incidents.

During the Bible study times the audience can worship by listening to explanations of the Scriptures from Howard Charles. There will be speakers such as Emma Richards, Ivan Kauffmann, and Myron Augsburger on the issues of "Witnessing and Discipling," "Where Are We in Urban Concerns?" and "Ministering Through Word and Deed." An address by Willis Breckbill will open the entire event.

Opportunity to respond to the messages has not been forgotten. As a part of each Bible study session Marion Bontrager will invite the congregation individually, in small clusters, or collectively to utter response to what has been heard and felt (experienced). Along with the input from Acts the congregation will hear portions of the Scripture read audibly by Mary Jean Kraybill. In traditional Judaic form the audience will respond antiphonally and responsively as Ruth Brunk Stoltzfus leads them. Merle and Phyllis Good have arranged dramatic presentations further illustrating the biblical material. Howard Charles may at times receive support from "the cloud of witnesses" gathered from the audience, representing in a symbolic way the wealth of diversity in our church family. Sketches and interviews, audiovisual presentations and silence will permeate our times together.

Worship in singing and adoration holds a vital part in programming. More than ten persons/groups coordinated by Wilbur

Maust plan to lead the congregation in praise. Singing will be a part of each mass session and the total program for our Sunday afternoon convocation scheduled on the lawn of Conrad Grebel College at 4:00 p.m. The Ontario Menno Singers will be featured on the opening evening. During the week Wilbur Maust will conduct a volunteer choir in rehearsing for presentation at the climactic session. Also rendered on Thursday evening will be the musical *Celebrate Life* under the direction of Marvin Miller. Youth are invited to play or sing in that performance.

In addition to praise through singing, prayer sessions are options for persons from 7:00 to 8:00 each morning and at 9:15 on Monday and Wednesday evenings. The youth are initiating a pray-a-thon on Saturday evening from 9:15 p.m. through Sunday 9:15 a.m. Persons may wish to pray for God's work among His people at Waterloo during a particular one-half hour period in that block of time.

To celebrate the visual arts gifts of persons among us, a crafts festival is scheduled for Sunday afternoon. Approximately 20 artists have been invited to demonstrate their interest at various locations across the campus. Families and all participants are invited to share by observation in the creating of pottery, Fraktur, quilting, wood turning. Other artists are sending art pieces for display in the Great Hall, open to convention participants all during the event.

The early church worshiped in many ways, as recorded in the Book of Acts. Worship at Waterloo 79 can aid us in gaining a new understanding of the Scriptures, viewing an exhibition of gifts among us, and experiencing a visual/verbal or inner response to the Spirit. Come, let us worship together.—Charlotte Holsopple Glick

Rocky Mountain Conf.: a new effort in Carlsbad

The Rocky Mountain Mennonite Conference met at Beth-El Church in Colorado Springs on May 4-6.

Among other business the conference heard plans of Ramundo Gomez, Archbold, Ohio, to move to Carlsbad, N.M., to relate to the Latins in that area. Plans are for a Latin congregation to emerge from this city which has 50 percent Spanish population. The present Carlsbad congregation with Peter Hartman as pastor is eagerly looking forward to being a part of this venture. Also a new congregation, Morningside Community Church at Montezuma, Kan., was received as an associate member.

There was discussion regarding Rocky Mountain's relationship with the Far-Western conferences in Region II, because of the great distances involved. It was the consensus of the group to invite the Region II Assembly to meet with Rocky Mountain Conference in the fall of 1980.

An outstanding feature of the conference was the involvement of the women's mission and service commission.

At various times throughout the conference appreciation was expressed for the various Boards of the Mennonite Church who have given help and encouragement. The presence and remarks of Willis Breckbill, Moderator of the General Assembly, and H. Ernest Bennett, Secretary of Mennonite Board of Missions, were greatly appreciated.

Peter Wiebe, Smithville, Ohio, spoke at four sessions with a theme from Philippians: "For Me to Live Is Christ."—Letha Froese.

Road construction symbol of hope

In the hilly and arid regions of South Lebanon water is indeed the source of life. Little farming can be done without irrigation and water sources are frequently a distance from the villages. The reconstruction of one portion of the Touline Road is a project that has brought water a little closer to the people. The village of Touline, located in the United Nations-controlled zone of South Lebanon, depends on one spring for all its drinking water and most of the irrigation in the Touline area. The spring is six kilometers (3.7 miles) from the village.

Tractors with water trailers drive the six kilometers to the spring, but because of a bad stretch of road at the steepest incline could not return the same way with the loaded trailers. The only alternative was to travel 20 kilometers (12 miles) on a different road to get back to the Touline area. The added distance nearly tripled the price.

The problem stretch of road, only one kilometer (six-tenths mile) long, was brought to the attention of Mennonite Central Committee development worker Ralph Miller when staff distributed olive seedlings to farmers in the Touline area. After discussion villagers agreed to work together to rebuild the road. They did much of the heavy work, lifting and carrying stones to build a new roadbed nine feet wide and over one kilometer long. MCC coordinated the project. The government was persuaded to provide a roller and asphalt for paving and the German Evangelical Church of Beirut agreed to pay one half the cost of labor.

"The success of the project takes on an added dimension considering the proximity of the road to the area controlled by the Israeli-backed Rightests militias," Miller wrote as the project progressed. South Lebanon is bordered by a strip of Israeli-controlled territory that has not been turned over to the UN Peace Keeping Mission.

South Lebanon, which has suffered severely from years of fighting, was the scene of a new round of violence in recent weeks. In April bombing and border fire were common. Following a guerrilla raid into Israel on Apr. 22, Israeli military forces struck back for several days, bombarding military and civilian targets, driving 40,000 Lebanese from their homes, and killing at least 50 Palestinian guerrillas and Lebanese civilians.

Because of such continuing trouble in South Lebanon, villagers considered interruption of the project by shelling a very real possibility. Miller noted, "The road has demonstrated an unusual determination on the part of the villagers not only to stay in South Lebanon, but to also advance development there. The road stands as a symbol of village joint action and of optimism in an uncertain future."



Carrying stones for the winding Touline Road in Lebanon, which will make water resources more readily available for surrounding villages.

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON RESOURCES

The annual **Singles Event,** scheduled for June 1-3 at Laurelville Mennonite Church Center, is for persons seeking meaningful relationships and lifestyles as singles. Resource person is Dr. Dorothy Gish, head of the Behavioral Science Department of Messiah College. Anyone interested in singles living happily is welcome. Registration forms are available from Laurelville Church Center, Route 5, Mt. Pleasant, PA 15666; (412) 423-2056.

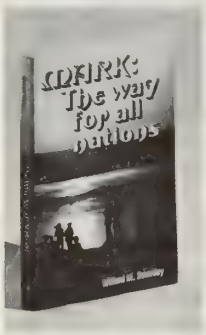
Renewal 79 is scheduled for June 22-24 on the campus of Eastern Mennonite College. This conference on the renewing work of the Holy Spirit in the church includes workshops, worship, and fellowship. Information and registration forms are available from the Renewal 79 Committee, Eastern Mennonite College, Harrisonburg, VA 22801.

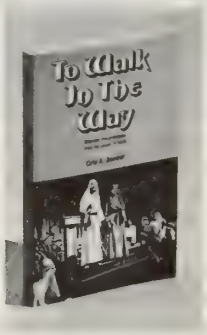
A **"Personal Growth Seminar for Pastors and Spouses"** is planned at Laurelville Mennonite Church Center during July 23-27. Resource persons will be Dave and Nancy Augsburger and Harold and Elizabeth Bauman. Scholarship funds are available. For information and reservations, write to Harold E. Bauman, MBCM, Box 1245, Elkhart, IN 46515.

PRINTED RESOURCES

"The Nuclear Challenge to Christian Conscience" is a study guide published by the editors of Sojourners magazine. The 68-page packet contains four booklets dealing with the nuclear arms race, the church's response, energy choices, and action guidelines by such people as John Howard Yoder and Pope Paul VI. Also included are a poster, a map showing every nuclear power plant and arms-producing facility in the U.S., and "A Call to Faithfulness," a biblically based declaration of nuclear resistance. The packets are $2 each, $1.75 each for orders of 10 to 99, and $1.50 each for orders over 100. Extra copies of "A Call to Faithfulness" are available for 20¢ each. Make checks payable to Sojourners and send orders to: Nuclear Packets, Sojourners Magazine, 1029 Vermont Ave., NW, Washington, DC 20005.

Mark: The Way for All Nations, by Willard Swartley, is for those who wish to learn from the Gospel of Mark. The book is a treasure of insights and scholarship. Each chapter contains a pre-session study, exposition on the passage, a structural diagram of the passage, and discussion questions. $4.95 (U.S.)/$5.55 (Canada) at Provident Bookstores.





To Walk in the Way, by Urie A. Bender, is a dramatic presentation from the Gospel of Mark which includes selected incidents, characters, and teachings. The drama of Mark comes through in these monologues, vignettes, pantomime, and choric readings which were used to illustrate Willard Swartley's lectures at Estes Park 77. $4.95 (U.S.)/$5.55 (Canada) at Provident Bookstores.

The Ministry of the Child, by Dennis C. Benson and Stan J. Stewart, helps us to be more aware of how children minister to adults. It includes a study guide. An excellent resource for those who want to keep on growing through the nurturing of these smallest kingdom ministers. $4.95 at Provident Bookstores.

AUDIOVISUALS RESOURCES

"I Have Three Children of My Own" is an excellent 20-minute filmstrip dealing with the health hazards of nuclear power. Produced in 1979 and narrated by pediatrician Dr. Helen Caldicott, the filmstrip gives information on the many-sided, irrevocable dangers of nuclear development, even for peacetime use. The filmstrip, with a cassette and script, can be ordered for a $2 rental fee from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

Umsiedler stories are bittersweet

As the number of Umseidler—emigrés from the Soviet Union resettling in Germany—increases, so do the reports of both bitter and sweet experiences, according to Mennonite Central Committee workers Jacob and Marianne Pauls from St. Catharines, Ont. They began work in January with the Umsiedler in Unna Massen, Germany. MCC continues to give spiritual ministry to the Umsiedler in cooperation with the International Mennonite Organization (IMO).

"The arrival of the Umsiedler this month (March) has greatly increased," they wrote. "Over 200 persons arrived and we have already been able to visit 192 and enter them onto our list. As usual, most of them call themselves 'Baptists.' About two thirds are Baptists and one third Mennonites. We continue to be impressed with the varied experiences of the Umsiedler.

"For example, one family came from East Berlin. They had emigrated normally from the Soviet Union to East Germany, where they renounced their Russian citizenship. They immediately applied for emigration to West Germany. After repeated rejections they finally were permitted to leave. But now they are not regarded as Umsiedler from Russia but immigrants from East Germany, and consequently are not eligible for a variety of financial support. They are very disappointed."

Some stories have happier endings. One story is about two families, in which the women are twins. "After having been rejected eight times (this means eight years; emigres can apply only once a year for resettlement) they finally received their exit visas at the same time. They lived about 3,000 miles apart in Russia and had not seen each other for years. What a happy and strange coincidence that they should both meet in Moscow and actually depart from there on the same airplane. How happily one is willing in such a situation to thank God for His leading."

Sabbaticals at EMC

Three Eastern Mennonite College faculty members plan sabbatical leaves for the 1979-80 academic year and one staff member will take an administrative leave, EMC Dean Albert N. Keim announced.

Esther K. Lehman, professor of education, has tentative plans for classroom involvement in an urban setting. She also hopes to study supplemental learning experience for international students and teaching learning disabled children.

James O. Lehman, director of libraries, anticipates further study in library science and researching "The Civil War Era and Mennonites in the North." Lehman said he

will limit his historical inquiry to Mennonite communities in Ohio, Maryland, and Pennsylvania.

A. Clair Mellinger, associate professor of biology, plans research on the fire ecology of Big Meadows in Shenandoah National Park and the Piedmont granite rock outcrop. He will also study for a bird-banders license and take course work in entomology, lower vascular plants, and bioethics.

Ruth K. Lehman, assistant director of records, will participate in James Madison University's "Semester in England." She and her husband, Harold, will locate in London through Dec. 15 and then move to Birmingham where Harold will be a "visiting academic" at Woodbrooke College and Ruth will take additional course work.

Gulf states Mennonite Fellowship organized

On May 5, 1979, at the Gulfhaven Mennonite Church, Gulfport, Miss., the newest Mennonite Church Conference was born. Representatives of nine congregations from Alabama, Louisiana, and Mississippi responded to a roll call by coming forward and presenting applications for charter membership in the Gulf States Mennonite Fellowship. Although most asked for full membership, some requested an associate membership retaining ties with parent conferences.

David Z. Weaver, moderator from Louisville, Miss., accepted the applications. The congregation then responded to a Litany of Dedication led by Robert O. Zehr, Des Allemands, Louisiana. The new conference brings together churches and people from various former affiliations. Included are the Conservative Mennonite Conference, Ohio Conference, South Central Conference, and the General Conference Mennonite Church.

Following a prayer of dedication led by conference minister, Orlo Kaufman, Meridian, Miss., the entire congregation joined hands in a symbolic action as they sang "They'll Know We Are Christians by Our Love."

The nine congregations with approximately 330 members are: Choctaw Christian Church, Louisville, Miss., pastor, David Z. Weaver, assistant pastor, James Ray Johnson; Des Allemands Mennonite Church, Des Allemands, La., pastor, Robert O. Zehr; Gulfhaven Mennonite Church, pastor, Allen Zook; Fellowship Mennonite Church, Meridian, Miss., no pastor at this time; Pearl River Mennonite Church, Philadelphia, Miss., D. Glenn Myers, pastor; Poarch Community Church, Atmore, Ala., Noah Yoder, pastor; Nanih Waiya Mennonite Indian Church, Preston, Miss., Ethan Good, pastor; Noxubee Mennonite Church, Macon, Miss., Alva Yoder, pastor; Open Door Mennonite Church, Jackson, Miss., Raymond Byler, pastor.

Contributions keeping even with inflation

The first quarter 1979 contributions to three churchwide boards are up nearly 8 percent over that of the same period for 1978, according to Ivan Kauffman, Mennonite Church General Secretary. This is good news, though because of inflation it is not really a program increase, but means that the church is holding its own.

Total contributions are 35 percent below what is needed for current program budgets. This is not quite the bad news that it may seem to be, since it follows the usual pattern of lower giving for the first part of the year.

This information is based on the following figures released at the close of the fiscal year first quarter ending on April 30:

	Requested from church for first quarter	*Received from church in first quarter*	*Received in first quarter last year*
Mennonite Church General Board, Lombard, IL	$ 49,368	$ 28,582	$ 23,783
Mennonite Board of Congregational Ministries Elkhart, IN	66,800	38,046	32,948
Mennonite Board of Missions, Elkhart, IN	929,700	603,827	565,988
Totals	$1,045,868	$670,455	$622,719

It is hoped that figures for the Mennonite Board of Education, colleges, and seminaries will be included in the next quarterly report.

mennoscope

West Fallowfield Christian School, Atglen, Pa., needs a grade 5-6 classroom teacher for September 1979. Please contact Richard Umble, Principal, R.D. 1, Atglen, PA 19310. Tel. (215) 593-5011.

Samuel L. Horst, associate professor of history at Eastern Mennonite College, has been awarded two Summer Seminar Grants for College Teachers from the National Endowment for the Humanities. Horst chose to participate in a seminar led by Walter T. K. Nugent, professor at Indiana University at Bloomington. Twelve selected historians will meet June 12 through Aug. 7 to study the transition from rural-agrarian to urban-industrial communities under the topic, "Social Change in the United States, 1865-1915."

A Michigan Mennonite Bible School reunion is planned for the weekend of July 6, 7, and 8 at the Fairview (Mich.) Mennonite Church. All former students, teachers, and ministers who attended the Bible School are invited to attend and participate. Lodging will be available in host homes and places will be available for parking campers near homes. A list of local motels and camp grounds will be sent upon request. Please send in your reservation (specify your lodging preference) by June 27 to Lloyd Troyer, R. 1, Box 387, Mio, MI 48647, or call (517) 848-5881.

A packet of resource materials focusing on the undesirability of nuclear power is now available from the General Conference energy stewardship committee. The topics include the medical and health risks, mining issues, alternative energy efforts, and nuclear arms proliferation. Packets can be ordered by writing to Melanie Mueller, Box 347, Newton, KS 67114.

C. Norman and Ruth Kraus left on May 6 for a pastoral visit to MBM workers in Argentina, Brazil, and Uruguay. They will spend much of their time in the Chaco area of Argentina, but they will also meet with workers in Brasilia, Sao Paulo, Buenos Aires, and Montevideo. Norman is a member of the MBM Overseas Missions Committee and director of the Goshen (Ind.) College Center for Discipleship.

For Japanese Mennonites, the foot-washing ceremony is a unique new experience. Mary Alene Miller, Mennonite Board of Missions worker in Obihiro on the island of Hokkaido, reported the following recently: "When we walked into church on Palm Sunday, Pastor Yamade was pouring hot water into two tubs at the front of the room. The bulletin read—two hymns, foot washing, communion, sermon. Most everyone was happy to walk up to the front of the church and later, talking with new people, there seemed to be understanding and extreme

interest that this was the way the Mennonites begin Passion Week. We were overwhelmed to have one couple in their sixties participate. She was finally baptized secretly, after waiting for his approval for years. Now this retired school principal, not yet baptized but sympathetic, marched up and washed feet with a brother and later took communion."


Rick Stiffney

Rick Stiffney, Goshen, Ind., has been named secretary of Relief and Service for Mennonite Board of Missions, Elkhart, Ind. Beginning on June 4 Stiffney will head the division which includes responsibility for Mennonite Church Voluntary Service and the Out-Spokin' biking program. Relief and Service Division operates on a $1,058,000 annual budget, to which VSers contributed more than $800,000 last year. Stiffney, formerly from Albion, Ind., graduated from Goshen College in 1973, and will complete an M Div degree at Associated Mennonite Biblical Seminaries this spring. He has served College Mennonite Church, Goshen, Ind., as youth pastor since 1973.

Kenneth Schmidt has been named acting secretary of the Health and Welfare Division of Mennonite Board of Missions, Elkhart, Ind., effective July 1. He has been associate secretary since August 1978. Secretary Luke Birky leaves the post on July 1 after 30 years of service with MBM to become administrator of Albany (Ore.) Mennonite Home. Schmidt's current appointment runs to September 1980.


Lena Graber

Lena Graber, longtime missionary nurse in India and Nepal with Mennonite Board of Missions, Elkhart, Ind., was honored on Apr. 28 by the Mennonite Hospital Association, Bloomington, Ill. Graber received an award for "outstanding humanitarian service by an alumnus" at the association's 60th anniversary banquet. She is a 1935 graduate of the association's school of nursing in Bloomington. Graber had just completed a special six-month assignment in Indore, India, with the Mid-India Board of Examiners. She helped develop a bank of examination questions for a nursing graduate school whose students help staff almost 20 mission hospitals in Northern India. Earlier she served more than 30 years in Asia, arriving in 1944.

Ralph Buckwalter, longtime worker in Japan with Mennonite Board of Missions, returned to the U.S. May 4-14 for a checkup on his melanoma condition at the University of Southern California Cancer Center in Los Angeles. Doctors are recommending a new four-month course of treatment for Buckwalter in Los Angeles. After making arrangements for their absence in Japan, he and his wife, Genevieve, plan to return to Los Angeles on May 30. Buckwalter has been hospitalized off and on at the Asahigawa Medical College Hospital near his home at Furano on the island of Hokkaido. He had returned to the U.S. last December for a month-long series of tests in Washington and in Los Angeles. Buckwalters' California address will be c/o Leon Weaver, 1617 North Euclid Ave., Upland, CA 91786.

A son of Abraham and Hanna Wetseh has died in Ghana. The child, one of twin sons born to the couple, "probably would have lived if penicillin had been available at the health center," according to Mennonite Board of Missions worker Anna Marie Kurtz. Abraham is the current secretary of Ghana Mennonite Church and also secretary for Home Bible Studies. He attended the Mennonite World Conference in Wichita last summer and traveled in the U.S. afterward. Despite the medical causes of his son's death, Wetseh "was blamed by some of the family" for it, Kurtz said, because he had refused to do local customs for the twins.

Diakonia, a summer ministry in Ocean City, Md., sponsored by Allegheny Mennonite Conference, has cabins for rent this summer. These cabins are directly behind the ministry house and 1½ miles from the boardwalk. For more information and rentals contact: Gladys and Cleason Bender, R. 1, Box 351, Ocean City, MD 21842. Phone (301) 289-8934.

The recent publication of a history written in the 1920s and 30s by Henry Delp Hagey provides new information both general and specific about Mennonites and other residents of the Franconia area in Pennsylvania. Nineteenth-century farm life and community customs are recounted in Hagey's manuscript; decriptions include how butter was made, how all-day funerals were conducted, and other aspects of daily life. The information and 94 photographs will provide future historians with a description of rural life that has been largely supplanted in the last 30 years of this century. *Some Local History of Franconia Township* sells for $8.95 (Pa. residents include tax) and $1.25 postage and handling from Joyce Munro, 687 Mill Road, Telford, PA 18969.

At the annual meeting of the Mennonite Central Committee benefit shops in Kitchener and Elmira, Ont., it was reported that the Kitchener shop gave $18,750 to MCC in 1978 and the Elmira shop $8,700. Ervin Weins, a director of MCC (Ontario), served as guest speaker and praised the volunteers for their efforts.

Richard K. MacMaster will discuss "A Great Work Among the Germans Near Lancaster, 1770-1800" at the next Mennonite Historical Associates quarterly meeting on Monday, June 4, at the East Chestnut Street Mennonite Church in Lancaster. Beginning at 7:30 p.m., the meeting is open to the public. The title of the evening's lecture is taken from Bishop Francis Asbury's journal, dated March 14, 1781, commenting on what the Methodist preachers were doing "among the Germans near Lancaster." MacMaster, who has studied this era in detail, will interpret the religious revival that took place among the Mennonites, River Brethren, United Brethren, and Methodists in the late eighteenth century.


Shirley Showalter

Shirley Hershey Showalter, assistant professor of English and history at Goshen College, has been named director of Goshen's program in continuing education. Showalter will hold responsibility for program administration, the coordination of course offerings, and for market research. She will also head a faculty committee designed to select, approve, and review course offerings. The major effort of Goshen College this fall to develop a program in continuing education arises from a need for courses outside the traditional college program. "It will help us become more fully what we say we are in the Mission of the College Statement—a liberal arts college devoted to the service of the church and the community around us," said Showalter.

A shipment of 500 metric tons of wheat left Canada on May 2 for Ethiopia. This is the second MCC (Canada) Food Bank shipment to that country and a third shipment, of the same quantity, is expected to go later this year. The what is on its way to the Meserete Kristos Church and will be used in their feeding program—mainly for children. This shipment has been made possible through the donations of wheat to the MCC Food Bank by our Canadian western farmers.

The 16mm sound film *Useful Work at Rocky Flats* has just been released. It centers on last year's historic demonstration at the nuclear weapons plant and follow-up events. Funded by a Mennonite house church in West Liberty, Ohio, the film was produced and filmed by Duane Beck, pastor at Bethel Mennonite in West Liberty, and Spencer Cunningham, moviemaker and Bethel member. The film is available for rental or purchase from Spencer Cunningham, 520 South Park Street, Bellefontaine, OH 43311, telephone (513) 592-

9308; or Duane Beck, Box 548, West Liberty, OH 43357, (513) 465-5466. *Useful Work at Rocky Flats* uses both color and black-and-white and is 28 minutes long. It may be rented for $30 and purchased for $300.

Some 615 high school students from across the Eastern United States came to Eastern Mennonite College for the sixth annual Interdenominational Youth Convention, April 20-22. Abe Penner, a professor at Grace College of the Bible in Omaha, Neb., was guest speaker on the theme, "Freed to Be a Servant." Following each talk, students met in small groups to discuss Penner's message. Other weekend activities included special sessions for youth group sponsors, workshops on 14 interest areas, special music, and recreation. The entire program was planned and hosted by EMC students.

A set of four posters which present Mennonite Voluntary Service as a constructive means of peacemaking, in contrast to the armed forces, is now available. The young people of the Fairfield (Pa.) Mennonite Church, who are concerned about the visits of armed forces recruiters in their high school, made production possible through a generous gift. The MVS staff has been using the poster set in colleges and churches for the past month. They are suitable for use as discussion starters or to counter military recruitment on high school and college campuses. A complete set of four posters may be obtained for $1.00 by writing to Karen Bachman, Box 347, Newton, KS 67114.

Faith Mennonite High School, Paradise, Pa., needs teachers to fill part- or full-time positions in social studies, science, home economics, and physical education. Contact James E. Gochnauer, Faith Mennonite High School, Route 1, Box 270, Paradise, PA 17562. Phone: (717) 442-8818.

Mennonite Central Committee urgently needs personnel both in North America and overseas. In Appalachia and Lancaster, Pa., construction workers are needed for housing rehabilitation programs. Nurses are in demand for hospitals in Appalachia, Montreal (Ont.) Lake Children's Home, and Timber Fay, Sask. Indian rights activists are also wanted. Overseas agricultural opening include agriculturists, a program director, nurses, and teachers. For information write to MCC, 21 South 12th Street, Akron, PA 17501, or MCC, 201-1483 Pembina Highway, Winnipeg, Man., R3T 2C8.

"And it all started right here!" stated Harrison Kilby in his testimony at the 50th Anniversary Meeting and Homecoming of the Rawlinsville Mennonite Church, Rawlinsville, Pa., on May 6. "My father was an alcoholic; we were very poor, but you people bought us shoes and clothing so we could come to Sunday school." Harrison and his wife, Betty, later became Christians and are now in rescue mission work in Baltimore, Md. Approximately 300 people shared in the morning and afternoon celebration at Rawlinsville. Many persons who are now in Christian service elsewhere paid tribute to the persistent caring love and dedication of the workers in this congregation. The congregation is a part of the New Danville District of the Lancaster Mennonite Conference.

Special meetings: Larry Howland, Elsie, Mich., at Pleasant View, Goshen, Ind. (seminar on Exodus, Tuesday evenings), June 5-26; and at MSU Mennonite Fellowship, East Lansing, Mich., June 17. **William R. Miller,** North Liberty, Ind., at Cold Springs, Mancelona, Mich., May 27—June 3.

New members by baptism: eight at Springdale, Waynesboro, Pa.; seven at Arthur, Ill. five at Bethel, Ashley, Mich.

Change of address: Carl L. Smeltzer from Kalona, Iowa, to 66208 Grasslands Lane, Goshen, Ind.; **Elvin R. Stoltzfus** from South Bend, Ind., to 1002 Leroy Ave., Goshen, IN 46526; phone: 533-5316.

readers say

I want to commend the Mennonite Secondary Education Council for relating peace concerns to Mennonite high school sports (see Apr. 24, 1979, issue of *Gospel Herald.*). Peace should be a part of everything the church does, including interscholastic athletics at Mennonite high schools. Readers should know that the ideas for the page in *Gospel Herald* came from a paper written by Del Glick, "The Search for Shalom in Mennonite Interscholastic Athletics." As a former coach and athletic director at two Mennonite high schools, Del believes that peacemaking values must be incorporated into the way we do sports. Anyone interested in pursuing this concern can obtain a summary of Del's paper by writing him at the Associated Mennonite Biblical Seminaries, 3003 Benham Avenue, Elkhart, IN 46514. Let's do all we can to keep peace alive in our schools and throughout our church.—**Glen A. Roth, Elkhart, Ind.**

° ° °

I just read "Capital Punishment" by Larry O. Howland (May 8). His perspective on the issue cannot be denied, for he knows something of what he speaks. He reminded me . . . "there is no one righteous, not even one." How true that is!—**Steven M. Goonen, Henderson, Neb.**

births

"Children are an heritage of the Lord" (Ps. 127:3)

Beckman, John and Carolyn (Stephens), Oakland, Md., third child, second son, Jared Lee, Apr. 16, 1979.

Gundy, Mike and Debra, Morton, Ill., second son, Derek Matthew, Apr. 20, 1979.

King, Barry and Jennilu (Whitewell), Watauga, Tenn., first child, Virgil Scott, Apr. 6, 1979.

Kropf, Eugene and Diane (Alderfer), Elkhart, Ind., second son, Jacob Alderfer, Mar. 20, 1979.

Lehman, Ed and Kim (Sell), West Liberty, Ohio, first child, Natalie Eileen, Apr. 28, 1979.

Leichty, Calvin and Mary (Yoder), Albany, Ore., second son, Andrew Ryan, Apr. 12, 1979.

Metzler, Donald and Louise (Hershberger), New Paris, Ind., second son, Luke Alan, May 2, 1979.

Osborne, Stan and Beth (Eekhoff), Harper, Kan., third child, first daughter, Jori Marie, Apr. 22, 1979.

Peters, Dennis and Carolyn (Schweitzer), Friend, Neb., second son, Derek Lee, born Mar. 24, 1979; received for adoption, May 3, 1979.

Short, Andy and Patricia (Wyse), Archbold, Ohio, first child, Krista Lynn, May 10, 1979.

Wyse, Allen and Jonalix (Nofziger), West Unity, Ohio, second son, Jesse Allan, Apr. 30, 1979.

Wyse, David and Karen (Koppenhofer), Pettisville, Ohio, first child, Jaclyn Lee, May 4, 1979.

Yoder, Leroy and Pat, Siletz, Ore., second child, first daughter, Anya Elena, born June 15, 1977; received for adoption, Nov. 23, 1978.

marriages

"They shall be one flesh" (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Anderson—Yordy.—David Anderson, Gibson City, Ill., Lutheran Church, and Susan Yordy, Morton, Ill., First Mennonite cong., by James Detweiler, May 5, 1979.

Brunk—Facenda.—Merle Brunk, Hyattsville, Md., First Mennonite cong., and Patricia Facenda, Havertown, Pa., Catholic Church, by Bob Johnson, Feb. 22, 1979.

Hooley—Lapp.—Dwight Hooley, Kalispell, Mont., and Sharon Lapp, Columbia Falls, Mont., both from Mountain View cong., by Glenn L. Roth, Apr. 21, 1979.

Martin — Stauffer.—Clarence R. Martin, Lititz, Pa., Indiantown cong., and Florence Ruth Stauffer, Leola, Pa., Weaverland cong., by Aaron H. Hollinger, Apr. 28, 1979.

Martin — Wolfe.—Robert Martin, Pigeon, Mich., and Karen Wolfe, United Methodist Church, Elkton, Mich., by Joel Hurley and Luke Yoder, May 5, 1979.

Maust—Byler.—Calvin Maust, Pigeon River cong., Pigeon, Mich., and Gladys Byler, Laws cong., Harrington, Del., by John Ivan Byler and Luke Yoder, Apr. 14, 1979.

Miller—Miller.—William R. Miller, North Liberty, Ind., Crumstown cong., and Catherine K. Miller, Harrisonburg, Va., Morning View cong., by Roy D. Kiser, May 5, 1979.

Suydam—Roth.—Robert Suydam, Wauseon, Ohio, United Methodist Church, and Robin Roth, Archbold, Ohio, Lockport cong., by Veryl Roth, Brooks Heck, and Keith Leinbach, Apr. 21, 1979.

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Alderfer, Edna, daughter of Peter and Susanna (Kratz) Hunsberger, was born at Lucon, Pa., Jan. 23, 1908; died at Sellersville, Pa., Apr. 24, 1979; aged 71 y. On Apr. 21, 1928, she was married to Jacob A. Alderfer, who died on Jan. 8, 1979. Surviving are 5 sons (Stanley, Earl, Lester, Alvin, and J. Rein), 2 daughters (Gladys—Mrs. Harlan Moyer, Darlene—Mrs. Jacob Clemmer), 21 grandchildren, 5 great-grandchildren, and one sister (Laura—Mrs. John Musselman). She was preceded in death by 8 brothers and sisters. She was a member of Salford Mennonite Church, where funeral services were held on Apr. 27, in charge of Loren Swartzendruber and Willis Miller; interment in Salford Mennonite Cemetery.

Anders, Edith S., daughter of Ambrose and

Emma (Slotter) Stauffer, was born in Franconia Twp., Pa., June 23, 1901; died at her home in Bristol, Fla., Apr. 16, 1979; aged 77 y. On Jan. 15, 1921, she was married to Norman F. Anders, who survives. Also surviving are 4 daughters (Irene Detweiler, Eleanor A. Miller, Miriam Myers, and Ferne Nissley), 3 sons (Norman, Jr., LeRoy, and Jerry), 38 grandchildren, 44 great-grandchildren, 2 brothers, and 5 sisters (Emma Stauffer, Anna Stauffer, Ella Nice, Eva Blosser, and Verna Allebach). She was a member of Oak Terrace Mennonite Church, where funeral services were held on Apr. 17. Further services were held at Souderton Mennonite Church, Apr. 20, in charge of Earl Anders and Elmer Fredrick; interment in Franconia Mennonite Cemetery.

Bachman, Martha J., daughter of Samuel and Barbara (Good) Bachman, was born in Lowpoint, Ill., July 25, 1891; died at Apostolic Christian Home, Roanoke, Ill., Mar. 13, 1979; aged 87 y. Surviving is one sister (Ida—Mrs. Dewey Stringer). She was preceded in death by 2 brothers. She was a member of Roanoke Mennonite Church, where funeral services were held on Mar. 15, in charge of Norman Yutzy; interment in Steward Harmony Cemetery.

Diller, Maggie S., daughter of Abraham H. and Elizabeth (Shank) Martin, was born at Edgemont, Md., Apr. 5, 1889; died at Maugansville Mennonite Home, May 1, 1979; aged 90 y. On Dec. 4, 1913, she was married to Samuel J. Diller, who died on Oct. 26, 1965. Surviving are 3 daughters (Naomi—Mrs. Abner R. Martin, Ruth—Mrs. Irvin S. Martin, and Esther—Mrs. Donald Martin), one foster son (Harvey D. Martin), 17 grandchildren, 51 great-grandchildren, one great-great-grandchild, 2 sisters (Mrs. Ruth Eshleman and Mrs. Otho Rudolph), and one brother (Ira D. Martin). She was a member of Mt. Olive Mennonite Church, where funeral services were held on May 4, in charge of Glenn Martin, Roger Martin, and Ira Martin; interment in Reiffs Church Cemetery.

Frey, Cathrine, daughter of Christian and Anna (Landis) Frey, was born in Green Twp., Pa., Mar. 25, 1898; died at Menno Haven Nursing Home, Chambersburg, Pa., May 1, 1979; aged 81 y. Surviving are one sister (Fannie Frey), and 2 brothers (John and Christian Frey). She was a member of Chambersburg Mennonite Church, where funeral services were held on May 4, in charge of Omar R. Martin and Preston Frey; interment in Chambersburg Mennonite Church Cemetery.

Gerber, Esther, daughter of Hiram and Amelia (Sprunger) Baumgartner, was born in Berne, Ind., Apr. 17, 1913; died suddenly while visiting in Colorado, May 3, 1979; aged 66 y. On Aug. 23, 1936, she was married to Lester R. Gerber, who died on Mar. 7, 1977. Surviving are 2 daughters (Margery—Mrs. Ben Reschly, Edith—Mrs. Harold Miller), 2 sons (Larry and Kenyon), 10 grandchildren, 2 sisters (Rhoda—Mrs. Ellis Hirschy, Ella—Mrs. James McCullough). She was preceded in death by 2 brothers (Lawrence and Willard) and one sister (Mrs. Velma Kirchhofer). She was a member of Orrville Mennonite Church, where funeral services were held. Interment in the Kidron Mennonite Cemetery.

Householter, Martha, daughter of John and Emelia (Havenstein) Schrock, was born in Woodford Co., Ill., Aug. 26, 1891; died at Maple Lawn Nursing Home, Eureka, Ill., Mar. 3, 1979; aged 87 y. On Jan. 15, 1939, she was married to Peter Householter, who died on Sept. 12, 1960. Surviving are 4 stepsons (Ray, Earl, Arthur, and Robert Householter), 2 stepdaughters (Elsie Watkins and Mildred Redenius), 20 grandchildren, 35 great-grandchildren, 2 great-great-grandchildren, one brother (Henry Schrock), and 2 sisters (Emma, and Amelia Unzicker). Three brothers preceded her in death. She was a member of Roanoke Mennonite Church, where funeral services were held on Mar. 6, in charge of Norman Yutzy; interment in Roanoke Mennonite Cemetery.

Kropf, Nettie, daughter of Jonathan and Otilla (Martin) Miller, was born near Garden City, Mo., May 16, 1894; died at Maple Lawn Nursing Home, Eureka, Ill., Feb. 3, 1979; aged 84 y. On Dec. 30, 1915, she was married to Edward Kropf, who survives. She was preceded in death by 3 brothers. She was a member of Roanoke Mennonite Church, where funeral services were held on Feb. 6; interment in Roanoke Church Cemetery.

Parker, Elton E., son of Elton and Prudence (Zeal) Parker, was born at Meridian, Idaho, Mar. 16, 1920; died of multiple sclerosis at Corvallis, Ore., Apr. 22, 1979; aged 59 y. On Apr. 1, 1938, he was married to Laura Mills, who survives. Also surviving is one sister (Mrs. Herb Boots). He was preceded in death by one daughter (Mary Jane Parker). He was a member of Albany Mennonite Church. Funeral services were held at Assum Funeral Home, Apr. 25, in charge of James Lapp; interment in Bethany Pioneer Cemetery, Silverton, Ore.

Rohrer, Anna, daughter of Paul and Katie (Good) Sheeler, was born at Spring City, Pa., Feb. 26, 1916; died of cancer at her home in Harrisonburg, Va., Apr. 4, 1979; aged 63 y. On June 27, 1942, she was married to Ivan J. Rohrer, who survives. Also surviving are one daughter (Joyce—Mrs. Roger Kempfer), one son (Phillip), 3 grandsons, 4 sisters (Jennie Taylor, Kathryn Green, Lois Mack, and Miriam Oakes), and 2 brothers (Paul and James). She was a member of Park View Mennonite Church. Memorial services were held at Dayton Mennonite Church, Apr. 7, in charge of Herman Reitz, Ira E. Miller, and A. Don Augsburger; interment in Dayton Mennonite Cemetery.

Strauss, Pearl (Hochstetler), was born in Marshall Co., Ind., Sept. 18, 1892; died at Elkhart General Hospital, Elkhart, Ind., Apr. 26, 1979; aged 86 y. On Mar. 16, 1916, she was married to Roy Strauss, who survives. Also surviving are 4 daughters (Lara—Mrs. Glen Hoderich, Joan—Mrs. Lawrence Walsh, Betty—Mrs. Mearl Weldy, and Jane—Mrs. Henry Gehman), one son (Lyle), 13 grandchildren, 5 great-grandchildren, one sister (Mrs. Mabel Shaum), and one brother (Calvin Hochstetler). She was preceded in death by 2 daughters and 5 brothers. She was a member of Main Street Mennonite Church, where funeral services were held on Apr. 28, in charge of Howard Dunlap and Homer North; interment in Union Center Cemetery.

Wyse, Ivan, son of William and Anna (Gerig) Wyse, was born at Wayland, Iowa, Dec. 4, 1903; died at the Henry County Health Center, May 4, 1979; aged 75 y. On Oct. 11, 1928, he was married to Ada Freyenberger, who survives. Also surviving are 2 daughters (Miriam—Mrs. Joe Gowey and Verena McCrabb), 6 grandchildren, 2 great-grandchildren, and one sister (Mayme—Mrs. Levi Roth). He was preceded in death by one sister (Lydia Boshart) and one brother (John). He was a member of Sugar Creek Mennonite Church, where funeral services were held on May 7, in charge of Orie L. Roth and Robert Hartzler; interment in church cemetery.

Cover by Allan W. Smith; p. 435 by John Brenneman photography. p. 441 by Ralph Miller

calendar

Indiana-Michigan Mennonite Conference, Holdeman Mennonite Church, Wakarusa, Ind., July 15-17

Annual Session of Virginia Conference Assembly, Eastern Mennonite College, Harrisonburg, Va., July 25-27

Waterloo 79 (Mennonite General Assembly and Youth Convention), University of Waterloo and Conrad Grebel College, Waterloo, Ont., Aug. 11-16.

items and comments

Acceptance of Christ a good defense against drug abuse: Art Linkletter

When Art Linkletter's daughter jumped to her death 10 years ago, apparently during an LSD trip, the entertainer began a crusade to help other young people escape from drugs. The experience since then has been "more rewarding" than the "headline and star-status" he enjoyed in show business, he told 700 persons attending a Salvation Army dinner in Minneapolis. Mr. Linkletter said he had found that many of the ways being used to rehabilitate drug-users or to prevent young people from getting involved in drug use are "Band-Aids" in attacking the central core of the problem: "lack of self-respect and esteem." He said those who had "accepted Christ" were insulated against disappointments that bring on drug abuse.

One in four pregnancies worldwide are estimated to end in abortion

The world abortion rate has reached about 40 million a year, 25 percent of all pregnancies, according to a new report by the Population crisis Committee (PCC) in Washington, D.C. Of the total 40 million abortions, about half of them were estimated to be illegal "and now represent a leading cause of death among women of childbearing age," the report said. "In Latin America, the Middle East, and other areas where family planning services are scarce, the medical complications of illegal abortions are reaching epidemic dimensions."

Bill would set up peace fund to receive war objectors' taxes

Taxpayers conscientiously opposed to war would have the option of channeling their taxes to nonmilitary purposes under a bill introduced in the Senate. Although even supporters give the bill little chance of passage in this session of Congress, there is recognition of a growing pacifistic sentiment. "Denominational church support for this bill is wide and growing," said Sen. Mark Hatfield (R.-Ore.) who co-sponsored the bill with Sen. Mike Gravel (D.-Alaska). He cited statements issued in recent years by the U.S. Catholic Conference, the General Conference of the United Methodist Church, and the General Synod of the United Church of Christ. "Possibly the most compelling affirmative statement to date came from the Oct. 7-8 New Call to Peacemaking Conference in Green Lake, Wisconsin," he said.

A similar bill was introduced in the last Congress by Sen. Hatfield, but the 1979 World Peace Tax Fund bill has been redrafted to include several new activities

which would be eligible to receive these "transfer funds," the lawmaker pointed out. A new recipient in this bill would be the two-year study commission for a proposed National Academy of Peace and Conflict Resolution, authorized by the 95th Congress. Peace tax funds would also be expended for the "retraining of workers displaced by conversion from military production," he said.

Poverty, not lack of food is cause of world hunger

A social ethicist told a United Methodist consultation on hunger in Kansas City that the problem is caused by poverty, not lack of food. John Swomley, professor of social ethics at St. Paul School of Theology, said enough food is being produced to feed the world, but at least 460 million people are hungry or malnourished because they cannot afford to buy the proper foods or enough food.

According to Swomley, hundreds of thousands of small farm operators have been forced from their land by the "green revolution" in agriculture. He explained that new agricultural technology has made farming so profitable that it has enabled large businesses to acquire more land. Today, he said, the "rich world" purchases more food from the "poor world" than the poor world buys for itself. Although overpopulation is sometimes blamed for causing world hunger, Dr. Swomley maintained that it is actually a result of it, since the population tends to drop when people are adequately fed and secure.

Suggestion that Jews proselytize arouses widespread Reform interest

Reform Jews have responded with widespread interest and acceptance to the call to begin proselytizing mixed-marriage couples and the unchurched, according to Rabbi Alexander Schindler, president of the Union of American Hebrew Congregations (UAHC). He said that since the proposal was first introduced in December "there have been very wide discussions at the congregational and community levels nationwide, with 150 to 200 sermons preached on the subject." Jews have not actively sought converts for about 400 years, but Rabbi Schindler rejected the view that Judaism is a nonproselytizing faith. "That may have been true for the last four centuries, but not for the 4,000 years before that," he said.

60,000 more refugees to be admitted to U.S.

Plans to admit an additional 25,000 Soviet refugees and 35,000 Indochinese refugees between now and Sept. 30 under emergency measures have been approved by U.S. Attorney General Griffin B. Bell. They will be admitted under the attorney general's emergency "parole" authority in response to the continuing urgent needs. Mr. Bell approved the admission of 12,000 Eastern European refugees, mostly Soviet Jews, and 25,000 Indochinese in June 1978. He approved entrance of an additional 21,875 Indochinese in December 1978. The U.S. has admitted about 223,000 Indochinese refugees since 1975. Vietnamese are presently being admitted at the rate of about 7,000 a month.

The Carter Administration is presently pushing for passage of a proposed legislation which would ease the admission of refugees and do away with the need to use the attorney general's parole authority.

Harvard Divinity School dean claims "Christianization of world" unbiblical

The 20th century was supposed to be that time in history when the world was to become Christianized, the dean of Harvard University's divinity school said in Milwaukee, Wis. "Well," said Krister Stendahl, "God has a marvelous way of putting arrogant Christians in their place. Now, the proportion of Christians in the world is smaller than it was at the turn of the century. We must realize we are a minority."

Dr. Stendahl also made some remarks critical of Christians who had aggressive evangelizing programs and the many popular television evangelists. "The (Christian) witness is yours," he said. "The result is up to God. Otherwise, the mission becomes secularized. The higher the religious zeal, the more secular the methods. The television ads get slicker. The influence from Madison Ave. gets stronger. If the only thing that matters is the head count, then by all means let's sell Jesus as you would toothpaste."

Infant formula critics expand concern from Third World to U.S.

Critics of infant formula promotion in the Third World have turned their attention to its sale in the United States. Preparation of the powdered formula in unsanitary conditions by poor families can lead to malnutrition and disease as much in an American ghetto or on an Indian reservation as in a Brazilian slum, they claim. The Interfaith Center for Corporate Responsibility has sponsored resolutions through members before stockholders' meetings of Abbott Laboratories, Bristol-Myers, and American Home Products Corp., this spring asking for establishment of infant formula review committees.

Abbott and Bristol-Myers account for 90 percent of the infant formula sales in the United States, points out Leah Margulies, ICCR staff member who coordinates the infant formula campaign.

Gallup reports no shift in opinion on abortion

A new Gallup Poll shows that 22 percent of Americans interviewed believed abortion should be legal under all circumstances, 19 percent believe it should be illegal under all circumstances, and 54 percent felt it should be permitted under certain circumstances. Gallup researchers said the new findings were similar to those of the past five years, despite the increasing controversy on the abortion issue and public clashes between pro and anti-abortion groups. The Roman Catholic Church is opposed to abortion under all circumstances, but the poll indicated that American Catholics tend to follow the national mainstream rather than their church views on abortion. Only 25 percent of Catholics interviewed said they opposed abortion under all circumstances.

Bolivian Indian missionaries to work among American Navajos

Aymara Indians in Bolivia have formed an organization to send missionaries to Navajo Indians in the United States, according to a report in the *Presbyterian Journal*. The report indicates that the Aymaras "have been extremely responsive to the Christian message," with churches being established recently at the rate of about one each week. According to the *Journal*, two Aymara families have volunteered to serve as missionaries among Navajo tribes in New Mexico, Utah, Colorado, and Arizona. The Aymara have had little outside world contact. It quotes one of the Aymara leaders as saying, "For us to send missionaries to the Navajo would be the equivalent of the Americans sending a man to the moon."

Report says South Korean rights worsen

The human rights situation in South Korea, far from improving, has worsened considerably over the past year, according to a report released in New York by the U.S. Conference for the World Council of Churches. The 113-page report, published as "background information" by the Commission of the Churches on International Affairs (CCIA) of the WCC, was compiled by the Task Force for Human Rights in Korea. Covering a period from January 1978 to the end of January 1979, the report details over 200 incidents involving human rights violations, and lists the names, and in most cases, the background, of 540 "victims" of human rights violations. The report shows that despite three special amnesties, granted in 1978 by President Park Chung Hee, very few political prisoners were released and that most of those released remain under suspension of sentence, liable to be imprisoned again "at the slightest provocation."

NEWSPAPER

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

The Habakkuk solution

We publish in this issue several brief articles by people who have concluded that the end of the world could come soon. Such predictions have been with mankind from before we can remember.

I myself have generally been inclined toward a wait-and-see attitude. Who can really predict what will happen? Somewhere I heard a story of a man before World War II who looked for a safe place and concluded the Philippines would be as good as any. How wrong he was! So the best strategy might seem to be to do what we feel called to do and let the future develop as it may.

But is this a responsible strategy in a day when the capacity for world destruction is available? Mennonite astronomer Owen Gingerich said in an interview with Mennonite Brethren *Herald* that "for practical purposes the end of the world may come in the next few decades. The nuclear arsenals of the U.S. and the Soviet Union have the equivalent of many tons of TNT for every man, woman, and child on earth, so we could make this globe essentially uninhabitable for mankind."

Someone might say that God would not permit anything like this to happen. The record of history does not support this claim. It appears rather that God expects humans to solve their own problems and if they insist in destroying each other and themselves, this must be their choice. In fact, it may even be found that the more vicious punish the less vicious. This worried the prophet Habakkuk and after wrestling with the issue, he finally concluded that the only thing to do was for the righteous to continue to live faithfully.

But what action shall be taken by the person of faith? How shall we live in a time when the world seems poised on the precipice of disaster? Devising faithful strategies is never easy nor will there ever be complete agreement on what to do. Faced with an emergency, one person would be inclined to act, another to pray. Yet one emergency might call for the former response, another for the latter. So today, people of faith go in various directions in response to the distress upon us. In part, the problem is how a minority may express itself when its solution is not widely acceptable.

Knowing that it takes two to make a fight, there are those of us who would urge Canada and the U.S. to disarm and get on with the real business of life: feeding the hungry, clothing the naked, providing shelter for the homeless since this is the duty of governments.

Since a majority does not seem to share our views, what shall we do? The options appear to be as follows: (1) leave, (2) do nothing, (3) seek exemption from violent activity, (4) try to change the minds of those thought to be in error. If indeed the whole world itself is now in danger, it appears leaving one country for another would not accomplish much. To do nothing or simply move with the crowd is an attractive option, but it does not fit with the life of faith.

So we are left with seeking exemptions or trying to change the minds of others. The call for a World Peace Tax Fund is a call for an exemption for people with a conscience against paying for armaments. It is a reasonable request, though not likely to become law on its own merits. For the record suggests that governments tend to provide special exemptions only to suit special occasions such as attracting Mennonite farmers to Russia in the eighteenth century or trying to find a way to deal with conscientious objectors to war in Canada and the U.S. in the twentieth.

This leaves the option of trying to change the mind of the majority. This is a high calling and one with which we will not all agree. For in the Mennonite tradition it is understood that we are not trying to get all the populace to behave like Christians, only those who are really committed to Christ. But if the public policies are threatening the life of the world, we are no longer able to shrug them off. It is better to do something that in the long run may seem foolish than to do nothing and have everything come to nought.

Is it a sign of hope that there are dissidents today in both the superpowers? Although the majority supports or ignores oppression in the Soviet Union and continued production of nuclear bombs in the U.S., there are in both those who will go to jail on behalf of peace and freedom.—Daniel Hertzler

Gospel Herald

UNITED MENNONITE

June 5, 1979



Three cheers for cabbage

Three cheers for cabbage

by Clair Hochstetler

The other day I decided that I might as well admit it—with all my heart I want to be happy. That's not a particularly noble thing to want. It's certainly not very religious, and there are plenty of other things human beings might want much more—like helping others, getting married, finding a good job, or running the fastest mile ever.

Any of these might be perfectly good in and of themselves—and far better than the prize of a temporary grin or a satisfied smile. And yet, if I think about it, most of what I do seems to be motivated by that nice, soft feeling inside which will tell me that I have entered the blissful state called "happy."

But then, why don't I succeed? Even though a well-placed snowball or an excellent pizza can leave me smiling for hours, there can be whole days when nothing seems to work. I used to think that winning awards and making lots of friends was the key, but that just left me wishing for more peace and solitude, and the empty feeling inside was still there.

In Matthew 10:39 I read, "If you cling to your life, you will lose it, but if you give it up for me, you will save it." And, in Matthew 16:24, "If anyone wants to be a follower of mine, let him deny himself and take up his cross and follow me." Like an arrow finding its mark, the key principle struck home: **Identification with the will of God needs to become my motivation.**

Now you and I both know that can feel scary. I have a poster on my wall that shows a stuffed doll being squeezed through an old wringer washer. The caption reads: "The truth will set you free, but first it will make you miserable." We can smile at that, but many of us, if we're honest, actually believe it!

In looking for my gifts, my calling in life, and how I identify with God's will, I must understand what God is not. God is not a killjoy. He does not play mousetrap with us and say, "Ah! You thought you were down the right lane, but you were wrong. Go back to start and try again." God always has ways of reweaving the strands of our lives, taking us where we are as we come to Him in open, honest confession and repentance, and then using us fully.

God's will is usually not wild or bizarre. Some people seem to feel that unless something is really far-out, it couldn't be the will of God. Perhaps showing that you really care as you wipe the runny noses of the children in the daycare is really how God intends for you to find joy today. The joy comes later from the realization that you've been His servant in spite of your own feelings at the moment.

God does not always make things go smoothly, even when you are obediently following Him. For me, joy does not come from looking at immediate circumstances, it comes from knowing in what direction I am heading. Being available to go in that direction is what God values, more than personal ability at that moment.

Clair Hochstetler is Eastern Regional Director of Voluntary Service for Mennonite Board of Missions.

Gospel Herald

Three cheers for cabbage 450
Clair Hochstetler

Kingdom women 452
Barbara Esch Shisler

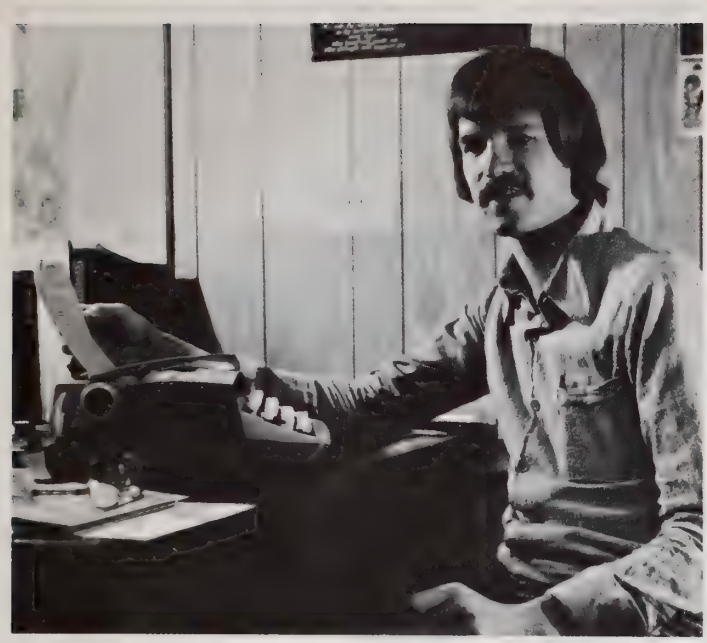
Hear, hear! 454
Jonathan Roth

Lord, teach us to celebrate 455
Ruth S. Burkholder

Daniel Hertzler, Editor **David E. Hostetler, News Editor**

Volume 72 Number 23

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan: $9.50 per year mailed to individual addresses. Eighty Percent Plan: $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States. Copyright © 1979 by Mennonite Publishing House.



Clair Hochstetler, Eastern Regional Voluntary Service Director

Recently I participated in a Voluntary Service retreat. One unit gave a rendition of the "Twelve Months of VS" (to the tune of "Twelve Days of Christmas!"). In one of the months they sang about learning to make meatless dishes. This evoked, "Three cheers for cabbage: Raw! Raw! Raw!"

That made me think how at points during my recent three years of VS I sometimes felt like I was getting served a raw deal. Intense points of interpersonal conflict, mundane day-to-day tasks, and yes, putting up with raw cabbage can be part of any experience in community living! However, having identified with God's will and call to be in Stratford, Ontario, with VS, I began to understand a second basic principle: **Involvement in the lives of people needs to become my mission.**

A brief scanning of the Gospels will reveal that Jesus fully invested Himself in the lives of others. The Jesus model of servanthood is a voluntary and mutual sharing of oneself—one's faith, hopes, gifts, and frustrations—in openness and mutual respect. It is quite often doing what on the surface may appear to be quite ordinary: listening, sharing, confessing, reconciling, understanding, and reaching out.

Living in a VS unit or any Christian community certainly doesn't automatically give one a special ability to act more Christlike. Ask any VSer! It may challenge you with many new opportunities to exercise the stuff of discipleship in everyday reality. I also found it important to remember that the smallest act of kindness is greater than the grandest of good intentions.

In spite of my personal reservations, I have found myself discovering more and more joy through the accountability relationships which I've formed. I am slowly beginning to live out a third principle which has relevance for my life: **Integration toward a lifestyle of service needs to become my direction.**

I am beginning to develop a personal theology of letting go—cutting loose from the dependency on things which keep me from being freely and fully available to the Spirit of Jesus in my life.

One VS unit did a series of sketches at an in-service retreat based on Charlie Brown comics. In one segment Linus says, "When I grow up, I want to be rich, and famous, and handsome—and humble." Charlie, in his down-home wisdom retorts, "Good luck!" That reminds me that I need to keep coming back to where Zacchaeus was when he was searching for a basic change in his life direction. Jesus came to him and asked to see his house—to examine the luxury of the lifestyle which was made possible by Zacchaeus' dealings with the nature of his relationships with the people who stood around him. The new and practical reality of the presence of Jesus in his life and his openness to Jesus' examination, love, and acceptance gave Zacchaeus a brand-new direction and purpose for living. His actions and practical, meaningful applications were consistent with the change and Jesus Himself confirmed it. (See Luke 19:1-10).

In becoming motivated by the will of God, discovering our mission through relationships and taking Zacchaeus' example for integrating service into a way of living, we may discover it just doesn't all naturally fall into place. Jesus said it won't be easy. But I do believe that when we put our lives together with Jesus at the center, we'll find ourselves experiencing the joy found in living simply, thinking freely, and caring deeply.

Being from Ephesus

(Rev. 2:4)

Like the crinkled parchment jonquils
Dying on the kitchen table,
We have lost that early enthusiasm of faith
That rang the room with fragrance.

Even the blind would know the difference
By the rancid pungence
Of our presence.

Perhaps we were not meant
To stress our affinity to jonquils.
There are other possibilities.
The sturdy value of the ceramic pitcher
Has not changed
It will still hold water.
It is still capable
Of supporting bloom.

—Charles A. Waugaman



Two young girls led to execution. An illustration from *Martyrs Mirror*.

Kingdom Women*

(16th century)

by Barbara Esch Shisler

I

Elizabeth Dirks,
standing before her accusers,
has known the screws that crushed her thumbs,
known pain hot as blood,
the scarlet tears that dropped from her hands,
she speaks through the vision
of the gaping sack
that waits for her body
for the icy Holland river, gobbling
martyrs like stones.

*Esther Augsburger tells these five stories in the 1975-76 WMSC *Devotional Guide*

But still her voice esteems
the rude questioners in dignity and truth.
She affirms her baptism,
her salvation in Christ,
her love for the Lord, her God.

Sister Elizabeth,
such love is a wellspring,
watering the streams of the kingdom.

II

Maria of Monjou,
refuting bribes to give up her faith,
held to her testimony
and was taken to prison,
condemned to death.
Why suffer when you could thrive?
Why die when you could live?
"The wheat is in the straw,"
Maria said,
"it must be threshed,"
And so, threshed for the nourishing
of the kingdom,
Maria offered her life.

Sister Maria,
such faith is seed scattered,
multiplying the harvest of the kingdom.

III

Young widow Anneken,
on the way to her drowning,
cried out to the crowd who gathered to watch,
"Will someone take my baby, Esaias?"
Twenty-eight, spouse and inheitance gone,
she leaves only her son,
and hope, written in letters
to the Anabaptists
and to her child.
"Let nothing dismay you;
yet a little while,
and He will come. . . ."

Sister Anneken,
such hope is a quick breeze,
freshening the air of the kingdom.

IV

Claudine of Flanders,
her husband fled from their persecutors,
sings in her prison cell.
Three children are scattered,
her infant nearby for feeding.
Between interrogations,
she sings for joy
and answers her questioners
with her knowledge of the Word.
A break for freedom,
but she cannot go, leaving
her baby to her captors,
the child to be torn from her arms,
never to be seen again.
Still she sings in her heartbreak,
sings at the word of her burning,
sings on the way to the stake.

Sister Claudine,
such joy is an anthem,
swelling the throats of the kingdom.

V

Catharina and Lijsbet,
fair daughters of a town official,
found Anabaptist forced through the streets,
their friends among them.
Not fearing for their lives,
they showed their care,
were asked of their own baptism,
arrested and driven to the prison tower.
Though some recanted,
the sisters stood strong,
held fast to their faith
through torture, humiliation, appeals.
One fresh May day
they sang on the wagon
that carried them to the stake,
twenty-year-old Catharina
calling to the crowd,
. . . "it is not for any evil,
but for the truth."

Sisters Catharina and Lijsbet,
your courage in dying,
makes rich the soil of the kingdom!

Hear, hear!

Call for unified stance on alcohol. For some time I have been troubled by a feeling that perhaps we Anabaptist Mennonites are so interested in certain aspects of our faith and doctrine that other important areas are ignored or downplayed. I am not sure if this is due to fear of opening "Pandora's box" or if we prefer to stay with those more theoretical, slightly further-from-home topics compared to on-the-scene problems.

Specifically, I refer to our strong, proud stand for nonresistance and our continued lack of anything resembling unity concerning the human consumption of alcohol. My understanding of nonresistance is that it deals with the sacredness of life, and our feeling that it is wrong for humans to kill other humans and for humans to kill themselves. We are to love our brothers, not destroy them. I fully agree with this concept, but it seems to me that we stop short of the ultimate understanding of the principle. Our nonresistance seems to be limited to dealing with wars, riots, violent crimes, and like abuses. It is true that these things result in injury and death, and so violate the principles of nonresistance. But have we stopped to consider the fact that alcohol consumption results in about 30,000 deaths on the highways each year in the United States alone and that several hundred thousand persons die annually in the U.S. as a direct result of alcohol-related causes? Historically and presently, alcohol far exceeds war as an agent of death and destruction.

Have we considered the fact that about one out of every ten persons who takes that first drink becomes a compulsive user? For those who may feel a call to abstinence interferes with their personal freedom of choice in the matter, I would point out that the compulsive user apparently has lost his freedom of choice.

Have we considered the fact that even "moderate" use of alcohol causes body damage to the individual and that recent evidence clearly indicates that alcohol consumption by pregnant women causes damage to the unborn child?

We are appalled by the starvation and hunger in the world today, and we make token gestures like skipping a meal now and then, or serving a "starvation" meal at a special meeting. But do we realize that if all the rich lands presently used to grow products for the alcoholic beverage industry were used instead to produce food for the hungry world, we could feed the present world population quite adequately? So how can we concerned, nonresistant Anabaptists support the alcoholic beverage industry by purchasing and using (even on a moderate, social level) their products? Or must we really admit that our lack of credibility is embarrassingly displayed?

Have we considered the fact that a large percentage of our social problems such as family disintegration, promiscuity with resulting unwanted pregnancy, suicide, and violent crimes are alcohol-related? The dollar cost of working at these problems will be far greater than our national defense budget if a positive result is forthcoming. (I do not mean this as a defense of the war budget, but use it for its comparative value.) U.S. Secretary of Health, Education and Welfare Joseph Califano in a report to Congress states that the direct economic loss due to alcohol in 1975 was 43 billion dollars, while in 1976 the U.S. population spent about 33 billion to purchase alcoholic beverages.

This 76 billion compares directly to the total Defense Department budget (1976) of about 90 billion dollars, to a National Institutes of Health budget of 2.3 billion, to the HEW Educational division budget of 7 billion, the HEW Public Assistance division budget of 17 billion and the Environmental Protection Agency budget of about 3 billion. I have seen no estimate of the cost of working at reducing the alcohol problem.

It is clear that if alcohol were a newly discovered drug, and a hypothetical pharmaceutical company were applying to the Federal Food and Drug Administration for permission to market it as an across-the-counter food or drug, it would be flatly refused. Permission to even use it as a prescription drug would probably be refused because there are so many better medications presently available. (By the way, the U.S. population pays about 1 billion dollars per year for prescription drugs and over 30 billion to purchase alcohol).

I recognize that there are many other wrongs in this imperfect world of ours, but I have been unable to identify any other that causes the broad, sweeping destruction of human life and harmony identified with alcohol.

With these points in mind, I have struggled with why we as a church, the community of believers, have been unwilling to take a strong public stand of abstinence of alcohol consumption. And I am even more perplexed by the lack of leadership by educational arms of the church where ignorance on the question can hardly be claimed. It seems that at Goshen College, most would prefer discussing such issues as war taxes, lettuce boycotts, capital punishment, and other slightly "further from home" issues, while ignoring, or at least being unwilling to deal with, the very real "in-house" problem of alcohol use in the GC family.

I personally have come to the feeling that if I believe the teachings of the Bible concerning the care for both myself and others (both directly and as a stumbling block), I must abstain from alcohol consumption. None should minimize the effect personal lifestyle has on acquaintances. I have yet to hear a thoughtful argument encouraging the use of the drug in light of the Christian message, and I welcome the opportunity to publicly or privately discuss the issue with faculty, students, or other interested persons.

Jonathan Roth, professor of biology, Goshen College. This message is reprinted from the *Goshen College Record*. Used by permission.

Lord, teach us to celebrate

by Ruth S. Burkholder

"You know," Nancy said after reading some of our church periodicals, "you people sure have concern. It's almost as if God can't manage without you. Do you Mennonites ever celebrate?"

"Well now," I mused walking home, "we do celebrate. I mean we have reunions and weddings. And then there's our singing. If only Nancy could hear that. Maybe we aren't known for our laughter but that doesn't mean we don't celebrate."

Just the same, when I got home I looked up the word celebration in the dictionary. One of the definitions was "exuberant merrymaking." I guess I had usually thought of wild parties when the word merrymaking came to my mind. Oh, I knew it didn't always mean that, but for the few times I used it the definition seemed to fit.

"But then maybe it's just me," I thought, "that has trouble with the idea of exuberant merrymaking. I'll admit I'm pretty good at finding my way around in the gloom."

Yet I couldn't erase the picture of stern piety I had seen on so many faces growing up. Maybe it was the German in my background. Or maybe it was because we had a rich heritage to guard and to pass on. And it is this heritage that has made us a people of concern. We take our Christianity seriously and I treasure this. We are concerned about poverty, war victims, and minority groups. And how I despised the people who equated their righteousness with wealth and ease. Never mind that I was equating mine with scarity and concern.

It was an incident involving money that made me aware of how even concern can be unchristian. One of the members in our covenant group was given five hundred dollars and she had fun with it! I mean she spent it with "exuberant merrymaking." The Pharisee in me came on strong because instead of paying bills she gave some of it away and spent the rest with gusto. While I was mulling over how to best confront her in love, a close friend from our hometown sent Joe and me a gift of five hundred dollars! What a nasty joke for God to play on me! Now I couldn't confront her—at least not until I dealt with our gift. Well, one thing for sure, I shouldn't be grinning like this. Money shouldn't be making me happy. I tried to say it was because of my concern for others who had nothing. But I knew it was more than that.

The following morning came the familiar voice of love, "My daughter, you are so concerned. Is this only because you care so much? Could part of it be because you don't know how to live with spontaneity and joy? What about the celebrating at the prodical son's return? What about the expensive perfume Mary broke over my feet? Can't I take care of my world without your cautious scrutiny of every problem and every penny? You don't know how to feast and celebrate and so you judge your sister who does."

So what did we do with our $500? Two hundred went for a chest of drawers and the cost of having our painted dresser "stripped." An unexpected car repair took $50, and $25 went to a friend in need, and $15 bought a new mirror. It cost $20 to attend a seminar on "How Shall We Then Live?" by Francis Schaeffer and $100 paid for a desk for me—a surprise gift from my husband. That makes $395. What will we do with the rest? I don't know, but whatever we do, it will be done with gusto. For two people with a simple lifestyle, this has been a great and exciting extravagance.

This doesn't mean we must spend money to celebrate. Money happened to be an area in my life that needed touching. I actually believed that my righteousness depended on whether or not my electric bill was as low as my "concerned brother's" bill. And certainly to enjoy five hundred dollars was a sure sign of a derelict saint.

In trying to learn to celebrate I'm finding it quite profitable to hang around with some publicans. In fact, it might do us all some good. Not only to let them know we are concerned for them but to learn from them about forgiveness and laughter. What a joy when one of "them" finds Christ. Unlike some of us Pharisees who are crippled by pinched nerves from years of carrying around our righteousness, most publicans find it easy to celebrate their salvation.

We *are* a pilgrim people and celebration can get out of hand when we lose sight of this. Without this base, celebration becomes no more than a shallow cover for our despair—"eat, drink, and be merry, for tomorrow we die."

But God's people, in relationship with their Creator and with each other, have a lot to celebrate. A special time of joy for me is when our small body of believers celebrates communion around the kitchen table, affirming our commitment to our Lord and to each other. But most often, celebration is hearing the first red-winged blackbird after a long New England winter, laughing at a family joke, enjoying a cool drink from a sap bucket after a hike in late winter, or any number of small joys that touch my life.

We will always have the poor among us. Living at a halfway house never lets me forget this. But I am learning not to despise those who, caring about the pain and hurt around them, still choose to break their perfume of celebration over the feet of Christ.

Ruth S. Burkholder is from Monterey, Mass.



From left: Luke Stoltzfus, a bishop in Lancaster Conference and chairman of the Lancaster Conference Peace Committee; Wilmer Heisey, executive secretary of Brethren in Christ Missions; and Ken Kulp of the Peace and Social Concerns Committee of Eastern District, General Conference.

Is working together ecumenical?

"Thrift shops, meat canning, Mennonite Disaster Service, relief sales—these things bring us together across conference lines," was a statement heard repeatedly during a May 9 gathering of affiliated groups at Mennonite Central Committee headquarters.

The "East Coast Anabaptist Gathering" was a time for representatives to reflect together on the things they have been doing together through MCC, and to talk about how to work together more effectively in the next decade. Sixteen conference and special-interest groups were present.

Much of the day was given to discussing how various communities are working together. "Our thrift shop started two years ago has mobilized the energies of people not otherwise used in church programs," noted Walton Hackman of the Franconia Conference.

Mennonite Church, General Conference, and Brethren in Christ people work together in the thrift shops in Franconia area, as they do throughout the East. These groups as well as Amish and Brethren also work together in MDS, meat canning and gardening programs, and on hunger concerns and peace activities.

Is there need for a more clearly defined structure of inter-Mennonite cooperation? Some present called for a way to keep the churches and church offices better informed about MCC activities and needs. Others noted the need for a structure to make service more effective.

But others expressed hesitation about too much organization. One man noted: "We like to work together when there is need. But we'd rather let it happen than organize and make it happen."

There was a tentative call for MCC to be a resource to those groups at work at the grass-roots level, perhaps to push them one step further. It was noted that Bible studies and informal counseling have grown out of garden projects and thrift shops in some areas. Who will push these ideas forward in other communities? it was asked.

Leon Stauffer of Lancaster Conference suggested that much more could be done within existing inter-Mennonite structures. MCC is between being a servant and a leader, Stauffer noted. "There is a lot of room for creative leadership in the projects we are already in."

The group agreed to form a committee with both MCC members and representatives and contact people from conferences and groups within the region. That committee will carry on discussion of inter-Mennonite participation.

The possible return of military conscription was a major point of discussion. Peace Section (U.S.) Executive Secretary John Stoner said it is likely that Congress will pass a bill asking for some form of military registration by the end of this year. A bill currently favored by the House Subcommittee on Military Personnel would require President Carter to prepare a detailed plan for reform of the Selective Service System by January 1980. The proposal is an amendment attached to the new Department of Defense appropriations bill.

William T. Snyder, executive secretary of MCC, gave a historical background to Anabaptist response to the draft. In earlier years MCC served as a united voice for Mennonites on the draft. Do the churches want MCC to continue to fill that role? Snyder asked. If so, what is MCC to say? "We are in a different climate today than in World War II years. I think today more young people will say they cannot register," he noted. But the majority of Mennonites will want an alternative to military service, Snyder observed.

David Thomas of Lancaster Conference suggested that MCC call a meeting specifically on the draft. "That meeting could include groups not here today. We need to involve the total 'Anabaptist' family in this discussion," he said.

Leaders present also urged MCC to take the initiative to become more visible in Eastern churches. "It won't occur to churches to invite a more complete report on what MCC is doing. But we would welcome such an initiative," a representative from the Southeast said.

Discussions throughout the day were led by Esko Loewen of the Eastern District of the General Conference, Paul Landis of Lancaster Conference, and Henry Paul Yoder of Franconia Conference.—Kristina Mast Burnett

Peace leader knighted by Dutch government

"In April 1925, I rode a train to the Hague accompanied by two marshals. On arrival I was put in a paddy wagon—a real cell on wheels—and driven off to prison. Today, on Mar. 1, 1979, the Dutch government dispatches a limousine to my house to bring me to this occasion. . . ."

These were words spoken by Cor Inja in the chambers of Mr. van Lent, state secretary for the Ministry of Defense after he had just been knighted in the Order of Orange-Nassau. In his warm and friendly presentation speech, the state secretary made known how much it meant to him to personally confer the ribbon and accompanying documents to Cor Inja. He characterized Cor Inja, now 76 years old, as a "fighter" who for years represented the interests of the conscientious objectors before the government, who had provided individual and personal assistance to all who needed help, and who had been a close companion to all the COs who served in alternative service.

Time and again, Cor Inja had come to the Department of Defense, pleading the cause of Christian pacifism in a reasonable and consistent witness. Because of this, it had given Queen Juliana great pleasure to have Cor Inja nominated for the nation's highest honor.

Inja, along with such men as J. M. Leendertz, Jan Gleijsteen, Sr., H. C. Barthel, F. Kuiper, and others, formed a peace group between World Wars I and II, which reintroduced the principle of biblical nonresistance to the Dutch Mennonite churches. As early as 1939, Inja and Gleijsteen organized relief for war-damaged Rotterdam and other areas.

In 1925 Cor Inja entered prison as a man of principle. He remained a man of principle all his life, one who has explained as

well as lived the Anabaptist principles as he understood them. Because of these principles made visible, Brother Inja gained the respect of the authorities now expressed in a ribbon and a scroll.

For his close associates there was a question: Would Cor accept the ribbon? They were glad to see that he did. When, of all things, the Ministry of Defense recommends that a lifelong, outspoken, nonresistant "fighter" for peace be recognized, such an event recognizes at the same time the Mennonite Church's desire to be known as a community of peace.—Translated from the *A.D.W.*

Yellow Creek crew aids in Brazil camp project

An unusual Brazilian-American construction project at a Mennonite campground near the Brazilian capital of Brasilia culminated in an Easter Sunday consecration service with more than 100 in attendance.

Fourteen people from the Yellow Creek Mennonite congregation near Goshen, Ind., had spent two weeks assisting Brazilian Mennonites in constructing buildings on 100 acres of land located 60 miles from Gama. The land was donated by Russ Yoder of Gahanna, Ohio.

Although no one seems to remember who at Yellow Creek initiated the idea for helping in the building project, the need was presented by MBM missionary Otis Hochstetler, a member of the congregation.

When the appeal was made, 24 people responded. For various reasons the group size was reduced to 14. Persons paid their own expenses, although the congregation gave assistance through youth fellowship donations, an employer picked up the air fare for two of his employees, and another employer donated a van to get the group to Miami, Fla.

When the group arrived in Brasilia on Apr. 1, only 450 of the 3,500 building blocks had arrived. A delivery truck got stuck in the mud the next day, and a car had to be used as a shuttle bus to bring the blocks to the builders. A stranger told the group that God had told him to take his truck and bring a load of blocks. The construction crew was never without materials, one participant said.

The women assisted with laying blocks, as well as improving the domestic details. Cooking was done at another building about five miles distant.

MBM workers in Ribeirao Preto, Brazil, Lee and Mary Alice Hertzler, supervised the construction and meal preparation. Erwin and Angela Rempel, missionaries assigned by the General Confernce Commission on Overseas Mission, and Otis and Betty Hochstetler assisted.

The reward to all the group's efforts come on the final Sunday when buses brought members from Brasilia's satellite cities to inspect and dedicate the new campsite. The camp has been named Aconchego Cristao (a place of unity).

Yellow Creek coordinators were Marion and Phyllis Garber. The educational and inspirational value to the group was tremendous, Marion said. The way their congregation rallied around them, the firsthand exposure to missionaries and Brazilian brothers and sisters, and the work accomplished "generate an enthusiasm that won't quit," he said.

"The rewards of that experience," said one of the builders, "can't be measured in money value." The Yellow Creek group and congregation contributed $8,000 to cover expenses.

Japan church admits new congregation

Japan Mennonite Church officially admitted a new congregation during annual conference sessions Apr. 29-30 in Kushiro on the northern island of Hokkaido.

Bekkai Mennonite Church, organized during the past year on the eastern edge of the island, became the sixteenth member congregation of 27-year-old Japan Mennonite Church. All the congregations are located in Hokkaido.

Bekkai is a small but growing town in a large agricultural area with no church up to this time. Outreach was begun there several years ago by the Mennonite congregation in nearby Nakashibetsu. The new congregation has a team ministry of lay persons and meets in the small building of a Christian kindergarten started by the Nakashibetsu church.

As usual, conference delegates contended with an exhausting array of agenda items as they met during the emperor's birthday weekend in the foggy and cool seaport city of Kushiro, reported Louella Blosser, worker with Mennonite Board of Missions, Elkhart.

Much time was spent on the long-standing proposal to register the church as a legal religious body, authorizing it, among other things, to hold property. "The problem lay in the one single congregation that remained opposed to this action," the MBM missionary said. "Rather than tabling it as has been done for many years, an attempt was made to hear everyone and together form a plan which would enable beginning action and also give that congregation opportunity to have its concerns safeguarded and respected."

In other matters, conference delegates elected Yoshiaki Tamura, pastor of the Asahigawa congregation, as chairman of the executive committee for the coming year. They also established a scholarship fund for the continuing educational needs of pastors and doubled the size of the "revolving fund" for church building purposes.

Toba church seeks solutions Indian-style

Leadership questions highlighted the annual Chaco conference of the United Evangelical Church of Northern Argentina, Apr. 28-29.

"It was most gratifying and encouraging to observe that in the business meetings, Indian solutions to Indian problems prevailed, even when confronted by white people who consider those non-solutions," reported Albert and Lois Buckwalter, Mennonite Board of Missions workers in Saenz Pena, where the conference was held.

MBM works in partnership with the United Evangelical Church, which is composed primarily of Toba, Mocovi, and Pilaga Indians. Buckwalters and four other MBM workers are currently serving in the areas of counseling, Bible translation, education, literature, and Bible teaching.

Aurelio Lopez, president of the United Church, has been incapacitated by a stroke since last November and his term was about to expire, so white persons relating to the church fully expected him to be replaced during the conference. "But the Indians felt deeply that they could never dispose of the main founder and leader of their church in such a heartless manner," Buckwalters said.

Vice-President Orlando Sanchez, who led the conference sessions, assured the delegates that Lopez would remain president as long as it was clear to the church that it was God who put him in that position. Sanchez read the recently translated Toba Old testament selection from Numbers 20:22-29 as God's Word for them at that moment.

Then, in true Indian form, the conference confirmed with loud and resolute acclamation the current president and his executive committee for another term, with only one change. "It was a highly emotion-charged moment, climaxing with fervent prayers of thanksgiving," the Buckwalters said.

Riot destroys homes in Bihar

A riot on Apr. 11 in the steel city of Jamshedpur, Bihar, caused widespread destruction requiring emergency aid. Mennonite Central Committee allocated $20,000 from its emergency fund to enable Bert Lobe, MCC representative in India, to make a quick response. MCC is working with Lutheran World Service (LWS), which also gave $20,000.

A Hindu procession passing a Muslim mosque on a festival day sparked the disturbance. The communal conflict resulted in around 150 persons dead, 350 injured, and 50,000 homeless. During the riot many people refused to disperse despite police firing into the crowds, showing the amount of tension that had built up.

The government set up large relief camps to feed and house riot victims. Mother Teresa, a well-known Catholic sister, visited the camps and expressed satisfaction with the quality of food being served.

People started moving back to the site of their homes several weeks after the riot, and the relief camps closed. In most cases, however, they found their houses completely damaged or burned out and the contents stolen.

Paul Kennel, formerly with MCC now with LWS, was asked if his organization could construct 600 houses. It was agreed that MCC and LWS would each pay for materials such as bamboo, wooden posts, and roof tiles for 300 houses. Three volunteers from the Bihar Mennonite Church came to distribute the materials from May 1 to June 15.

Both organizations provided funds for 50 craftsmen each to reestablish their shops and equipment. They helped Mother Teresa in the purchase of clothing and cooking utensils. She also received stored wheat from MCC and reimbursement for the cost of rice and dal (a lentil-like vegetable) she had purchased.

Eugene Church dedicates new building

On May 6, 1979, the Eugene (Ore.) Mennonite Church dedicated their new building at 3590 West 18th Avenue. Vern Rempel, chairman of the congregation's Board of Ministers, welcomed the approximately 175 persons and moderated the meeting.

Guest participants were Leo King of Salem, president of the Mission Board of the Pacific Coast Conference of the Mennonite Church; James Lapp of Albany, moderator of the conference; and three Eugene pastors, Robert Vogt of the North Park Community Church (Mennonite Brethren), Donald Lamm of the Friends Church (their property is almost across the street from the Mennonite building), and Stuart Smith of the Orchard Street Church. This nondenominational congregation is renting the building at times when it is not in use by the Mennonites. "We expected to be treated as boarders, but you have regarded us as members of your very family," Stuart said.

Harold Hochstetler has pastored the congregation since 1968. Speaking in his dedicatory meditation of his coming to Eugene and his earlier years here, Harold said, "I had some aspirations about being the church without walls, but I am learning that it is in the mix of human aspirations that God's purposes take shape." The 34-member congregation had met in the Four Oaks Grange Hall from 1964 until the first service on Mar. 4 in the new building.

Three volunteer builders John Bontrager of Alden, New York, and Dean and Bonnie Nussbaum, now of Eugene, gave six months or more to the project after the August 1977, groundbreaking. Persons from other Oregon congregations also assisted the Eugene people, particularly at certain stages of construction. Various members of the congregation also contributed extensively of their time.

When completed, the 5,200 square foot building will cost about $75,000. Contracted, the cost would have been about $175,000. (For additional background see "A building for the Eugene Mennonite Church" *G.H.* May 29.)—Hope Lind

Accident claims life of Out-Spokin' biker

A 16-year-old Ontario girl was killed instantly in a traffic accident on May 20 while on an Out-Spokin' bike hike.

Gaylene Ruby, daughter of Jack and Mary Ruby of R. R. 1, Tavistock, Ont., apparently swerved or fell into the line of traffic and was hit by the safety bar of a passing motorcycle. She was taken by ambulance to Fergus Hospital, where she was pronounced dead of massive head injuries. The accident occurred at 4:10 p.m. on Highway 9, four kilometers east of Arthur, Ont.

Gaylene was participating in a bike hike for youth of the Western Ontario Mennonite Conference in cooperation with Out-Spokin', a Mennonite Church biking program sponsored by Mennonite Board of Missions. The Ontario hike included 38 bikers riding in clusters of five and six.

Weather conditions were normal, and in all respects "it was a routine hike," said Out-Spokin' trip leader Les Engle. The group had taken the usual safety procedures, including wearing helmets, orange tail patches, flags on each bike, riding single file in clusters, and calling out traffic and road conditions. No negligence was evident on anyone's part in the freak accident.

The death is the first in the 12 years of Out-Spokin' hikes, which involve 1,000 riders annually in weekend to cross-continent trips. The hike, which was to continue through Monday, ended late Sunday.

The Out-Spokin' crew and resource persons held a lengthy evening session with the bikers talking about the experience and concluding with a time of silence. The accident happened about half an hour after the group had ended an afternoon worship service.

The funeral was planned for Wednesday, May 23, at East Zorra Mennonite, where Gaylene was a member. Gerald Good of New Hamburg, Ont., an MBM director; Out-Spokin' director Jerry Miller of Elkhart; and the Out-Spokin' team represented Mennonite Board of Missions at the funeral. Gaylene was the second oldest in a family of four children.

Auxiliary formed for mission agency

A Mennonite Board of Missions Auxiliary came into being on May 15 as 25 interested persons voted approval of bylaws and elected officers.

The executive committee for 1979 is A. J. Metzler, Elkhart, president; Paul Shank, New Paris, secretary; Lois Blosser, Goshen, treasurer; and program awareness and service committee vice-presidents John Lehman and Vicki Hoffman, Elkhart.

The auxiliary sees its role as doing "everyday tasks," said Vicki Hoffman, "in our own part in the larger workings of our church." The tasks include service projects, as well as helping to broaden constituency and community awareness of MBM program.

The MBM Auxiliary will also provide complementary services to the other Mennonite agencies which make up Mennonite offices, Metzler said. For simplicity of organization and administration the ad hoc planning committee for the auxiliary proposed that for the present the group be formed as an auxiliary of MBM.

Between 80 and 100 members are projected for the first year. According to the bylaws, membership is open to persons who "are in harmony with the spirit, purpose, and program of MBM and will give concrete expression of this through annual commitment to active participation in the work of the auxiliary, as well as attend orientation, members meetings, and other meetings planned by the auxiliary."

Urban concerns, yes, *but* how about the suburbs?

What images does "suburban" bring to mind? Affluence? Large homes with multi-car garages, sweeping lawns, large families? Insulation? Areas removed from urban blight, safety from crime, few social problems? White, Anglo-Saxon, Protestant communities?

And what of the term, "suburban church"? Large, good-looking, well-kept buildings with full parking lots on Sundays, empty the rest of the week? Country-club types more concerned that the church kitchen is kept clean and the lawn trimmed than dealing with the needs of the community?

And a final question. What are the images carried with the phrase "suburban Mennonite church"?

More than 74 representatives from almost 20 suburban Mennonite churches gathered in Indianapolis May 4-6 for a conference of mutual study, encouragement, and sharing. There they raised and discussed questions of identity and purpose. They listened to speakers, heard reports from suburban con-

gregations, and shared in small group and plenary discussions.

Lead-off speaker for the consultation was Charles Christano, president of the Mennonite World Conference and pastor of a large Mennonite church in Indonesia. Christano had some sharp words for the conference, chiding TV evangelists, American missionaries, and others for offering simplistic solutions to complex problems and for holding the attitude that they have all the answers. The "shepherds," he said, were not ministering to the "sheep" and not looking to God, but were pointing people to psychiatrists. He challenged his listeners to move from complacency to a sensitivity that is not simply emotional but will result in action.

Leland Harder, sociologist, AMBS professor, and currently pastor of the St. Louis Mennonite Fellowship, presented a theological critique of suburbia: "Understanding Our Environment."

Using some recent studies Harder challenged a number of myths about the suburbs and suburban life. The idea of the homogeneity of the suburbs, he asserted, has been demolished, as has been the belief that suburban residents are all affluent and materialistic.

As a clue to the mission of the Mennonite church in suburbia, Harder noted that the residential suburb has its base in the family with a higher percentage of married couples and children residing there. He called for an end to the alienation that exists between persons and groups living in the suburbs and those in the urban areas. He emphasized the interdependence between the city and the suburbs and noted that such interdependence is cultural, economic, and social.

Harder noted changes in scholars' attitudes toward the suburbs during the past 50 years. Prior to World War I the suburbs were seen as the salvation of the city and the church. More recently studies such as Winter's *The Suburban Captivity of the Churches* have seen them as having stultifying effects on the church. Harder's own assessment was that the suburbs can be for Mennonites a place to live and be faithful. He quoted from Paul Peachey's *The Church in the City* (1963) in which the latter suggested that it would be in the suburbs where Mennonites would make their stand and wage their battle with principalities and powers.

Other speakers at the consultation included Richard Armstrong, author and Presbyterian pastor in Indianapolis, who shared some of his experiences in setting up systematic visitation programs with lay members in pastorates in Philadelphia and Indianapolis. On Sunday morning, with the members of the First Mennonite Church of Indianapolis attending the consultation, David Augsburger, AMBS professor, spoke of the basic unit of humanness as being the individual in community. The needs of persons (conscious, preconscious, and unconscious), he said, can be met in the context of the community of faith.

Many more questions were raised than answered during the consultation, but most participants seemed to feel comfortable with this. The planners of the meeting—including Richard Yoder, pastor of First Mennonite Church, Indianapolis; Joe Richards, copastor of Lombard Mennonite Church, Chicago; and David Whitermore, program coordinator for the Chicago area Mennonite churches—indicated they sensed feelings of doubt and hesitation on the part of both pastors and lay members at being members of a suburban congregation. Said one participant, "You come from a rural church that teaches you rural life is best suited for living a Christian life. Then you move to the city where you have been taught there is a great missionary need and challenge. But you end up living in the suburbs that you have been taught are places of insulation and affluence. To be perfectly honest, I sometimes feel very guilty about living and worshiping where I do."

Another remarked, "The inner-city churches get all the attention and resources such as money and workers. We could be doing much more if we received some assistance also."

At one point delegates were asked to share phrases that represented their concerns. Among their sharpest fears for the suburban church were these: losing touch with human needs because of affluence, the "baggage" of the church, increased individualism, loss of contact with more traditional congregations, losing our heritage, and keeping our heritage and not allowing others in. Among their keenest concerns for the suburban church were the following: keeping Christ central, developing tools to build community, reaching out to the needs of neighbors, overcoming cultural barriers, feeling good about what we have to offer, and being able to read the social and political signs of our times. Among their highest hopes: for young women to see visions and old women to dream dreams, taking a stand against nuclear power, suburban and urban churches in partnership, winning people to Christ, erasing the color line, more humor in our churches, and an increased role for women and affirmation of their gifts.

Some of the churches represented gave reports. Participants heard about the activities at Kern Road Church in South Bend, Maplewood in Fort Wayne, Markham in the Chicago area, and Bayshore Church in Sarasota. It became evident that each congregation in the suburbs has its unique forms of ministry, as well as the more traditional evangelistic endeavors.

A findings committee presented suggestions for moving beyond the consultation. Two articles are to be made available, one dealing with the delegates' fears, concerns, and hopes, and the other presenting some of Harder's material. The suburban churches plan to hold caucuses at the upcoming Mennonite Church and General Conference Mennonite Church conferences at Waterloo (1979) and Estes Park (1980) respectively. It was decided not to have a consultation in 1980, but possibly the following year.

Since the consultation had been planned as a rather free-flowing event for the exchange of ideas and as an attempt to begin work at a perceived need, most of the delegates appeared satisfied with the experience.

Several persons, however, indicated a concern that little had been done by way of dealing, or even raising, some of the real problems facing suburban dwellers. There was hope among these that such a confrontation would come some time in the future. The vision was expressed at one point that the suburban churches might become a force that would challenge the larger Mennonite bodies to increased activity. —Frank Ward

Uganda or Tanzania, which will get the aid?

Joseph Shenk, Mennonite Central Committee representative in Kenya, flew into Uganda on May 11 to assess how MCC might aid that country. An eight-year reign by Idi Amin Dada and the recent uprising of Ugandan dissidents supported by the Tanzanian military created an emergency situation there.

Festo Kivengere, an Anglican bishop formerly exiled after death threats from Amin, flew in on the same plane with Shenk to investigate the situation. Kivengere is a leader in the Africa Evangelistic Enterprises, an official arm of the Church of Uganda and an organization with which MCC is working closely in assessing needs. Kivengere spoke at the Mennonite World Conference in Wichita, Kan., the summer of 1978.

Shenk, who has been working at channeling any MCC aid, will keep in close touch with the Church of Uganda. Uganda is 75 percent Christian. Shenk has also been consulting with the Eastern Africa Mennonite Advisory Committee and the All Africa Conference of Churches.

Shenk's preliminary planning prepares the way for Allen Harder of Clearbrook, B.C., who left the U.S. on May 19. He will do exploratory work on relief aid with Nairobi, Kenya, as his base. Harder served previously with MCC in Zaire.

MCC is uncertain whether it will aid Uganda, Tanzania, or both. Harder's findings will help make that decision. Amin's military action in Northwest Tanzania during October 1978 caused the displacement of some 50,000 persons. He wanted to annex

part of Tanzania to Uganda.

MCC recently received a letter from the Christian Council of Tanzania asking for relief food, clothing, and medical supplies. One strong reason for helping Tanzania is the situation there might be eclipsed by the Ugandan needs, although the devastation in Northwest Tanzania is equally appalling.

Uganda will, of course, need massive outside assistance. Its economy hit an all-time low as Amin poured resources mainly into the military and keeping himself in power. During his reign not a single school, road, or hospital was built. The country finally had no foreign exchange, civilian service, or medical care, and little food.

Early in May, MCC authorized $25,000 for purchases in Kenya for either Uganda or Tanzania as needed and encouraged considering plans for relief from North America, such as wheat, used clothing, bedding, soap, beans, and milk powder.

mennoscope

Anderson Mennonite Fellowship would like to purchase 80 copies each of the *Church Hymnal* and *Life Songs No. 2.* Write to Eldon I. Zehr, Box 245, Sandy Springs, SC 29677, if you have any to sell.

Koinonia Fellowship, a united Mennonite church in the Mesa-Tempe area of Phoenix, Ariz., has been growing through special activities. Easter sunrise service was followed by a common breakfast in a desert park, communion, and a program, with pastor Don Yoder bringing the morning message. On Apr. 27, the whole fellowship met for a banquet, with 60 persons present. Wallace and Sylvia Jantz, La Junta, Colo., then led 45 of the fellowship in a retreat at Tonto Rim Baptist Camp. Growth was the concern of the group.



Vincent Krabill

Vincent Krabill recently student at Associated Mennonite Biblical Seminaries and past teacher at Hesston College, has been appointed Director of Development at Goshen Biblical Seminary beginning on June 1. In his new position Krabill along with his wife, Estelle, will communicate with individuals and congregations concerning the financial needs of the seminary. He will serve as a communication channel and relay suggestions and concerns back to the faculty and administrators.

A book by C. Norman Kraus entitled *The Authentic Witness* has just been released this spring by Eerdman's Publishing Company, Grand Rapids, Mich. Kraus is professor of religion at Goshen College and director of the Center for Discipleship. He has previously written *The Community of the Spirit, The Healing Christ,* and *Dispensationalism in America: Its Rise and Development.* In his book Kraus says that the mark of the true church is its authenticity—its ability to remain true to its original model in character and purpose. The authentic community, he says, is characterized by its mission of reconciling witness rather than its creeds, practices, or preaching.

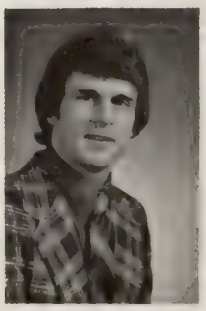
The mass choir at Waterloo 79 will sing several choral sections from Handel's *Messiah* and several anthems with the double choir and brass. If you are interested in singing, please bring a copy of the *Messiah* to Waterloo 79, along with oboes, bassoons, string and brass instruments. If you can accompany the group, please write to Wilbur Maust, Conrad Grebel College, Waterloo, Ont. N2L 3G6, and indicate the instrument you play. Vocal or instrumental music groups wishing to contribute to Waterloo 79 program should also inform Wilbur Maust at the above address.

Goshen College needs part-time directors and teachers for the Menno-Latino Leadership Education Program, the James Lark Leadership Education Program, and the Cross-Cultural Relations Center. Several of the part-time positions can be combined into full-time positions. PhD and Master's Degree candidates are preferred for the positions, which are available beginning with the 1979-80 school year. Interested persons may apply to Orville Yoder, Associate Dean, Goshen College, Goshen, IN 46526.

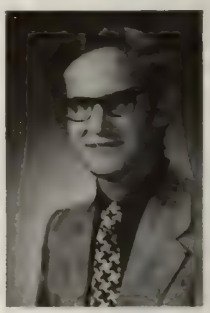
Ponce Mennonite Church in Puerto Rico has been meeting in carports since January, reported Gladys Widmer, Bible teacher and group leader with Mennonite Board of Missions, Elkhart, Ind. "We try to change each month so as not to become a burden on any one family," she said. The congregation was forced to move out of its rented facilities last year and has been unable to meet the $38,000 purchase price of a nearby piece of land, much less the cost of the building on the property. Moving from carport to carport becomes a bit confusing, the MBM worker admitted, but it has also had its positive aspects. "Neighbors who listened have begun attending," she said. "Each month we prepare a pamphlet telling where we meet, and this has made contacts with families possible as we distribute the pamphlets." On Easter Sunday two new believers were baptized.

"**Holy Week** seemed especially holy for us this year," reported Daniel Miller, engaged in church planting in Uruguay with Mennonite Board of Missions. "We had a delightful time with 40 young people during a five-day retreat at Emmanuel Retreat Center," he said. "High points were singing 'Hosanna' and waving palm branches as we entered the chapel for the Palm Sunday service they had planned, breaking bread and sharing the cup as we sat with them in the flower garden during the closing worship period." Daniel and his wife, Eunice, also participated in a Maunday Thursday communion service at Timbues Mennonite Church, a celebration of the Lord's Supper for the first time at the Ecumenical Chapel of Borro, and four Easter Sunday services. "A common greeting among us throughout the year is '*Cristo vive!*' ('Christ lives!')," Daniel said.

Leprosy-related work is taking MBM workers John and Genevieve Friesen throughout northern India in late May and early June. The Friesens are responsible for promotion and a traveling spiritual ministry with the Allahabad-based Leprosy Mission. Their itinerary includes weekend meetings with the Faizabad Leprosy Hospital staff, a day at the Barbanki Clinic Centre, a weekend retreat at Almora near the Himalaya Mountains for the staff of two hospitals, and a weeklong planning meeting of the Leprosy Mission Committee of Management in mile-high Mussoori.



Michael Lambright



Elam J. Peachey

The Board of Trustees at Christopher Dock High School selected a new administrative team for the 1979-80 school year. At a faculty meeting held on May 15, David F. Derstine, board president, announced the appointment of Elam J. Peachey as principal and Michael L. Lambright as assistant principal. Both men are current faculty members. These appointments came after three months in the selection process following the resignation of the current principal, Paul J. Miller. In announcing the appointments, Derstine stated, "The Board acted unanimously to endorse both individuals because of their qualifications and years of experience in teaching at Christopher Dock."

The Festival of the Word Songbook, compiled in 1974 by Goshen College Music

Professor Mary Oyer, is still available for purchase. The book contains 60 songs, including "Obey My Voice," "Celebration Song," "Unity," "Allelu," and "Fill My Cup, Lord." Cost is $1 each, $.75 for orders of 50 or more. The songbook is available from the College Relations Office, Goshen College, Goshen, IN 46526.



Ernst Harder

Ernst Harder of North Newton, Kan., began work on May 1 as the first secretary of Spanish ministries for the General Conference Mennonite Church. From 1958 to 1975 Harder served as a teacher and president of the Mennonite Biblical Seminary in Montevideo, Uruguay. Since the time he has been a pastor at Lehigh (Kan.) Mennonite Church, and at Bethel College Mennonite Church in North Newton, Kan. The Spanish ministries portfolio is half time for May, June, and July, and quarter time thereafter. Beginning in August, Harder, age 57, will also serve the Dallas (Tex.) Mennonite Fellowship, an inter-Mennonite congregation.

New members by baptism: two at Peace, Clearwater, Fla.; five at North Clinton, Wauseon, Ohio.

readers say

The *Gospel Herald* readers who may have missed John Drescher's article, "Struggling Sixties—Satisfied Seventies—Indulgent Eighties" (May 1), would do well to make a special effort to read it. Pastors and leaders should take special notice and try to digest what he means when he wrote the following: "The seventies are much more dangerous to the survival of the church than the sixties. . . . Differences between the church and the world are difficult to discern. . . . I do not see ourselves ready to lose ourselves for Christ and the gospel. . . . Self-denial has largely disappeared in our day of indulgence and plenty. . . . And the denomination has only a handful of persons who can be called to conduct revival, renewal, or spiritual life series."

In comparing Drescher's article with the articles on "Who's Minding the Church?" I sense a deep lethargy within the church atmosphere. Noticeably absent in the series of articles on the church leaders was the mention of their commitment to the lordship of Jesus Christ and the Word of God. There was not much mention of their commitment to the lordship of Jesus Christ and the Word of God. There was not much mention of their personal daily relationship with the Head of the church—Jesus Christ. I'm not saying there is no commitment. However, when a report is given on those leading God's people and there is little mentioned about their relationship and testimony with the One who died and rose again, it could at least be cause for question.

In reviewing the last part of Drescher's article, one might ponder this question in connection with "Who's minding the church?": is it the body of Christ they are minding—or just another organization? If we want to be Christ's church in today's world, I think we would do well to humbly, meekly, prayerfully, and with a yielded spirit consider some of the things Drescher has said in his article.—**Simon Schrock, Fairfax, Va.**

° ° °

I am writing in regard to your series entitled "Who's Minding the Church?" I'm sure your intention was to educate and inform your readers about people in responsible positions. To know something about them does enable one to pray for them better. Even though I enjoy business people profiles of various national leaders in business magazines, I am not sure of its merits for a church paper.

Basically the title is very misleading because I believe the church is tended by God and His Holy Spirit, through His servants, both male and female. Minding the church promotes a feeling that church administrators are in charge of the church and not servants whose tasks arise from needs within the church. Obviously there are more than a few key leaders that meet this qualification and *there are more than five organizations* that need to be mentioned. It seems important to me that these leaders and their boards then inform the church, how they're carrying out church assigned tasks. Then specific prayer can more readily be made. To mention only a few leaders out of several hundred that should be mentioned presents a serious problem because of its concentration on a very few in a church that believes in the priesthood of all believers.

Lastly, I would be remiss if I didn't share with you some of the concerns I have received in my office, some by telephone and some from personal contacts, of the obvious lack of the mention of any women or *even* of a women's organization. Since accepting my responsibilities in January, I have been impressed with the work of women in the church and also of the heavy responsibilities many of them carry, and feel that it's unfortunate that you chose not to even *mention* an organization that represents half of the total church.

Gospel Herald has always been an important part of my reading. God's blessings to you in your responsibilities.—**Barbara K. Reber, Elkhart, Ind.**

births

"Children are an heritage of the Lord" (Ps. 127:3).

Bauer, Ed and Cheryl, Canby, Ore., second daughter, Ann Matri, Apr. 25, 1979.

Birky, Lavon and Tammy, Peru, Ind., first child, Christy Lynn, Mar. 20, 1979.

Boettger, Elwood G. and Heather L. (Francis), Tofield, Alta., second son, Bradley Duane, May 4, 1979.

Farnham, Ken and Terri (White), Apple Creek, Ohio, first child, Amy Lindholm, Apr. 25, 1979.

Graber, Kevin and Donna (Maust), Goshen, Ind., first child, Aaron Jay, Mar. 27, 1979.

Hochstetler, Joey and Alice (Schrock), Crawfordsville, Iowa, second son, Timothy Quinn, May 3, 1979.

Huffman, Wayne and Debbie (Sharpes), Harrisonburg, Va., second son, Mark Donald, Mar. 25, 1979.

Martin, Delmar W. and Mary Lois (Martin), Greencastle, Pa., second child, first son, Terry La Verne, Apr. 22, 1979.

Maust, Gary and Linda (Reiff), Elkhart, Ind., second son, Brandon William, May 1, 1979.

Miller, Larry and Cindy (Miller), Peru, Ind., second child, first daughter, Amy Jo, May 8, 1979.

Nafziger, George and Joyce (Link), Wauseon, Ohio, second son, Ryan Jay, Mar. 19, 1979.

Nafziger, Jim and Sarah (Hershey), Holtwood, Pa., first child, Nicole Renee, Jan. 21, 1979.

Zook, Donald and Gwen (Stauffer), Ryley, Alta., first child, Christopher Donald, May 2, 1979.

Correction: We received incorrect information for the birth announcement which appeared in the May 22 issue. The following is correct.

Stoll, Galen and June (Bender), Hartville, Ohio, first child, Jeffrey Lee, Apr. 27, 1979.

marriages

"They shall be one flesh" (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Boyers—King.—Matt Boyers, Evangelical Mennonite cong., and Lanita King, Wauseon, Ohio, North Clinton cong., by Robert Schloneger, May 18, 1979.

Brubacher—Martin.—Bruce Ray Brubacher, St. Jacobs, Ont., and Susan Jean Martin, Waterloo, Ont., both of St. Jacobs cong., by Richard J. Yordy, Apr. 28, 1979.

Carlson—Miller.—Richard Carlson and Rebecca Miller, both of Ames, Iowa, by Boyd Nelson, May 5, 1979.

Clark—Frey.—Andrew Clark, Plain City, Ohio, Methodist Church, and Brenda Frey, West Jefferson, Ohio, Sharon cong., by Elvin Sommers, Mar. 31, 1979.

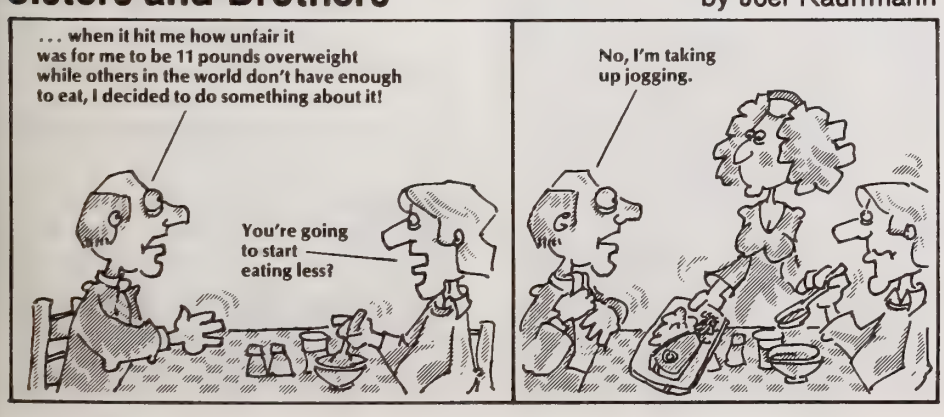
Dettweiler — Weber. — Allen Dettweiler, Winterbourne, Ont., Breslau cong., and Yvonne Weber, Elmira, Ont., Floradale cong., by J. Lester Kehl, May 12, 1979.

Garber—Burkholder.—Fred R. Garber, Lancaster, Pa., New Danville cong., and Nancy J. Burkholder, Washington Boro, Pa., Masonville cong., by Jay C. Garber, May 13, 1979.

Garber—Hess.—Randall Ray Garber, Lititz, Pa., Akron cong., and Judy Ann Hess, Lititz, Pa., Neffsville cong., by Clyde D. Fulmer and Truman Brunk, May 12, 1979.

Sisters and Brothers

by Joel Kauffmann



Gingerich—Johnson.—Verlin Gingerich, Lakeview cong., Wolford, N.D., and Marie Johnson, Red Top cong., Bloomfield, Mont., by Jonas Beachy, Mar. 3, 1979.

Good—Keenan.—Nolan Keith Good, Westover, Md., Holly Grove cong., and Karen Estell Keenan, Westover, Md., Presbyterian Church, by Kenneth G. Good and James Eelman, May 12, 1979.

Jackson—Robinson.—Steve Jackson, Wauseon, Ohio, Lutheran Church, and Dee Robinson, Wauseon, Ohio, North Clinton cong., by Robert Schloneger, May 19, 1979.

Marthouse — Krepps. — James Marthouse, Lewistown, Pa., and Daphne Krepps, Belleville, Pa., both of Mountain View cong., by Ivan E. Yoder, Nov. 25, 1978.

Shenk — Longenecker. — Allen D. Shenk, Mountville, Pa., and Rosanne E. Longenecker, Oxford, Pa., both of Mt. Vernon cong., by Vernon Myers, May 12, 1979.

Stephens—Niver.—Michael Stephens and Helen Niver, both of Oakland, Md., Glade cong., by Kenneth E. Zehr, May 12, 1979.

Ulrich—Eash.—Steven Ray Ulrich and Naomi Fern Eash, both of Eureka, Ill., Roanoke cong., by Howard Keim, Apr. 21, 1979.

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14.13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations

Axt, Andrew Ralph, son of Jacob and Livia (Cressman) Axt, was born at Guernsey, Sask., Feb. 1, 1918; died at his home in Petersburg, Ont., Feb. 6, 1979; aged 61 y. Surviving are one brother (Russel), and 4 sisters (Irene—Mrs. David Cathcart, Luella Axt, Lillian—Mrs. Stanley Bowman, and Alice—Mrs. Henry Gingerich). On Aug. 23, 1953, he was ordained deacon and served Baden and the New Hamburg Conservative churches. He was a member of New Hamburg Conservative Mennonite Church, where funeral services were held on Feb. 8, in charge of Elmer Grove, Timothy Martin, and Merlin Bender; interment in Shantz Mennonite Cemetery.

Bontrager, Earley C., son of David A., and Mary (Hostetler) Bontrager, was born at La Grange, Ind., June 29, 1888; died suddenly at Greencroft Medical Center, Mar. 25, 1979; aged 90 y. On Jan. 28, 1912, he was married to Delcie Mishler, who died on Jan. 17, 1975. Surviving are 2 daughters (Hilda—Mrs. Sylvester Haarer, and Glenola Leinbach), one son (Mark J.), 14 grandchildren, 12 great-grandchildren, one sister (Fannie Bontrager), one brother (Amos), and one foster brother (Lester Hostetler). He was preceded in death by one son (Marion). On May 8, 1932, he was ordained to the ministry and on Mar. 25, 1945, he was ordained to the office of bishop. He served Forks Mennonite Church of which he was a member. Funeral services were held at Forks Mennonite Church, Mar. 28, in charge of John J. Yoder and David Helmuth; interment in Bontrager Cemetery.

Buchanan, Roy, son of Smith and Ida (Murphy) Buchanan, was born in Milton, Ky., July 16, 1888; died at Maple Lawn Homes, Eureka, Ill., Dec. 25, 1978; aged 90 y. He was a member of Metamora Mennonite Church, where funeral services were held on Dec. 28, in charge of James Detweiler and Orie Miller; interment in Stewart Harmony Cemetery.

Freed, Mary Ann, daughter of Russell L. and Dorothy (Hagey) Freed, was born at Sellersville, Pa., Oct. 18, 1951; died at the home of her parents at Souderton, Pa., May 8, 1979; aged 27 y. Surviving are her parents, 3 brothers (Arlin, Richard, and Donald Freed), and her paternal grandparents (Russell and Annie Landis Freed). She was preceded in death by 2 brothers (Harold and James) and one sister (Jane). Funeral services were held at Hunsicker-Anders Funeral Home, May 11, in charge of Leroy Godshall and Floyd Hackman; interment in Franconia Mennonite Cemetery.

Gingerich, Chester M., son of Jeff G. and Ida (Yoder) Gingerich, was born near Kalona, Iowa, Feb. 17, 1923; died at Goshen, Ind., Feb. 9, 1979; aged 56 y. on Apr. 6, 1946, he was married to Barbara Kauffman, who survives. Also surviving are 4 sons (Ronald, Larry, Chester James, and Kenneth), 4 sisters (Mary, Mabel, Elsie, and Arvilla), and his stepmother (Lovina Gingerich). He was a member of Clinton Brick Mennonite Church, where funeral services were held on Feb. 12, in charge of John Yoder, Stan Miller, and Sam Troyer; interment in Clinton Brick Cemetery.

Kennel, Elam D., son of Isaac G. and Priscilla (Kauffman) Kennel, was born in West Fallowfield, Pa., Apr. 20, 1920; died at Lancaster General Hospital, Lancaster Pa., Apr. 20, 1979; aged 59 y. On Feb. 19, 1955, he was married to Gladys V. Lehman, who survives. Also surviving are one son (Harold L.), 2 daughters (Ruth L. and Mary Ann Kennel), one brother (E. Aguila), one sister (Ruth E. Kennel), and 2 foster sisters (Mrs. Arlene Calhoun and Mrs. Mary Louise Russel). He was a charter member of Christiana Mennonite Church. Funeral services were held at Maple Grove Mennonite Church, Apr. 23, in charge of J. Robert Hershey and Herman N. Glick; interment in cemetery adjoining the church.

Lehman, Fern Esther, daughter of Abram W. and Susan B. (Denlinger) Metzler, was born at Paradise, Pa., Dec. 9, 1914; died of a cardiorespiratory arrest at Lancaster General Hospital, Lancaster, Pa., May 6, 1979; aged 64 y. On Oct. 15, 1944, she was married to Maurice E. Lehman, ho survives. Also surviving are 2 daughters (Kathleen—Mrs. Harry B. Lehman, and Patricia—Mrs. Arthur S. McFarlane), 2 grandchildren, 3 brothers (Ross D., Mark, and Theodore Metzler), and one sister (Alta—Mrs. Earl Mosemann). She was preceded in death by one daughter (Faith Elizabeth). She was a member of Lynden Mennonite Church. Funeral services were held at East Chestnut Street Mennonite Church, May 9, in charge of James M. Shank, Clair B. Eby, and Ernest G. Gehman; interment in Mellinger Mennonite Cemetery.

Mumaw, Emma F., daughter of Gabriel and Elizabeth (Rudy) Rohrer, was born at Burton City, Ohio, Mar. 23, 1881; died at Orrville, Ohio, May 12, 1979; aged 98 y. On Mar. 3, 1906, she was married to Amos B. Mumaw, who died on Dec. 26, 1950. Surviving are 3 sons (Homer, Ralph, and Clare), 18 grandchildren, and 31 great-grandchildren. She was preceded in death by 2 sons (Stanford and Irvin) and an infant daughter. She was a member of Martins Mennonite Church, where funeral services were held on May 15, in charge of Wayne D. King; interment in Martins Cemetery.

Rehm, Nancy, daughter of George and Lovina (Martin) Forrer, was born at Orrville, Ohio, June 22, 1884; died as a result of a lawn mower accident at Orrville, Ohio, May 10, 1979; aged 94 y. On Mar. 7, 1912, she was married to Albert D. Rehm, who died on July 5, 1962. Surviving are 2 daughters (Mildred—Mrs. Marvin Stoll, and Evelyn—Mrs. Carey Steiner), 8 grandchildren, and 10 great-grandchildren. She was a member of Martins Mennonite Church. Funeral services were held at Gresser Funeral Home, May 14, in charge of Wayne D. King and Robert Myers; interment in St. Michaels Cemetery.

Ruby, Stanley, son of Samuel and Mary (Roth) Ruby, was born at Baden, Ont.; died in a farm accident on May 7, 1979; aged 67 y. He was married to Lydia Schwartzentruber who survives. Also surviving are one son (Keith) and one daughter (Mary Lou—Mrs. Grant Jonas), 6 grandchildren, 6 brothers (Lorne, Percy, Earlus, Floyd, Elroy, and Lloyd), and 3 sisters (Freida—Mrs. Gordon Schmidt, Mrs. Irene Eckensviller, and Mrs. Ethel Sullivan). He was preceded in death by one sister. He was a member of First Mennonite Church, where funeral services were held, May 11, in charge of Glenn Brubacher; interment in First Mennonite Cemetery.

Sauder, Wilma, daughter of Elmer and Ella (Wyse) Wyse, was born near Archbold, Ohio, Mar. 12, 1902; died at Williams County General Hospital, May 6, 1979; aged 77 y. On Mar. 6, 1924, she was married to Edward Sauder, who died on June 28, 1941. Also surviving are 3 daughters (Verna—Mrs. Floyd Miller, Velma—Mrs. Omar Gnagey, and Mary Alice—Mrs. Duane Eash), 2 sons (Lowell E. and Orval E.), 25 grandchildren, 11 great-grandchildren, 2 sisters (Arminda—Mrs. Joseph Lehman and Rosella Wyse), and one brother (Ervin Wyse). She was preceded in death by an infant child (Marland). She was member of Central Mennonite Church, where funeral services were held on May 9, in charge of Charles H. Gautsche and Olen Nofziger; interment in Pettisville Cemetery.

Slabaugh, Emma, daughter of Joseph J. and Sarah (Yoder) Schlabach, was born in Partridge, Kan., Mar. 12, 1888; died at Chesapeake, Va., Feb. 19, 1979; aged 90 y. On Dec. 12, 1905, she was married to Neil J. Slabaugh, who died on Aug. 26, 1949. Surviving are one daughter (Sarah—Mrs. Monroe Miller), 3 sons (Joe, Alva, and Levi), 9 grandchildren, 19 great-grandchildren, 4 great-great-grandchildren, and one brother (Noah Schlabach).

Thiessen, Sheila Ann, daughter of Arthur and Jeannette Thiessen, was born at Wheaton, Ill., May 15, 1959; died of Sjörgren-Larsson Syndrome, Apr. 28, 1979; aged 19 y. Surviving are 3 sisters (Karen, Camilla, and Velma). Funeral services were held on May 15, at Lincoln Developmental Center, Lincoln, Ill.; interment in Lincoln, Ill.

Yoder, Ora E., son of Moses A. and Katie Ann (Hostetler) Yoder, was born in La Grange Co., Ind., Jan. 24, 1890; died at Goshen General Hospital, Goshen, Ind., May 9, 1979; aged 89 y. On Nov. 24, 1912, he was married to Orpha Reed, who died on Oct. 1, 1975. Surviving are 6 daughters (Florence—Mrs. Rollin Frey, Ethel—Mrs. Clyde Yoder, Ruth—Mrs. Alvin K. Miller, Fern—Mrs. Lester Ebersole, Mabel—Mrs. Russel Shriner, and Margaret—Mrs. Lewis Ramer), 23 grandchildren, 33 great-grandchildren, one brother (Ira Yoder), and 3 sisters (Mrs. Edith Yoder, Mrs. Nettie Mishler, and Mrs. Anna Miller). He was a member of Forks Mennonite Church, where funeral services were held on May 12, in charge of Sylvester R. Haarer and John J. Yoder; interment in Yoder Cemetery.

Zook, Earl Raymond, son of Edward and Katie (Mast) Zook, was born in Holmes Co., Ohio, May 7, 1899; died at Walnut Hills Nursing Home, May 7, 1979; aged 80 y. Surviving are 2 brothers (Ralph and Palmer) and one sister (Irene—Mrs. Frank Kendel). He was a member of Walnut Creek Mennonite Church.

Cover by James R. Steger, p. 456 by Jim King, p. 460 (Col. 1) by Steve Fath

---

calendar

Pacific Coast Conference, annual session, Nampa, Idaho, June 29—July 1

Indiana-Michigan Mennonite Conference, Holdeman Mennonite Church, Wakarusa, Ind., July 15-17

Annual Session of Virginia Conference Assembly, Eastern Mennonite College, Harrisonburg, Va., July 25-27

Waterloo 79 (Mennonite General Assembly and Youth Convention), University of Waterloo and Conrad Grebel College, Waterloo, Ont., Aug. 11-16

More U.S. teenage girls than boys smoking, says HEW secretary

Teenage girls are smoking more than boys "for the first time in the history of our nation," according to Joseph A. Califano, U.S. Secretary of Health, Education, and Welfare. He told a meeting of the National Interagency Council on Smoking and Health that the overall teenage smoking rate has dropped 25 percent since 1974, largely due to reduction of smoking among boys.

"While men are giving up cigarettes and fewer boys are starting, women apparently are finding it harder to give up smoking and girls are taking it up in increasing proportions," he said. Only 19 percent of boys 17- and 18-year-olds now smoke, compared with 26 percent of the girls, the HEW director said. Girls in the 12-18 range outsmoke boys by 1.7 million to 1.6 million.

"Our statistical research has yielded another new and chilling fact," Mr. Califano said. "A boy who takes up smoking before age 15 and continues to smoke is only half as likely to live to age 75 as a boy who never smokes."

Invited to speak at U.S. college insulted African walks out on banquet

An African church leader angrily stalked out of Davidson (S.C.) College when he learned that the school's only African student was serving food at the banquet where he was to have spoken. "My position is that as the only African student, she should have been invited to sit down with us. She should not have been serving," said Burgess Carr, general secretary of the All-African Conference of Churches, who has been on sabbatical leave in the United States.

Mr. Carr, a native of Liberia, walked out despite pleadings and apologies of college officials when he found Jeannette Okomba working at the food service job. Shaw Smith, coordinator of the lecture series, said sending Ms. Okomba to serve food at the banquet was a foolish mistake.

Adolfs Klaupiks dead at 79

Adolfs Klaupiks, a Latvian refugee who served as relief coordinator and refugee resettlement administrator for the Baptist World Alliance, 1947-68, died on Mar. 27, in Applebachsville, Pa., at the age of 79. Mr. Klaupiks had first joined the BWA staff as a field coordinator for displaced persons in Europe. He took office in Washington in 1949, coordinating a refugee resettlement program that found homes for an estimated 12,000 European refugees in Canada, the United States, South America, Asia, and Australia. His responsibilities in Washington over the following 18 years included leadership of Baptist relief activities on every continent, whether the disaster be war, famine, earthquake, drought, or flood. Klaupiks worked closely with Mennonite Central Committee, often as an official translator.

UN designates 1981 year for disabled

The United Nations has designated 1981 as the International Year for Disabled Persons, according to a U.N. advisory committee announcement. When it convenes in September, the General Assembly will consider programs for the year to educate the public about the rights of disabled persons to participate fully in social, economic, and political life. Noting that the majority of the world's estimated 450 million disabled persons live in the developing countries, the U.N. announcement said that rehabilitation programs will be stressed during the year.

Two polio cases reported among Pennsylvania Amish

Officials of the Pennsylvania Department of Health have warned that an outbreak of polio may become widespread among the Amish this summer unless they become immunized soon. The department said two cases of polio within two days were recently reported among the Amish, many of whom refuse immunization on religious grounds. Dr. William Parkin, chief epidemiologist for the health department, predicted that 18-20 cases of polio could appear among the Amish in Pennsylvania this summer. "Unless the Amish rapidly immunize themselves," he said, "we will see cases of polio . . . through the coming summer. They are a totally susceptible group."

Release of Soviet prisoners welcomed but exchange for spies is questioned

The release of five Soviet political prisoners was welcomed by Christian and Jewish leaders, but some disapproval of the procedure of exchanging them for two Soviet spies. "We rejoice in the release of Georgi Vins and all other prisoners of conscience," said Robert S. Denny, general secretary of the Baptist World Alliance.

Mr. Denny said in his statement that the BWA is ever conscious of the restrictions under which many of our Baptist people work for their faith in many parts of the world. "We daily pray for them and their witness under difficult circumstances. We trust that Mr. Vins' family will be able to join him soon in the United States or some other Western country, and that his ministry for Christ may continue under what ever situation God calls him to serve."

He said that "repeatedly since Pastor Vins was arrested in 1974, the BWA, the European Baptist Federation, and the Alliance's member body in the USSR (the All-Union Council of Evangelical Christians-Baptists) have interceded with Soviet officials in Moscow on behalf of Mr. Vins, and uncounted numbers of other Baptists in Soviet jails." Georgi Vins, 51, is the leader of the dissident Baptist group that broke away in 1965 from the officially recognized All-Union Council of Evangelical Christians-Baptists. He was imprisoned in 1975 on charges of harming interests of Soviet citizens under pretext of carrying out religious activities and defaming the state.

High teenage pregnancy rate cited in regional study

A regional study reported at Hartford, Conn., that one in every three female teenagers in the area will become pregnant by the time she is 19. About half the group will give birth to live babies and the other half will have abortions, natural miscarriages, or stillbirths. The study of 38 towns was conducted by Joseph F. Marlowe, assistant for facilities planning for the Health Systems Agency of North Central Connecticut.

He said that about two thirds of the 15-to-17-year-olds who gave birth were unmarried. Women who began childbearing before age 20 will complete less schooling, have more unemployment, and lower overall socioeconomic status than older women. In a given year, he estimated that at least 3 percent of all teenage women in the region have abortions.

Religious groups organized to halt prison building boom

"Do we really need more prisons?" The Committee Against More Prisons (CAMP), which was convened by the Commission on Social Justice of the Archdiocese of San Francisco and includes representatives from Catholic Charities of the Oakland Diocese and the Jesuit School of Theology in Berkeley, cites the following statistics: "We spend between $24,000 and $50,000 per cell to build jails and prisons. Yet most of the people in these cells cannot afford a home in that price range. We pay an average of $13,000 per year per prisoner to keep people in jail doing nothing. Yet we feel we can't afford to provide employment programs, jobs, and training. We imprison more people per captia in the United States than in any industrialized Western nation. And California imprisons more people per capita than any other state in the country. Yet for all this money, we know that prisons don't work."

NEWSPAPER

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

A person on the way

As a means of communication, the personal memoir has a special limitation. It represents a partial viewpoint, an interpretation of experience from one side only, the side of the person writing it. As Paul wrote in 1 Corinthians 13, we know and prophesy only in part. Yet if room is made for this limitation, the memoir has value as an extended illustration of the writer's viewpoint.

The former U.S. Senator Harold Hughes has written a personal memoir (with the help of a ghost writer). It is *Harold E. Hughes, the Man from Ida Grove* (Chosen Books, 1979). The book is rather loosely written, which seems characteristic of Chosen Books, with some anecdotes that a *Reader's Digest* condensation would certainly drop out. But I have been interested in Harold Hughes since I first learned about him some ten years ago and I found aspects of his book personally moving.

His story is a combination of *Pilgrim's Progress* and Horatio Alger, Jr. It is the old account of a boy from modest background working hard and making his way into positions of power. But the story has some angles one would not expect in the usual rags-to-riches sequence.

Hughes married young, was drafted in World War II, and started from the financial bottom in an attempt to establish a home and find a place in the world of work. But he was an alcoholic and whatever success he had was shadowed by his drinking bouts. Like the usual alcoholic, he would promise faithfully to do better and fail again and again.

A crisis came one night when he had promised to take his wife out to dinner at 6:00 p.m. But after an intensive business transaction in the afternoon, someone suggested drinks and the next thing he knew it was 11:00 p.m. He hurried home to find that his wife and children had left—and he became so discouraged that he determined to shoot himself in the bedroom. Then he moved to the bathroom, since it would be easier to clean up the remains in the bathtub!

But it seemed to him that he should explain the situation "to God before pulling the trigger. Then if He could not forgive this sin, at least He would know why I was committing it. . . . 'Oh, God,' I groaned, 'I'm a failure, a drunk, a liar and a cheat, I'm lost and hopeless and want to die. Forgive me for doing this.' . . . I slid to the floor, convulsed in heavy sobbing. As I lay face down on the tiles, crying and trying to talk to God, my throat swelled until I couldn't utter a sound. Totally exhausted, I lay silent, drained and still" (*Harold E. Hughes*, p. 102).

Peace came over him in that bathroom and eventually he rose to his knees and committed himself to God. From this time on, by his own accounting, Hughes' life has been an effort to find and to do the will of God.

An early urge was to go into the ministry and so he became a lay preacher in the Methodist Church. Then he went into state and national politics, first on the Iowa state commerce commission, then as governor of Iowa, and later as a U.S. senator. After one term as senator, he withdrew from politics to follow more church-related activities. His own story emphasized my earlier impression of Hughes, that as a politician he had a special concern for "little people."

Hughes came to prominence on the U.S. national scene for opposition to the Vietnam War. According to his book, this opposition began after he, a World War II veteran, had visited Vietnam and began to see that the war was something different from what it was reported to be. Having opposed this war, he later came to a general peace position on the basis of his Christian faith. I find the Hughes story heartening for this reason and also because it is an illustration of the change, the new birth, that can come to one who brings all his problems to God and seeks divine grace.

Much of what we read today about people both in private and in public life suggests a climate of grasping self-interest. It is encouraging to hear occasionally of someone for whom the call of God has been seen as a call to a pilgrimage, a person who is willing to learn more of God as the opportunity comes and to follow the learning with practice.—Daniel Hertzler

Gospel Herald June 12, 1979



Apples of gold

by Patricia Lehman McFarlane

ASSOCIATED MENNONITE BIBLICAL SEMINARY
ELKHART
LIBRARY

In our family we always say whatever we think. Maybe you've noticed that."

"Oh?" I stopped stuffing envelopes for a moment, absorbing Martha's words. They continued to trouble me for several days after I heard them. The more I puzzled over her statement, the more I questioned her family's policy.

When do we speak the truth or give our opinion to another individual? How do we know when to keep silent? The writer of Ecclesiastes states that there is "a time to keep silence, and a time to speak." The discovery of this time intrigues me.

The Bible provides many guidelines for human relationships. We are to esteem others better than ourselves. We should love our neighbors as ourselves. The writer of Ephesians commands us to "be ye kind one to another, tenderhearted, forgiving one another." Perhaps these verses help us to discern the time to keep silent and the time to speak. Truth will not become untrue if it sometimes remains unstated!

Proverbs reminds us: "A word fitly spoken is like apples of gold in pictures of silver" (25:11). The emphasis lies not with the word, but with how it is spoken—fitly.

The time to speak may occur after we examine our own motives for speaking. The old adage "Think before you speak" could be applied here. Do we speak to raise ourselves or to flaunt our own intelligent ideas? Do we subtly wish to put another in his place? Loving another as our own self implies that the time to speak should mutually benefit the speaker and the person addressed. If our words do not provide this benefit, we might conclude that the time is one to be silent.

To speak the truth in love is to care more about another than ourself. If our words will cause even slight hurt or shame to a person present, it is a time to be silent.

Sometimes words must be spoken to clear up misunderstanding or unspoken feelings of animosity. Such confrontation demands careful timing. Is the other person comfortable? Are you alone? A "no" to either question may mean it is time to keep silent, no matter how pressing the issue. Items concerning the personal lives of two people should be discussed on a person-to-person basis only. If one partner feels the need to inform a third party of their confrontation, it may have been a time to keep silent.

We as Christians can often adopt Mary's principle of pondering. Like Jesus' mother, there is much that can be kept within us and need never be discussed. I remember one woman's dismay after confronting a fellow parishioner. She had first asked, "Are we alone?" A later comment at a church meeting revealed that their converation had been twisted and repeated throughout the congregation.

Dredging up past mistakes and failures in conversation is a temptation we all face. Recently in an angry frame of mind one friend told another he was angry with her for something she had done several years before. Startled, he realized he had reopened a wound that had healed. He personally still needed to deal with angry feelings about the situation occasionally. But that was now his mountain to conquer, not one for both of them. Again, a time to keep silent.

The Indians of North America believed that the spoken word was born—it became immortal. Once spoken, a word could not be reclaimed; it was a creation apart from the speaker. Silence and speech were considered partners, sharing equal importance. Perhaps such a respect for the spoken word would force more discernment before we open our mouths.

Silence can make a person appear stupid. One woman confided that her role as a pastor's wife often placed her in such a light. She could not always give her personal opinion in a matter because it might cause dissension within the congregation. And yet we cannot let those who talk indiscriminately rule every situation. Perhaps this is the opportunity for person-to-person confidential confrontation, a time to speak.

Happily for us, there are many times to speak. Positive words and caring affirmations are like building blocks used for the construction of relationships in the church of Jesus Christ. Yet the same building blocks, words, can tear down that church if spoken at the wrong time or to the wrong person. These word blocks can be carefully placed into building position or hurled harshly causing irreparable damage.

One Sunday afternoon at a dinner table several guests were criticizing a man for his numerous shortcomings. All words stopped when the hostess said softly, "But you know, John always gets his family to every church service exactly on time."

There is a time to keep silence, and a time to speak. God grant us the wisdom to discern the difference.

Patricia Lehman McFarlane is from Lancaster, Pa.

Gospel Herald

Apples of gold 465
Patricia Lehman McFarlane

Call for a church-centered peace witness 467
John Roth

On not saying what you mean 469
Barbara Esch Shisler

Hear, hear! 470
Gladys Kennel

Daniel Hertzler, Editor **David E. Hostetler**, News Editor

Volume 72 Number 24

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan: $9.50 per year mailed to individual addresses. Eighty Percent Plan: $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States.

Copyright © 1979 by Mennonite Publishing House

Call for a church-centered peace witness

by John Roth

Books, pamphlets, study guides, and a rich heritage have nurtured me in what must be the most peace conscious denomination in North America. Yet in spite of our heritage and an increasing concern for peace education, a certain vagueness remains, an uncomfortable haziness as to our calling. The post-Vietnam era has left us lethargic and bewildered with few clear-cut issues and an inability to decide where the strength of our peace witness lies.

Many, frustrated with passive, grass-roots apathy, and feeling the need to witness of their peace position in a tangible way, have become peace activists, joining with a vigorous minority of concerned groups in a witness to the government. The issues are various: sexual discrimination, racial prejudices, the awesome question of world hunger, and the dilemma of the nuclear arms race. I wish to comment on this latter issue, giving a personal testimony and raising several larger questions about our peace witness to the government.

Problems of the arms race. The problems regarding the nuclear arms buildup are eloquently stated, often on emotional levels, but nevertheless backed up with facts, figures, pictures, and pleas. We have all heard the horrors of this nuclear apocalyptic vision and it is indeed a sobering picture. The solutions, unfortunately, are offered somewhat less forthrightly, and too often we are left with an emotional anger, a deep sense of injustice, and a frustration which has no constructive outlet short of marching to Rocky Flats, Colorado.

After a period of taking the implications of this problem to heart and feeling the fear, guilt, and enthusiasm that went with it, I became emotionally exhausted. My mood changed to one of cynicism, and I dispelled the prophets of doom as interesting, even shocking, but somewhat amusing. Following the steps of an era gone by, they became the nuclear Dwight L. Moodys, preaching with a religious fervor, playing on the emotions of the masses, and then moving on, leaving a changed but rather confused audience. Perhaps out of fear, definitely out of frustration, I looked at them with a wiser, superior attitude, feeling vaguely liberated by removing myself from the guilt and emotional ties.

However, such aloofness is no better than an emotional fever and exhaustion. Recently, I have seriously listened to the nuclear story again and instead of dismissing it lightly (and irresponsibly) as in the past, I have begun searching for an appropriate response. Out of this context I offer the following thoughts and comments.

As Christians we are rightly concerned about our call to peacemaking, yet we need to take a second look at the methods used in witnessing to the world. If we are to take a two-kingdom theology seriously, if we are to see Christ's call as a political call, if we are to see the church as a social institution alongside the government, does it really make sense to request, bargain, plea, and even demand that the government live up to Christian principles? Can a government today exist without a police force, without a standing army, without a CIA or FBI, and without impersonal bureaucracies making power decisions? Yes, in the case of United States is not its nuclear stockpile seen as safety? Does the eschatological hope of nations at war no more fit for today? Does it make sense that a nation should destroy its war-making machines and then trust in God for defense? To me the answer is a clear "no." A nation state, by definition, trusts in force and might. Otherwise it would not be a nation.

But let us look more pointedly at the nuclear arms race. Why should nuclear technology pose a bigger issue today than the conventional "normal" bombs of twenty years ago merely because they have a proportionately greater destructive capability? Why should the neutron bomb provoke more discussion and righteous indignation simply because it kills without destroying property? In a society founded by war, in a society that owes its existence to military might, such a bomb makes perfectly good (albeit by Christian principles outrageous) business sense.

John Roth, a student at Goshen College, is a member of the Millersburg (Ohio) Mennonite Church.

Killing is killing. The point of killing is killing. History would show that this institutional perpetuating ideology is inherent in the system, a system with its roots in the nature of persons, changed only by a personal confrontation of Christ's message and love, not by an attack on the institution. To me, nuclear bombs, B-1 bombers, generals, and policemen are an inevitable, unavoidable, and sad necessity for any governmental structure. What then is our witness in the midst of these forces? If the nuclear doomsday prophets are missing the mark, what statements can we make to the government or to ourselves?

We feel that the nuclear arms race is a horror, but witnessing to the government has never been an easy issue. Once again, I want to work inductively at what is negative, what is foreign to us. The purpose will be to convert that vague frustrated feeling into constructive action. First, I don't think our call is to plead with the government to make things easier for us. Mennonites living in times of ease, high cultural standings, and little tension with the government have a rather poor record for true discipleship. Changing the governmental structures so that we can live at peace with our consciences (World Peace Tax Fund?) is a tempting but potentially dangerous alternative.

Nor do I think we as Mennonites, with a mighty message and a rural heritage, and small in number, need to involve ourselves in holy lobbying movements in Washington. We need not join in the shouting with the NRA, AMA, and a thousand other lobbying groups and business concerns, frantically scribbling letters to our representatives trying to be heard among a sea of voices. It is sad that a denomination with such a unique, exciting, and fresh message should join in the secular struggle on its level to be heard in government circles.

We often assume that our pattern of witness is after that of the Old Testament prophets, but these prophets were speaking primarily to God's people (pleading with them to be faithful), rather than the secular power structure (foreign nations). Too often the Old Testament prophetic voice is lost to a Madison Avenue advertising campaign and the significance of the church as a witness in its own right is lost with it.

I have attempted to show the futility of prescribing Christian principles for a governmental structure that by nature operates under a different set of rules and on a different level. I have also asked that we reexamine where the thrust of our peacemaking efforts lies. What then is left? Are the valiant attempts of the professional nuclear prophets who are actively concerned about a peace witness totally invalid? To call them invalid is arrogance, misdirected is only a slightly better term. It is never totally fair to attack an institution or ideal (or peace witness) without offering something in its place.

But a positive alternate is available. That positive witness lies in the obvious: the church. Yet, obvious as it may appear, we have yet to see the radical, active, and even political potential of the church institution as a potent peace witness. This witness is not as a power lobby group, but is found in quiet, sacrificing, committed action. Commitments and actions that send Rototillers to South and North Vietnam, that have persons remaining in Vietnam when the secular forces have pulled out. It is seen in a revitalized Voluntary Service program with its efforts to rebuild communities in an involved and constructive manner. It is seen in Mennonite Disaster Service to those ravaged by natural disasters. It is experienced by Mennonite Central Committee's efforts to train specialists to help others help themselves. In the sixties the Kennedy patterned Peace Corps evolved, in part, from church service programs such as Pax.

In these kinds of programs I can see hope, and I can get excited. I am sad when the commitment and energies we are willing to give these church programs are seen as historic anomalies. Herein lies our strength; a positive, sharing, constructive witness that rarely gets coverage in the newspapers, that rarely puts us in contact with the bureaucratic structure, that rarely seems radical, but one that is radical in that persons and communities are transformed with God's message of love and peace. Yet, as obvious as the church may be for our witness, too often it is not given our primary emphasis.

Kept in perspective. Where then does "direct" witness fit into our call? It is naive to suggest that we can or should

Looking back

Looking back,
I sometimes think
I could have spared myself
some grief, some pain,
had I taken
a different road.

But then,
I find myself thinking,
if I had not walked
just where I've walked
I might have missed
much love and blessing.

I tremble when I consider
that *You* were walking here, Lord,
just on *this* road.
And had I taken another
I might have missed You.

—Lorie Gooding

totally escape the jurisdiction of the power structures and work in isolation only on our own level. The Christian life is full of compromises and universal imperatives regarding witness seem a bit out of place. There is a need for direct confrontation to the government. Our Peace Section offices in Washington and Ottawa serve as an information service and as a channel for personal witness.

At times demonstrations and writing letters have a place in our witness. But these approaches must be kept in perspective to the primary mission of building the church. My plea is that we enhance this perspective and that the church, with her outreach and ministry, be reignited with awareness, introspection, dedication, and vision in our peacemaking efforts.

Today's society is loud and boisterous with many voices demanding to be heard. There are many evils, much talk, and little action. Sometimes in the loudest argument a whisper is heard the clearest. Such is the voice of the church. I welcome comments and criticism on this plea for a quiet but constructive, active, church-centered peace witness.

On not saying what you mean

by Barbara Esch Shisler

Mennonites are a say-what-you-mean, mean-what-you-say people, and "I am a literalist" is said by some with a lot of meaning. Perhaps that's why poetry scraped bottom in a *Gospel Herald* survey of what readers read. Is poetry, then, not worthwhile if it doesn't say what it means?

I know there is little value in pointing out that the Bible is rich in the imagery and symbolism of fine poetry and poetic prose. We recognize that, and it's still no defense for affirming what doesn't come up to biblical standards. But truth conveyed through images makes a deeper impression on us, whether that truth comes directly from the Bible or not.

The kingdom of heaven has been a poetic mystery to me ever since I found out that Mennonite regulations weren't It. Religion was plainer before, though poorer, like a poem that says exactly what it means. The parables Jesus told about the kingdom are so unconventional that they could be modern poetry condemned for being obscure. But the very uniqueness of those images tells me that the kingdom is itself unique. It cannot be captured and organized in a conglomerate of conferences, try though we might.

The image of the lost coin is one of my favorites. There is God, searching on her hands and knees, sweeping her house all night for the sake of a precious thing. Or may I be the seeker, finding and yelling joyfully across the street to the neighbors? Either way, the kingdom is pictured as priceless, necessitating a search.

Because Jesus described the kingdom in such a bewildering array of metaphors, I have to absorb the basic truth: the kingdom is lively, varied, unconventional, uncontained.

But absorbing takes time, time a lot of us don't have. Efficiency says if you don't get it the first reading, don't waste another minute. With books, magazines, and newspapers piling up on our coffee tables, we'd never get them all read if we stopped to think.

Readers who do stop to think about the kind of poetry that stretches the mind and imagination may be blessed for a lifetime. One of my blessings is Christ as *The Windhover* in a poem by the nineteenth-century priest-poet, Gerard Manley Hopkins. I, the plowman, look up, and my dull heart is stirred by the power and grace of the bird contending with the wind high overhead. But Christ is also in the "sheer plod" going on far below the glorious Falcon. The mystery of the poem's imagery tantalizes and excites me, and is beyond my prosaic reasoning.

Such imagery enriches life. It explains without explaining. It widens the windows of the spirit.

Contemporary Christian poet Luci Shaw offers counsel to the beginning reader of poetry. "No good poem will yield itself to you in one reading," she says in her anthology, *Sightseers into Pilgrims*. "Draw all you can from a metaphor or an analogy." And "read aloud."

I'm not put down when some fine poems I've read again and again keep their secrets. Our compulsion to dissect, analyze, and label everything in our world needs to be controlled. Poems can be experienced and appreciated and used at various levels of understanding.

Surely, as an Old Testament poet once wrote, "There is a time for every purpose under heaven." There is a time to say what you mean and mean what you say, a time to be enriched by the broader dimensions of poetry.

Barbara Esch Shisler is from Telford, Pa.

Hear, hear!

Wrong then, right now? "If it was wrong then, why is it right now? This question was asked by our Bible study leader in a pensive, perplexed way.

No one ever tried to answer his question. We knew that the E. Z. Sin to which he referred was labeled by almost all of this group SIN less than ten years ago. Why did most of the group now think this E. Z. Sin is acceptable?

It has been fascinating and a bit alarming to trace how this came about.

As I see it, we started with the stance I read recently in an interdenominational magazine. "We don't care what society says on this matter, here is what God our Creator and Redeemer says." There followed several pages of Scriptures quoted in full from the Bible.

We found no fault in this *Testimony on Bible Study* written by B. V. Whitehead:

"As the Book I peruse, inspect
of no part does the Spirit declare
This is true, except this reject
instead
the Spirit cries
All is true, accept and expect."

We were comfortable and said rather smugly, "The Bible says it. I believe it. That settles it."

We willed to want to believe what appeared to us as plain Bible teaching.

But the media represented E. Z. Sin in a different light. Books, magazines, radio, and TV battered us with world-thinking. We became disensitized, baffled, and confused. Maybe this sin isn't really "Exceedingly sinful" (Romans 12, KJV) after all!

Our fine helpful neighbors soon accept E. Z. Sin as "regrettable" but not "bad." We are told that our local leading businessman consoled his wife when E. Z. Sin entered their home. "Oh, don't worry, dear, the stigma of the act is gone."

We are not convinced. We watch our fellow Christians of other churches. but the picture is muddled. Some say, "Yes, we used to think that was sin, but now—" Others say, "Yes, we know. Just last year we were taught that it was sin—but now we have a different minister." Or they explained, "At our convention last year, our leaders voted to accept members who practice this sin." We see that the mainline and some not so mainline have slowly, but definitely eased E. Z. Sin out the door, under the carpet, someplace.

What does the church of my persuasion say on this? The Mennos are awake. They see the problem. It is knocking at their door. There must be the correct answer. We will find it.

Read Christ's teaching in more versions. Maybe there is a loophole that we didn't notice before?

Pick study groups. Plan seminars on the subject.

Relate. Communicate. Adapt. Seek new light. Rethink situational ethics. Choose the lowest common denominator in decisions to keep peace in the brotherhood. Check carefully the psychiatrists' and psychologists' point-of-reference reasoning.

Use the words "happy" and "love" very often. Now, have a Big Name Writer put the findings in an easy-read book. Be certain this person is widely educated and much traveled.

What about the diehards? Smile sweetly at them. Educate them with new findings on Bible truth. Give them books to read. Don't forget the articles and the letters to the editors that explain away E. Z. Sin.

Then tell how a famous Bible teacher with new understanding on E. Z. Sin no longer accepts it as sin.

There! We did it. E. Z. Sin has been eradicated.

But when an under-thirty person says to me, "It is frightening to me to realize that what Christ called sin has become acceptable in our church. Do you think we'll void more of Christ's teachings?"

Void Christ's teaching? Christ has already settled that question. He said we can't do it. We'll pass away with all our studies and decisions. Christ said, "My words will not pass away" (Lk. 21:33).

The Spirit cries plainly, "Daughter, it was wrong then; it is wrong now."—**Gladys Kennel, Parkesburg, Pa.**

Prayer at evening

You know, O Lord, how far I went astray
from that straight path I meant to walk today.
You heard my vow, this morning's early dawn.
You know the hope I set my heart upon.
You know, also, my failure and my shame;
the many things unworthy of Your Name
I did and said; and what I failed to do.
But, oh, You know I *meant* to follow You.
Tonight I come repentant and heartsore
to ask You to forgive—my Lord, once more!
See my contribution and accept my sorrow
and let me start with a new hope tomorrow.

—Lorie Gooding

MBM
partners on the way



MENNONITE CHURCH
Contributions $3,718,800

Mennonite Board of Missions



Directors

General Fund
$190,679

Venture Funds
$70,943



Executive Office
$78,731

Offices
$215,720

Mennonite Central Committee
$254,500

service departments



Communication
$183,641



Finance
$82,600



Church Relations
$67,962



Personnel
$93,030



Student and Young Adult Services
- emerging fellowships
- *Forum* magazine
- graduate seminars

$53,708



Mennonite Broadcasts
- Choice Books
- Home Bible Studies
- multi-media campaigns
- radio programs
- radio and TV spots

$579,230



Home Missions
- church planting
- deaf ministries
- resource to conferences
- urban thrust

$437,740



Program Committees



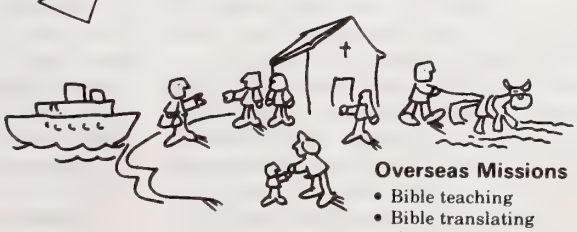
Relief and Service
- discipleship program
- Out-Spokin'
- Voluntary Service

$233,550



Health and Welfare
- homes for disabled or disturbed children
- hospitals
- retirement communities
- youth services

$37,250



Overseas Missions
- Bible teaching
- Bible translating
- church planting
- leadership training
- teaching

$1,139,516

Mennonite Board of Missions
Box 370, Elkhart, Indiana 46515

MEMO TO: Mennonite Church Partners
FROM: H. Ernest Bennett
DATE: June 12, 1979
SUBJECT: CHURCHWIDE MISSIONS SUPPORT 1979

Thank you for the extra gifts that helped us end last year with only a small shortfall. Because many went the second mile and because we delayed missions by $85,000, the shortfall came to only $25,841. We've committed ourselves to the extra effort it'll take to meet commitments in 1979. I challenge you, too, to the extra effort it'll take to meet the 1979 contributions goal of $3,718,800. Will you pray with us for this goal?

Be sure to pull out and read SENT in this issue of *Gospel Herald*.

Mennonite World Conference to meet in Strasbourg 1984

Strasbourg, France, will be the site of the 11th assembly of the Mennonite World Conference in 1984. This decision was made by the executive committee of Mennonite World Conference meeting in Strasbourg May 15-17.

While the Mennonite World Confernce has held six of its ten gatherings in Europe, never before has it convened in France.

The MWC executive committee action was taken jointly with Europe's members of the Mennonite World Conference General Council. The action was in response to a tentative invitation from the executive committee of the Alsatian Conference extended to the joint group by the president of that conference, Jacques Graber.

The invitation and the Mennonite World Conference acceptance was subject to confirmation by the Alsatian Conference meeting on May 24. In that meeting the conference endorsed the invitation with a unanimous and enthusiastic vote.

The 11th assembly is scheduled for July 24-29, 1984, subject to final confirmation by the city of Strasbourg.

The conference will be held in the facilities of the Congress Hall, a well-equipped convention center. In addition, mass meetings will be held in Hall Rhenus in the city fairground, a five-minute walk from the Congress Hall.

In anticipation of the planning for the 11th assembly, the executive committee acted to authorize transfer of the Mennonite World Conference office from Lombard, Ill., to Strasbourg, France, sometime in the fall of 1981.—Paul N. Kraybill

Automatic registration a live possibility

Draft registration would begin in 1981 if Congress adopts the recommendation of the House Armed Services Committee. The Senate may wait until the House acts before taking up the question of the draft. Sen. Sam Nunn of Georgia said at May 21 hearings that the Senate Armed Services Committee has not decided whether it will include draft legislation in its version of the Defense Department Authorization Bill or take it up as a separate bill.

K. B. Hoover, a representative of the Brethren in Christ Church to Mennonite Central Committee, appeared May 21 before the Senate Armed Services Subcommittee on Manpower and Personnel to testify for MCC Peace Section (U.S.) on the draft. Hoover said, "I am here to lend the weight of our testimony and conviction against the renewal of draft registration and other measures tending toward conscription."

Identifying the basis of Mennonite opposition to the draft in the will of God and the practice of the early church, Hoover said: "The Mennonite and Brethren in Christ churches have always believed that war, conscription, and military training are contrary to the will of God."

Sen. Harry Byrd of Virginia expressed his concern for the adequacy of provisions for conscientious objectors. He said it is important that the government give "full consideration" to the conscientious objector. Sen. Nunn expressed the same concern and Sen. John Warner of Virginia voiced his agreement. All but three of the 11 groups testifying opposed the draft and most represented substantial constituencies of conscientious objectors. In a hearing two months ago the subcommittee received testimony from government witnesses, most of which favored registration.

Although the immediate legislative proposal pertains to registration only, it is apparent that legislators are thinking about the larger questions involved in a return to conscription, including provisions for conscientious objection. The potential for substantial revisions of the Military Selective Service Act within the next year or two is present. The proposed legislation which the House Committee on Armed Services has included in the Defense Authorization Bill, H.R. 4040, calls on the President to make legislative recommendations by Jan. 15, 1980, on the following matters:

(1) The desirability and feasibility of establishing a method of automatically registering persons through a centralized, automated system using school records and other existing records.
(2) The desirability of giving the President permanent authority to induct persons (without action by Congress).
(3) Whether women should be subject to registration and induction for training and service in the Armed Forces.
(4) Whether persons registered should also be immediately classified and examined or whether classification and examination of registrants should be subject to the discretion of the President.
(5) Other such changes in existing law relating to registration, classification, selection, and induction as the President considers appropriate.

The House is expected to vote on this at the latest by mid-June.

The question of the drafting of women was of obvious concern to the Senate subcommittee. Sen. Warner showed particular interest in this, requesting those who gave testimony to submit more detailed statements on this topic in writing after the close of the hearing.

Hoover's testimony for MCC quoted from H. S. Bender's statement in 1951 to the same committee: "It is surely one of the lessons of history that those nations which have most relied upon military might have in the end lost most fearfully. We still believe that it becomes nations to rely more upon goodwill and spiritual forces than upon guns and bombs, and fear terribly the outcome of the present almost worldwide turning to the most destructive material forces to attain national goals."

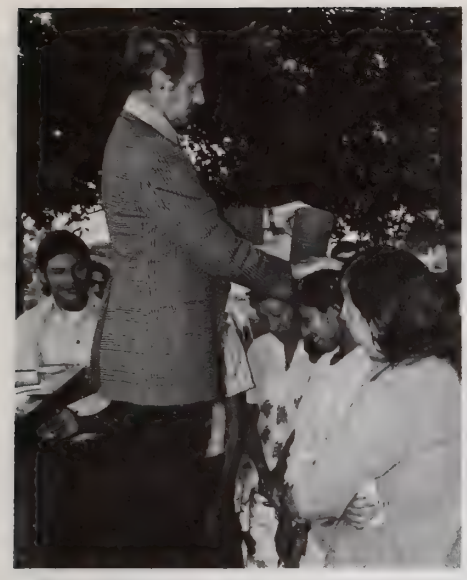
Hoover said, "These destructive material forces have grown in ways unimaginable to Bender in 1951. The Trident submarine, neutron bomb, MX missile system, and laser beam weapons technologies ... reflect a militarization of the mind and spirit of our citizens which should not be exacerbated by adding on the registration of 18-year-olds for military enterprises."

MCC Peace Section (U.S.) had the draft as a major agenda item at its June 1-2 meeting in Washington, D.C. The June 20-21 meeting of U.S. members of MCC will also discuss the appropriate response for Mennonites and Brethren in Christ.

Baptisms highlight Bolivian retreat

More than 100 persons attended an Easter weekend retreat of the informally organized Bolivian Mennonite Church, Apr. 14-15. The event was held at the Rural Training Center near Santa Cruz.

"Rain and cold wind failed to dampen enthusiasm," reported H. David Letkemann, a Mennonite Central Committee worker who is contact person for the Mennonites in Bolivia. The five-congregation Bolivian Mennonite Church is an outgrowth of a joint service effort by MCC, Mennonite



David Letkemann baptizing new Bolivian Mennonite Church members.

Board of Missions, Argentina Mennonite Church, and General Conference Mennonite Church Commission on Overseas Mission.

The retreat was highlighted by an Easter morning child dedication service and the baptism of 11 new Bolivian believers. The morning activities ended with testimonies and communion, Letkemann said.

The weekend program also included two Easter presentations by Bolivian Mennonite Church worker Abel Aquino, a session for evaluating the Mennonite mission in the country, and plenty of time for meals, recreation, singing, readings, and dramas.

"The retreat was a time of rich spiritual blessings for all the members of the Bolivian Mennonite Church," Letkemann said. "We thank God for the growth in numbers, and also for the growth in the Christian life of these believers."

Ugandan bishops return, Shenk sees to material aid

"On Friday I was given a place on the plane flying three exiled Church of Uganda bishops, including Festo Kivengere, from Nairobi to a big welcome in Uganda," writes Joe Shenk, now of Kenya. "There was testimony, prayer, and singing in the turboprop plane as we crossed the border between Kenya and Uganda." Shenk was flying in on May 11 to investigate possible church aid to Uganda.

"Two camera and recording crews met the plane upon arrival at Entebbe International Airport," Shenk writes. The activity surrounding their arrival contrasted sharply with the sparse services of the airport, which had no electricity nor navigational aids, only the runway and an empty building with clusters of rifle-toting Tanzanians and one lonely Surface-to-Air missile (SAM missile).

For a half hour the press interviewed the bishops in a pouring rain, crowded under too few umbrellas. Groups of Tanzanian soldiers queried each other on the sidelines as to which of the purple-vested bishops was Kivengere. A recording was made at the plane of how Kivengere felt about returning to Uganda after his two-year exile. Bishop Kivengere spoke at Mennonite World Conference, Wichita, Kan., in summer 1978.

The delegation, including Shenk, was then taken to the State House in Entebbe where they met Uganda President Yusufu Lule. Thirty newsmen and women gathered in the drawing room, where Lule held a press conference. Later, introducing himself to the President, Shenk mentioned, "I too am from Tanzania, as I was born in Musoma." Shenk is the son of American Mennonite missionaries. He later was interviewed for a half hour in Swahili for airing on Uganda radio as a response to his remark about being born in Tanzania.

After the meeting with the President, the group drove to Kampala, Uganda's capital. The drive took them through a lush, abundantly fertile countryside teeming with bananas and wild coffee.

They went directly to a hill, on top of which is East Africa's largest Anglican cathedral. Some 3,000 people, coming out in the rain to welcome the three exiled bishops, packed the building. They heard a service entirely in English, Uganda's intertribal language.

The delegation was treated to a buffet lunch of cooked bananas, cooked cassava root (manioc), Irish potatoes, spiced rice, baked beans, American corned beef, orange juice, and Ugandan coffee with imported powdered milk.

After lunch the three returned bishops were questioned for an hour over national television. The panelists probed the meaning of the bishops' exile, the church's role in times of national crisis, and the spirit with which the nation should begin reconstruction.

Despite his busy day, Shenk was able to give a suitcase full of groceries he had brought along to Robinah Baatuma, wife of a Ugandan student at the Associated Mennonite Biblical Seminaries, Elkhart, Ind. Food in Kampala is scarce and expensive.

In the time that followed on his trip into Uganda, Shenk looked into needs there. He found the North is being liberated now. Former Ugandan President Idi Amin's retreating soldiers had passed through that area on their way to Sudan, indiscriminately killing many on their way.

The climate in the North is seasonal, with the main crops being millet and cotton. Due to the war many farmers, though not all, will have missed one planting season, meaning that one year's harvest will be lost. Shenk estimates the North will need food for eight months to a year. Their main food is corn meal.

He learned that the town which suffered the most physical damage is Masaka in the South. It was the first sizable town the Tanzanians captured when they entered the country to support Ugandan dissidents against Idi Amin's loyalists. The Tanzanians destroyed Masaka out of spite for what Amin's soldiers had done in Northeast Tanzania when he tried to annex that area to Uganda back in the fall of 1978. Northwest Tanzania is also now in need of relief and rehabilitation.

When Shenk asked about food in Eastern and Western Uganda, he was assured they had enough. It rains the year-round in those areas. During the war they had a temporary shortage in the cities due to a lack of transport, but as gas was again available, they had no problem. He saw one market with piles of vegetables and fruit.

Shenk talked with church officials about MCC aid in the North, which would go through the Church of Uganda channels. If MCC aids the North, Allen Harder—on special six-month assignment—will help with purchases and logistics of sending in aid. Harder, of Winnipeg, Man., arrived in Kenya on May 22,

MCC has allocated an initial $25,000 for assistance in Uganda and/or Tanzania after discussion with church officials and will recruit appropriate personnel as plans develop.

"I found the Uganda people very warm and open," states Shenk. "I loved them at once. I haven't felt this sort of open goodwill possibly ever."

Art lovers meet in NYC

Mennonite artists and art lovers in New York City gathered May 4-6, 1979, for a seminar on Mennonites and art.

The seminar, held at Menno House, 314 East Nineteenth St., gave artists a chance to show and discuss their current work with other artists. About 40 persons registered for the event.

The Saturday morning session featured a lecture by Ardis Grosjean on Mennonite artists in Holland during the 16th and 17th centuries. The period was one of artistic flowering for Dutch Mennonites. Ardis, who is completing a PhD in Anabaptist history from the University of Stockholm, outlined the careers of more than a dozen Mennonite artists of the period, including that of perhaps the most famous Mennonite artist Jacob Isaacsz van Ruisdael.

The seminar divided into two groups for the afternoon session. One group, led by Ardis Grosjean, visited the Metropolitan Museum of Art to view some of the works by Dutch Mennonite artists on display there.

Another group, led by Erma Martin Yost, visited a number of artists' studios in the area.

The Saturday evening session featured slide presentations of their works by Jerry Bontrager, Mary Lou Brubaker, and Naomi Limont. Shorter presentations were made by Esther Augsburger, Susan Ebersole, Weldon Pries, Erma Martin Yost, and Leon Yost.

The seminar concluded Sunday morning with a slide show and discussion by architect Weldon Pries of worship centers from around the world. His slide show illustrated the relationship between the form of the worship center and the spiritual experience of the worshiper. In a discussion period at the end of the morning, participants shared their appreciation for a meaningful weekend.

The Arts Seminar was planned by Myrna Burkholder, Susan Ebersole, Ardis Grosjean, and Erma Martin Yost. It was sponsored by NYC Mennonite Student Young Adult Services and the Metropolitan Association for Anabaptist/Mennonite Studies (MAAMS) and funded by a grant of $150 from the Mennonite Board of Missions (Elkhart, Ind.) Student and Young Adult Services Committee.—Mel Lehman

Refugee sponsorship gains Canadian support

Commitments for sponsorship of 500 Indochinese refugees had been received by the end of a recent promotional trip to five Canadian provinces by two Mennonite Central Committee staff.

Don Sensenig, MCC Southeast Asia refugee resettlement coordinator, and Arthur Driedger, MCC (Canada) associate director for Overseas Services, visited Ontario, Manitoba, Saskatchewan, Alberta, and British Columbia in May. Meeting with churches and interest groups, they helped make plans for upcoming refugee settlement, answered questions, and met with refugee families already arrived.

One of the larger meetings involved 100 representatives from 26 Saskatchewan churches who met with the two staffers in a Saskatoon church on May 14. Some came as far as 180 miles to prepare for their sponsorship commitments. Dave and Sue Neufeld and Clare and Wally Ewert will be available as counselors in that area. In Vancouver, Winnipeg, and Toronto, there are already persons from Southeast Asia who are available for follow-up ministries among the refugees after their arrival.

Although Canada has set a quota of 5,000 refugees from Southeast Asia, the government is allowing church and other private groups to sponsor refugees over that quota, if they agree to support them for up to one year. By May 15 there were 500 sponsors with applications still coming in.



Worship characterized the spirit of the sessions of the Shalom Covenant Communities' Conference.

Networks linking Christian communities, Reba Place

Over 500 people gathered at Reba Place Fellowship in Evanston, Ill., May 11-13, for the eighth annual and largest conference of the Shalom Covenant, a network of Christian communities from around the Midwest.

Member communities in the Shalom Covenant include Plow Creek Fellowship in Tiskilwa, Ill.; Fellowship of Hope in Elkhart, Ind.; New Creation Fellowship in Newton, Kan.; and Reba Place Fellowship. Three other communities, Austin Community Fellowship in Chicago, Marion Mennonite Brethren Church in Hillsboro, Kan., and Broadway Baptist Church in Kansas City, are actively exploring membership in the network, which was established in 1974 to provide mutual support, fellowship, and a more objective balance for churches which have incorporated a community lifestyle. Each church community continues to actively participate in its respective denomination.

The theme for this year's conference was "Streams Will Flow in the Desert" from Isaiah 35, and focused on evangelism, outreach, and unity. For the first time, the conference's mutual reporting and teaching and the workshops were supplemented by an outside speaker, Jim Durkin from Gospel Outreach. Gospel Outreach is another network of Christian communities that began under Durkin's leadership from Eureka, Calif.

Other networks with which the Shalom Covenant communities have been relating are the Community of Communities in which Graham Pulkingham, formerly of the Church of the Redeemer in Houston, has been influential and the Ecumenical Communities, related to the large Word of God community in Ann Arbor, Mich.

At this year's conference there were participants from 25 different communities, some related to the Shalom Covenant, some fraternally representing other networks or individual communities. These included people from Forest River, a Hutterite colony in North Dakota, a Baptist church community in England, a community in Canada and one in Guatemala.

The workshops at the communities' conference dealt with such topics as "Personal Evangelism," "Enriching Personal Devotional Life," "Visual Arts in Community," "Seeing God in Nature," "Affirming Each Other as Sisters," "Men's Sharing Groups," "Inner Healing," and "Cultivating a Vibrant Family Life."

New Call keeps peace concerns up front

The Central Planning Committee of the New Call to Peacemaking met at the headquarters of the Church of the Brethren in Elgin, Ill., May 2 and 3. Lois Barrett, Mervin Dick, Lois Kenagy, and John Stoner represented the Mennonites. The Brethren present were Charles Boyer, Robert Neff, and Andrea Warnke. Participating Friends were Howard Alexander, Noval Hadley, Barrett Hollister, Jack Kirk, Marilyn Roper, and Robert Rumsey.

John Stoner of Mennonite Central Committee announced the publication on Oct. 1 of the official New Call study book, *New Call to Peacemakers*. It is written by Maynard Shelly, former editor of *The Mennonite*, and calls for a return to authentic biblical Christianity and a revival of committed living.

The committee agreed to recommend that whenever a demoninational group within the New Call to Peacemaking contemplates developing curriculum material or a new program on peace, they should communicate with the other groups in New Call and invite them to collaborate in the project.

The committee united in recommending a Second National New Call to Peacemaking Conference at Green Lake, Wis., Oct. 2 to 5, 1980, out of a sense of urgency that our churches move toward a deeper level of discipleship in the face of growing militarization in our world.

The committee noted the recent action of the House Subcommittee on Military Personnel recommending that 18-year-olds be required to begin to register in 1981. The committee expressed shock and dismay at this move to establish a military control over American society.

Attention was called to the Declaration of Peace prepared by the Friends Meeting of Syracuse, N.Y., which has been sent to Friends churches around the country. It shows that according to the Nuremburg Charter by which Nazi war criminals were tried following World War II, it is illegal to manufacture or possess nuclear weapons.

The committee will reconvene in Elgin on Sept. 11 and 12.



Marjorie and Russel Liechty (India, 1969-70; Nepal 1977-78) chat with Judy Flisher, who lived with her parents in India.

Overseas missionaries compare notes in Goshen

Nearly 130 former, current, and newly appointed overseas missionaries gathered in Goshen, Ind., May 21, for a Mennonite Board of Missions dinner.

The first-ever such event sponsored by MBM for the large number of retired missionaries living in the Goshen-Elkhart area. The dinner and meeting room were provided by the North Goshen Mennonite Church.

A roll call of the countries by Personnel Secretary Dorsa J. Mishler revealed that the greatest number in attendance were from the two oldest MBM mission fields, India and Argentina.

The still-young-at-heart responded to the spirited song leading of Goshen College music professor Mary Oyer and the humor of program leader Paul M. Gingrich, Goshen College campus pastor and chairman of the MBM Board of Directors.

The missionaries also heard capsule reports from India, Argentina, and Nigeria by those who recently returned from nostalgic visits to those places. The evening event was capped by a moving address on "Full Circle in Mennonite Missions" by Wilbert R. Shenk, MBM secretary for Overseas Missions.

MBM is planning a dinner on Sept. 21 for the Hesston, Kan., area where there is also a heavy concentration of retired missionaries.

Ethiopia relief distribution considered efficient

"It is exciting to see the shipment of soap, milk, blankets, and clothing coming through, being used by the people," writes Arlene Kreider, missionary from the Eastern Mennonite Board of Missions and Charities. She is working in Bale Province, Ethiopia, in a relief program coordinated by Meserete Kristos Church (MKC) and Mennonite Central Committee.

Kreider noted that the Relief and Rehabilitation Commission (RRC) representatives doing the distributions were pleased with the quality of clothing and packing. She also observed that the RRC, an Ethiopian government agency, was quite efficient in distributing the relief supplies.

Kreider is in a setting where she can see the use of material sent by North American Mennonites and do follow-up work. She and Peg Groff, another EMBMC missionary, are part of a four-person team which includes workers from the Meserete Kristos Church. MKC grew out of Eastern Mennonite Board work.

Starting on Apr. 1, the Public Health Ministry assigned the team to a new settlement of 4,500 persons. There they worked with those who became ill in adjusting to a new environment. The team treated malaria, hepatitis, headaches, and stomach disorders.

When the spring rains began, the team was able to teach gardening to some settlers and school students. The settlers' plots were small ones dug right behind their houses.

Workers find continued teaching necessary with the gardens and expect even further contacts. Gardeners, for example, have not always carried through on building fences. "At times we have discovered cattle footprints where carrot and red beet sprouts were expected," writes Kreider.

"Though we are not sure how our team might be involved after our first six-month contract expires," Kreider continues, "I do enjoy Bale more and more and thrive on our simple lifestyle. Building personal relationships and being here long enough to call it home makes so much difference.

Graduates admonished to servanthood, EMC

The world needs leaders who are willing to be servants. That was the theme developed by David L. McKenna, speaker for Eastern Mennonite College's 61st commencement on Sunday morning, May 20. McKenna, president of Seattle Pacific University in Washington, told EMC's 256 graduates that "service in the Spirit of Christ is practically a lost art today" but that for those who have chosen to follow Christ "there is no alternative but to serve."

The service theme was introduced at the Saturday night baccalaureate and commissioning service by EMC President Myron S. Augsburger in his address, "Let Justice Flow Like Waters." Augsburger said biblical justice "arises from a servanthood lifestyle based on the example of Christ and His redemptive purposes."

The college awarded 166 bachelor of science degrees, 66 bachelor of arts degrees, 19 two-year diplomas, and five one-year certificates.

Morris and Gladys Kauffman of Bozeman, Mont., were presented an honorary BS degree in honor of their son, Linford B. Kauffman. He planned to return to EMC to finish his course work and graduate Sunday, but he was killed in a car accident Oct. 10, 1978, in Montana.

Senior class business manager J. Daryl Byler of Harrisonburg presented the class gift of $650 for EMC's American Minority Student Scholarship Fund. The actual gift is expected to total around $1,800, Byler reported, since 17 graduating seniors have pledged .5% of their first paycheck to the fund, and another six seniors plan to contribute 10 percent of their earnings over the next three years.

The class had 64 honor graduates.

Trustees approve statement of commitment at EMC

Eastern Mennonite College board of trustees at their quarterly meeting, May 18, reelected Albert N. Keim as vice-president for academic affairs and dean and Lee M. Yoder as vice-president for administrative affairs. The board acted on the recommendation of the trustees executive committee in making the two-year reappointments, which are effective on July 1.

The trustees also approved a revised "statement of commitment" for EMC students, faculty, and staff.

Carol D. Yoder of Harrisonburg, who is chairman of the trustees student life committee, presented a document outlining the extensive process that was followed in preparing the new statement. She noted that numerous student and faculty groups, EMC's Parents' Council, the Alumni Association board of directors, and Mennonite Church conference officials were asked to review working drafts before presenting final copy to the full board.

Glendon Blosser of Harrisonburg, moderator of Virginia Mennonite Conference, expressed appreciation that church conferences were involved in the review process. He echoed the sentiments of many trustees in favoring the positive spirit of the wording and the way the statement developed.

He added that "we can't expect our colleges to uphold a certain set of standards if we're not willing to do the same in our local congregations."

The one-page statement "seeks to help all members of a Christian college community understand their commitments to each other," according to Wesley A. Rediger, EMC's student life director who helped with the revision. "I hope people can view the lifestyle statement as an outline to help them achieve the goals of the college community rather than as a set of restrictions imposed by the institution," he added.

The new statement will appear in EMC's application for admission and in the student handbook.

The board also approved a preliminary $6.2 million budget for the 1979-80 fiscal year. The $6,220,805 budget for the high school, college, and seminary is an 8 percent increase over the current year. It includes $699,015 for Eastern Mennonite High School, $5,280,155 for EMC, and $221,635 for Eastern Mennonite Seminary.

The final 1979-80 budget will be approved at the November meeting of the trustees. The new fiscal year begins July 1.

mennoscope


Daniel D. Driver

Daniel D. Driver, 81, instructor and administrator at Hesston College for over 50 years, died on May 18. He had been ill for several months. Driver's long association with Hesston began over 60 years ago when he came from Missouri to attend Hesston Academy. He graduated from the Academy in 1916, taught for two years in a rural school, and then returned to Hesston to teach in 1918-1919. He began teaching again full time in 1923, when he graduated from Hesston College. During the 40 years he served on Hesston's faculty, Driver taught mathematics, physical science, language (Latin and French), and physical education. From 1934-46 he acted as registrar. In addition he was executive secretary of the Alumni Association until 1969.

A fall missions rally, "Agape, Awareness, and Action," is being planned by the Wayland, Iowa, cluster of churches for Oct. 30 to Nov. 4 at Sugar Creek Mennonite Church. Guest speakers will be Don Yoder and Paul Gingrich of Mennonite Board of Missions, Elkhart, Ind.

Parkesburg Mennonite School needs two teachers, one for kindergarten and one for grades 7 and 8. Interested persons may contact Lester Eby, R. 1 Box 18, Atglen, PA 19310; phone (215) 593-6036 or (717) 442-8394.

Additional Waterloo 79 adult/children registration forms for congregations or individuals are available from Waterloo 79, Conrad Grebel College, Waterloo, Ontario N2L 3G6 (phone 519-579-1979), or to Mennonite Church General Assembly, 528 East Madison Street, Lombard, IL 60148 (phone 312-620-7802). Completed forms are to be sent to the Waterloo address. Youth registration forms are available from the Youth Convention Office, Box 1245, Elkhart, IN 46515 (phone 219-294-7536).

Lee Schlabach has been appointed executive director of Glencroft, a nonprofit retirement community in Glendale, Ariz. He succeeds Leland Bachman, who recently retired after nine years as Glencroft's executive director. A 27-year veteran of the health care field, Schlabach was formerly administrator of Parkview Episcopal Hospital in Pueblo, Colo. Glencroft is owned and operated by Friendship Retirement Corp., an association of local churches. Facilities include landscaped garden apartments, a 120-unit efficiency and one-bedroom apartment complex, a dining and recreation building, and outdoor recreation areas.

Sing and Rejoice! a new collection of songs for congregations, has been released by Herald Press. According to Orlando Schmidt, compiler and editor of the songbook, an explosion of creativity in church music in recent years has produced an abundance of new hymns in a variety of styles quite different from traditional music for worship. Schmidt says that the hymns in his collection have been selected on the basis of their suitability for congregational use. Given appropriate leadership, adequate accompaniment, and repeated singing, all of the hymns in *Sing and Rejoice!* are within the reach of the normal congregation, he says. Although this collection has been assembled with the congregation in mind, it provides some materials for church choirs, for smaller choral groups, for soloists, and for young people's activities. *Sing and Rejoice!* has been chosen as the official songbook for Waterloo 79.

John D. Wert, an Eastern Mennonite College sociology, social work, and peace and justice major, has been awarded the first Grant M. Stoltzfus Memorial Scholarship. Wert, a senior, will examine how ethics can be or are incorporated into institutional structures. His project will include analyzing topics such as communication patterns, decision-making, chain of command, and pay-scale issues. Although his study will center in EMC, the student hopes his findings will be "broad enough to apply to other institutional structures." The $800 annual scholarship is awarded to a candidate interested in church-state relations, peace issues, or social concerns.

A program of appreciation for Pastor J. Lester Graybill and family was held at Orrville Mennonite Church, Orrville, Ohio, June 3. After serving the Orrville congregation for 21 years, the Graybills are moving to Leola, Pa., where Lester will assume pastoral responsibilities at Forest Hills Mennonite Church.


Rolando Santiago

Rolando Santiago has been named assistant director of Mennonite Central Committee U.S. Ministries. Santiago, originally from La Plata, Puerto Rico, is a recent graudate of Eastern Mennonite College, Harrisonburg, Va., where he earned a BA in psychology. During his college experience he worked for AYUDA, a community-based program for Hispanics in Washington, D.C. This past year he also served as coordinator of the Office of Cross-Cultural Affairs at EMC.

VSers from Blue Diamond, Beverly, Whitesburg, and Harlan, Ky., and Clintwood, Va., met together for an annual retreat Apr. 27-29 in Harlan County, Ky. The units represented Appalachia Mennonite Service Program, a joint project of Mennonite Board of Missions VS and MCC U.S. Ministries. Jan Reid, from the Church of the Saviour in Washington, D.C., shared

with participants on personal prayer.

Paul G. Landis has been appointed president of the Eastern Mennonite Board of Missions, Salunga, Pa., effective Jan. 1, 1980. He succeeds H. Raymond Charles, who has served as president for the past 22 years. Charles requested a release from the presidency to devote more time to bishop responsibilities and to promote missions generally. Landis is currently secretary of the Lancaster Mennonite Conference and assistant director of Mennonite Christian Leadership Foundation. He will resign both positions when he becomes president of Eastern Board next January. Landis with his wife, Ann, first served with Eastern Board in 1952, when they were Voluntary Service unit leaders in Homestead, Fla.

Luke G. Stoltzfus, bishop of the Delaware Valley District of Lancaster Conference, has been appointed field secretary for urban ministries by the Eastern Mennonite Board of Missions, Salunga, Pa. He will serve half time. An Eastern Board spokesman described the appointment as a response of the Board's Home Ministries and Evangelism Department to a call by inner-city churches for an urban affairs administrator based in the city. Stoltzfus has lived in Philadelphia for the past 28 years. He and his wife, Miriam, located at Diamond Street Mennonite Mission on an Eastern Board assignment in 1951 after completing their training at Eastern Mennonite College. Stoltzfus serves as chairman of the Philadelphia Mennonite Council. He is also chairman of the Peace and Social Concerns Commission of the Lancaster Conference.



Luke Stoltzfus

La Paz Mennonite Church and the new church-community in Las Piedras held a joint baptismal service in late March for nine persons in the stream running by the Las Piedras group's house. "Although I realize that makes a good 'missionary report,' it was also a meaningful experience for me," said Nick King, a worker with Mennonite Board of Missions, Elkhart, Ind. "Seeing middle-aged and older people baptized is exciting." Nick is a young new co-worker with Uruguayan Alvaro Fernandez in a project sponsored by Uruguay Mennonite Church's evangelism board. They are engaged in a church-planting effort centered in a children's home that they operate.

La Junta (Colo.) Medical Center directors and staff were recognized during National Hospital Week at a dinner attended by nearly 250 La Juntans and people from nearby communities. A report in the *La Junta Tribune Democrat* called the city "the medical mecca of the Arkansas Valley." Leo Kipper, chairman of the Medical Center board of directors, paid tribute to the doctors present for 245 cumulative years of service to the area. He paid special tribute to Mennonite Board of Missions, which came to La Junta 71 years ago. "We were up against it," Kipper said, "but Mennonite Board of Missions stepped in and made possible the sale of the bonds that we had to have to get construction underway."

A new Board has been formed in the Southeast Mennonite Convention. The Board of Congregational Outreach will "promote the numerical growth of all churches—both large and small, plant new churches, and encourage the proclamation of the good news." Its responsibilities include Florida, Georgia, and South Carolina. Mervin Shirk, pastor of Newtown Gospel Chapel in Sarasota, chairs the seven-member Board. David Kniss, Secretary of Outreach and Field-Worker in the Convention, will be responsible to the Board.

Ross T. Bender and C. J. Dyck were honored in a service of appreciation and celebration on May 31 on the campus of the Associated Mennonite Biblical Seminaries, Elkhart, Ind. Bender is completing 15 years as Academic Dean. After his sabbatical year, in which he plans to study and write, Bender will return to AMBS as Professor of Christian Education. Dyck, who is completing 21 years as Director of the Institute of Mennonite Studies, also plans to use his sabbatical year for further study and writing. The following year he will begin a new assignment as Professor of Anabaptist and Sixteenth-Century Studies. The service of celebration featured a slide presentation on the story of AMBS, the AMBS choir, and testimonials from colleagues and students.

Jeryl Hollinger began work as assistant director of Voluntary Service at Eastern Mission Board, Salunga, Pa., on May 21. He will assist Sam Thomas, who is director of the department. Hollinger is a member of Charlotte Street Mennonite Church in Lancaster, Pa., and a 1979 graduate of Eastern Mennonite College, Harrisonburg, Va., with a degree in social work. He completed field work for his degree last month at Landis Homes Retirement Community, Lititz, Pa. Hollinger previously served with Eastern Board as a relief worker and church youth leader in Honduras from 1974-1976. His responsibility in the VS office includes the administration of Voluntary Service units in the Northeastern States.



Jeryl Hollinger

Orphan children in Uruguay will have a new home, thanks to a joint gift from the International Mennonite Organization (IMO), Mennonite Board of Missions, General Conference Mennonite Commission on Overseas Mission, and Mennonite Central Committee. The Evangelism Committee of the Mennonite churches in Uruguay requested assistance from these organizations to purchase a small property for the home. It is maintained by Mennonite churches of Uruguay. An internally operated project, it cares for resident orphan children. A project for getting children into foster homes is also anticipated. The committee feels this provides opportunity for evangelism, discipleship, teaching, and community services.

Steven Landis was licensed and installed to serve as pastor of Mt. Jackson Mennonite Church, Mt. Jackson, Va., on May 20.

Laura Kurtz, teacher at the College of National Education in Dar es Salaam, Tanzania, arrived in the United States on May 10 for a two-month leave. She is scheduled to return to Tanzania on June 22.

Harold and Annetta Miller and family arrived in the U.S. from Kenya on May 13 for a four-month leave. Harold is rural development officer for the National Christian Council of Kenya. Their address is 76 Greenfield Road, Lancaster, PA 17602.

Robert and Alta Garber returned to the U.S. on May 22 after completing a three-year term of missionary service in Belize, Central America. Their address is Route 2, Mount Joy, PA 17552.

New members by baptism: Seven at Weavers, Harrisonburg, Va.

Change of address: Ralph Buckwalter from Japan to c/o Leon Weaver, 1617 North Euclid Avenue, Upland, CA 91786.

readers say

The May 29 issue of *Gospel Herald* shook me up! I am, in fact, still shaking. Having read the "news," I turned to the articles. Heavy, man, heav-y! as my son might say. The "Four Responses"—when I'd finished them, I thought: Lord, it can't end like that—a big *bang*, and it's all over. Hey, I'm not ready for that sort of thing. I have too much unfinished business. I have children who aren't saved. Sure, they believe in You, but no one could tell it. They believe You're there, though. I have grandchildren growing up. Some of them are grown, and I have two great-granddaughters. They're just babies. Give them a chance. I know people to whom I've never spoken Your name. Give me some time for that. There are people I love to whom I've never said, "I love you." I need time for that. I have apologies to make, and debts to pay. There are pictures I want to paint, poems I want to write, songs I want to sing. There are kids around here who are living on drugs. It takes time to work with kids like that. There's a lot I want to do, places I want to see—so much, so much unfinished business. Surely, Lord, You can't allow . . .

I thought of that terrible aircraft wreck in Chicago the preceding Friday (did He send the thought?). People on their way to places, all with some purpose in mind. A big *whoom,* and two hundred and seventy-nine lives gone into eternity. They all left unfinished business.

And now there is a little voice in the back of my mind saying, "Don't put it off. Do it now. The present moment is all the time you have." And I need to thank God and His servants for making me face reality.—**Lorie Gooding, Killbuck, Ohio**

° ° °

I greatly appreciated Larry Howland's article on Capital Punishment (May 8). I think we tend to categorize sin, but Jesus said if we think evil thoughts or have a hidden hatred towards somebody, it's the same as murder. I'm glad Jesus forgives all sin and the sinner.

One thing that bothers me that I've seen in the *Gospel Herald* and have heard used in our churches is the phrase "sons of Menno." Menno Simons may have started our sect but we are not his children. As Christians we are sons and daughters of God and to be called "sons of Menno" is like saying we are saved by Menno. We are saved only by trusting in the name of Jesus and to trust in any other name is a false trust.—**Joyce Yoder, Glenwood Springs, Colo.**

births

"Children are an heritage of the Lord" (Ps. 127:3)

Eicher, Ernest and Marilyn (Hooley), Burr Oak, Mich., fifth child, fourth son, Luke Ernest, Dec. 1, 1978. (One son is deceased.)

Eichorn, Paul Wayne and Fran (Miller), Sturgis, Mich., second son, Steven Wayne, Mar. 6, 1979.

Eigsti, Daniel and Donna (Zuck), Hesston, Kan., first child, Melissa Dawn, May 15, 1979.

Finck, Frankie and Nadine (Carpenter), Gridley, Ill., first child, Frankie Davis II, Jan. 25, 1979.

Gautsche, Greg and Carolyn (Bontrager), Coldwater, Mich., first child, Clinton James, Jan. 23, 1979.

Horst, Glenn and Janet (Hurst), Narvon, Pa., third child, second son, Ryan Elliot, May 8, 1979.

Kaufmann, John and Jean (Hamilton), Lansing, Mich., third child, second daughter, Jennifer Jean, Mar. 26, 1979.

Knabe, Cleve and Virginia (Spooner), Lebanon, Ore., second daughter, Janie Charlene, May 5, 1979.

Lamont, Larry and Sylvia (Oesch), London, Ont., second child, Chrystal Dawn, May 12, 1979.

Lind, Glenn and Pearl (King), Harrisonville, Mo., third child, second son, Kevin Lloyd, May 8, 1979.

Leinbach, Alan and Helen (Eby), Meadville, Pa., second son, Mark Stuart, May 16, 1979.

Martin, Jim and Becky, Portland, Ore., third daughter, Janet Rose, May 21, 1979.

Mast, Chester and Jerrolyn (Roth), Chesapeake, Va., second child, first son, Shaun Daniel, born on Mar. 13, 1979; received for adoption on May 18, 1979.

Miller, Danny and Debbie (Applegate), Spencerville, Ind., first child, Tricia Kay, Jan. 8, 1979.

Miller, Gary R. and Judy (Classen), Sturgis, Mich., first child, Kristina Dawn, Mar. 25, 1979.

Miller, James and Debra (Fisher), Paoli, Ind., first child, Martin Dean, May 18, 1979.

Miller, William E. and Linda (Reeves), Sturgis, Mich., second child, first son, David William, Feb. 14, 1979.

Moore, James and Linda (Miller), Hooversville, Pa., first child, Mistee Jo, May 2, 1979.

Mottice, Fred and Martha (Linder), Louisville, Ohio, first child, Brandon Louis, Apr. 27, 1979.

Myers, H. Donald and Rosella (Marner), Meadville, Pa., first child, Carlene Renee, May 13, 1979.

Oswald, Richard and Christine (Eichorn), Sturgis, Mich., fourth child, first son, Brian Richard, Feb. 11, 1979.

Ramer, Jim and Phyllis (Grainger), Zurich, Ont., third child, Jill Rosanne, May 14, 1979.

Rinehard, Don and Sharon (Lear), East Lansing, Mich., first child, Sarah Elizabeth, Apr. 3, 1979.

Schooley, David and Kathy (Meyer), Bloomfield, Iowa, first child, Sarah Jean, Apr. 17, 1979.

Schwartz, Marvin and Geraldine (Eichorn), Sturgis, Mich., second child, first son, Matthew Ryan, Dec. 18, 1978.

Springer, Steven and Carol (Dickel), Kalona, Iowa, second son, David Jon, May 3, 1979.

Steury, Kirk and Julie (Reinhart), St. Joe, Ind., first child, Kyna Katherine, Apr. 14, 1979.

Tennefoss, Joseph E. and Dorothy L. (Benner), Wyoming, Del., third child, second daughter, Michele Lynn, May 15, 1979.

Troyer, Delmar and Debra (Weber), Centreville, Mich., second child, first son, Jeffery James, Dec. 27, 1978.

Younts, Bill and Louanne (Schwartz), Constantine, Mich., fourth child, second daughter, Carrie Suzanne, Dec. 6, 1978.

marriages

"They shall be one flesh" (Gen. 2:24) A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Brown—Martin.—Fred Brown, Jr., Stuarts Draft, Va., and Marcia E. Martin, Waynesboro, Va., both from Greenmonte cong., by Roy D. Martin and Evan Brenneman, Apr. 14, 1979.

Brubaker—Grasse.—Clifford Brubaker, Sturgis, Mich., Locust Grove cong., and Marilyn Grasse, Edson, Alta., Edson cong., by Dean M. Brubaker, father of the groom, Dec. 23, 1978.

Burkholder—Sauder.—Samuel S. Burkholder, Lititz, Pa., Martindale cong., and Naomi Sauder, Ephrata, Pa., Metzler cong., by Amos H. Sauder, May 19, 1979.

Gerig — Miller. — Leonard Dean Gerig, Lebanon, Ore., Fairview cong., and Wanda Yvonne Miller, Uniontown, Ohio, Marlboro cong., by Clarence Gerig, uncle of the groom, and Elmer S. Yoder, May 12, 1979.

Hoffman — Yoder. — Melvin Hoffman, Lebanon, Mo., Christian Church, and Arlene Yoder, Leonard, Mo., Mt. Pisgah cong., by Daniel Kauffman and Don Renken, Apr. 7, 1979.

Jones—Wagler.—Ronald Gillis Jones, New Dundee, Ont., Missionary Church, and Nancy Christine Wagler, Kitchener, Ont., East Zorra cong., by Newton L. Gingrich, May 19, 1979.

Kennel—Kauffmann.—Jon Kennel and Mary Kauffmann, both from Goshen, Ind., Lombard cong., by LeRoy Kennel and Ivan Kauffmann, May 19, 1979.

Kropf—Kropf.—Bruce Kropf, Tavistock, Ont., and Charlene Kropf, Woodstock, Ont., both from Tavistock cong., by Gordon Bauman, May 5, 1979.

Lapp—Stoltzfus.—I. Wilbur Lapp, Souderton, Pa., Methacton cong., and Erma Mae Stoltzfus, Oley, Pa., Oley cong., by John E. Lapp, brother of the groom, Apr. 28, 1979.

Lehman—Miller.—Glenn W. Miller, Leola, Pa., and Dorcas Miller, Lancaster, Pa., by Paul H. Yoder, May 19, 1979.

Meyer — Nadeau. — Jerry Meyer, Sarasota, Fla., Ashton cong., and Patricia Nadeau, Sarasota, Fla., Baptist Church, by Kenneth E. Nauman, May 20, 1979.

Sanhueza — Amstutz. — Luis Sanhueza, Iquique, Chile, and Crystal B. Amstutz, Santa Cruz, Bolivia, Hesston (Kan.) cong., Apr. 28, 1979.

Thomas—Folk.—Brian Earl Thomas, Johnstown, Pa., Stahl cong., and Cheryl Folk, Hollsopple, Pa., Blough cong., by Marvin L. Kaufman and David Mishler, May 5, 1979.

Vaughn—Nice.—Frank Vaughn, Huntington cong., Newport News, Va., and Debbie Nice, Warwick River cong., Denbigh, Va., by John H. Shenk, Mar. 24, 1979.

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14:13) We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Derstine, Abram D., son of Abraham and Anna Derstine, was born in Franconia Twp., Pa., May 10, 1911; died at North Penn Hospital, Lansdale, Pa., May 2, 1979; aged 67 y. He was married to Ruth Moyer, who survives. Also surviving are 5 daughters (Eleanor—Mrs. Homer Schwenk, Frances, Ann—Mrs. Ted Bergey, Geraldine—Mrs. Ivan Sell, and Ruth Ann), 6 sons (Glenn M., Abram M. Jr., Marlin M., Gerald M., Mark M., and Kenton M.), 28 grandchildren, and one brother (Rowland W.). He was a member of Souderton Mennonite Church, where funeral services were held on May 6, in charge of Richard C. Detweiler and Earl N. Anders Jr.; interment in Souderton Mennonite Cemetery.

Driver, Daniel D., son of Joseph C. and Anna (Kauffman) Driver, was born near Versailles, Mo., July 7, 1897; died at Schowalter Villa, Hesston, Kan., May 18, 1979; aged 81 y. On Sept. 3, 1921, he was married to Cora Schrock, who died on Oct. 31, 1973. Surviving are 3 sons (John, Donald, and Vincent), one daughter (Rachel), and one brother (Jacob B. Driver). He was a member of Hesston Mennonite Church, where funeral services were held on May 21, in charge of Jerry Quiring and Milo Kauffman; interment in Eastlawn Cemetery.

Freed, Mary Ann, daughter of Russell and Dorothy (Hagey) Freed, was born in Franconia Twp., Pa., Oct. 18, 1951; died at her home on May 8, 1979; aged 27 y. Surviving are her parents, 3 brothers (Arlin, Richard, and Donald), and paternal grandparents (Mr. and Mrs. Russell Freed, Sr). She was preceded in death by 2 brothers (Harold and James) and one sister (Jane). Memorial services were held on May 11, at the Hunsicker-Anders Funeral Home in charge of Leroy Godshall and Floyd Hackman; interment in Franconia Mennonite Cemetery.

Kauffman, Homer M., son of Daniel and Mary (Shank) Kauffman, was born near Versailles, Mo., May 29, 1903; died at the Lancaster General Hospital, Lancaster, Pa., following injuries sustained when hit by an automobile on May 9, 1979; aged 75 y. On Aug. 4, 1928, he was married to Anna Landis, who survives. Also surviving are one daughter (Erma—Mrs. Melvin Glick), 3 grandchildren, and 2 sisters (Alice—Mrs. Fred Gingerich and Fannie—Mrs. Michael Sarco). He was a member of New Haven Mennonite Church. Funeral services were held at Hess Mennonite Church on May 12, in charge of Homer Bomberger, Robert Miller, Lloyd Eby, and Raymond Bucher; interment in Hess Mennonite Cemetery.

Oswald, Corliss E., son of Martin and Bessie (Bender) Oswald, was born in Holmes Co., Ohio, Apr. 29, 1910; died of cancer at Millersburg, Ohio, May 12, 1979; aged 69 y. On May 26, 1951, he was married to Velma Brubaker, who survives. Also surviving are one daughter (Barbara—Mrs. David Crider), one granddaughter, and 3 sisters (Mildred—Mrs. Virgil Miller, Mary—Mrs. Abram Mast, and Dorothy—Mrs. Carl Mumaw). He was a member of Millersburg Mennonite Church, where funeral services were held on May 16, in charge of David Groh and Harold Stoltzfus; interment in Sherwood Memorial Gardens.

p. 489 by Clifford Amstutz; p. 493 (2nd Col.) by David Fretz.

calendar

Indiana-Michigan Mennonite Conference, Holdeman Mennonite Church, Wakarusa, Ind., July 15-17

Annual Session of Virginia Conference Assembly, Eastern Mennonite College, Harrisonburg, Va., July 25-27

Waterloo 79 (Mennonite General Assembly and Youth Convention), University of Waterloo and Conrad Grebel College, Waterloo, Ont., Aug. 11-16

items and comments

Bishops warn of "alcohol" plague in Poland

Poland's Roman Catholic bishops have appealed to the faithful to fight against "the plague of alcoholism" sweeping the country. "We cannot remain silent about the plague of alcoholism, which has such horrible results and which is gradually taking on the form of slow suicide by individuals and by the nation," the bishops said in a pastoral letter read in Poland's Catholic churches on Sunday, May 6.

Polish authorities are also concerned about alcohol abuse and last year, at an international congress in Warsaw on alcoholism and drug dependency, Mikolai, Tolkan, a Polish scientist, warned the worldwide alcohol consumption was rising so rapidly that it could become more dangerous to humanity than the atomic bomb. He said that recent studies had indicated that 3 million out of a population of 35 million Poles become intoxicated every day of the week.

Anti-nuclear demonstration draws record number of persons

More than 65,000 persons descended on Washington, D.C., in the largest protest to date of American dependence on nuclear energy. The march on May 6 along Pennsylvania Avenue was peaceful, amiable, and the largest gathering in this city since the peace marches of the 1960's. It was also larger than any previous anti-nuclear rally to date. Another organization, called Americans for Nuclear Energy, held a rally nearby to support the safe development of nuclear power. According to director Rissa Woodley, "Americans need the energy furnished us by nuclear energy to prevent massive brownouts, catastrophic unemployment, frozen old people and babies, closed schools, and a nation paralyzed by energy shortages."

Researchers develop natural candy they say is much better for you

Researchers at Mormon Church-related Brigham Young University (BYU) have developed a natural fruit bar for vending machines as a healthy alternative to "junk foods. There's a great need for vending machine foods that are nutritional and tasty, as well as convenient," said Dr. Clayton S. Huber, professor of food science and nutrition at BYU, who has developed foods used for NASA's Apollo and Skylab space flights. Dr. Huber said he originally developed the fruit bars to use up excess plums from the Idaho plum harvest, which were flooding the market. The bars contain fruit that is dried to retain natural vitamins, ascorbic acid to keep the natural color, and Vitamin C. The fruit bars are being test-marketed on the BYU campus, and in California, Idaho, and Utah.

Grassroots involvement sought to work on disarmament issues

Exhorting his audience to "become spiritual seismographs, vibrating to the first tremors of the earth," William Sloane Coffin joined other religious, labor, and political leaders in Hartford, Conn., to discuss the consequences of nuclear arms buildup and urge grassroots involvement in issues of disarmament. "The earthquake is coming and we're building ourselves on a fault," the senior pastor of New York's interdenominational Riverside Church warned the nearly 300 persons assembled at the First Church of Christ for a statewide conference on disarmament, "Peace in Search of Makers."

The United States' nuclear arsenal now could destroy the world population about 13 times, the longtime peace activist said, yet nuclear weapons continue to be manufactured at a rate of three per day. "The defense budget should be called the offense budget," Mr. Coffin remarked, and the Defense Department should revert to its former title, the Department of War, he said. "We are able to wage war—lethal war," Mr. Coffin said. "Yet the one thing neither us nor the Soviets can do is what the weapons are supposed to do—defend the nation. Never before have we been so vulnerable," he said.

Novak says anti-Catholic bigotry is still respectable in America

Anti-Catholicism continues to be America's deepest and most respectable bigotry, says Michael Novak, syndicated columnist, teacher, and author. Novak, a Catholic, says Catholics are one group which can be defamed with impunity. As evidence, he cited a series of "scurrilous, anti-Catholic" cartoons which appeared recently in a Chicago publication of Planned Parenthood. "If the cartoons had been anti-Semitic or anti-black, they would not have been treated so respectfully," he said.

Ohio court releases minister, score is McCrackin 1, court 0

Appearing thin and frail after spending nearly four months in jail for refusing to answer questions he felt might lead to longer sentences for two convicts, Rev. Maurice McCrackin has regained his freedom vowing that "this is just the beginning." The 73-year-old prison reformer's release was ordered on May 10 by a Hamilton County judge despite the minister's refusal to testify to a grand jury about two prison escapees who were alleged to have held him captive last year. He had been hospitalized a week earlier, following his second hunger strike. The minister, who was jailed on a contempt of court citation on Jan. 19, said he would refuse to testify against his abductors because of his belief that jails are dehumanizing.

Moratorium on nuclear power use called for by interfaith group

An interfaith group issued a call in New York for a sweeping moratorium on both peaceful and military reliance on nuclear power. The "Religious Call for a Nuclear Moratorium" was signed by 33 persons of Protestant, Roman Catholic, Orthodox, Jewish, Muslim, Buddhist, American Indian, and Jainist faiths. It was introduced at a news conference at St. John the Divine Cathedral by Episcopal Bishop Paul Moore and three others. Bishop Moore said that "hideous though it was and is," the tragedy at Three Mile Island "may have been a merciful event" in that it focused attention on the risks of nuclear energy. "We aren't yet reliant enough on nuclear generation," the bishop said, "that we can't turn back."

Hanoi prepared to let 10,000 resettle monthly

Hanoi has reportedly agreed to permit as many as 10,000 refugees a month to legally leave Vietnam. The plans were announced by Ambassador Vu Huong at a meeting in Jakarta, Indonesia, where countries involved in refugee resettlement were discussing emergency solutions for the continuing streams of refugees from Vietnam. Hanoi's announcement was generally welcomed by U.S. officials and others involved in resettlement, as a means of reducing the dangers faced by refugees fleeing by boat or other illegal means. But some have questioned whether 10,000 Vietnamese refugees a month could be resettled in addition to the present backlog—swelled by an increasing flood of refugees from other countries, including the USSR.

U.S. Attorney General Griffin B. Bell in March approved plans to admit an additional 25,000 Soviet refugees and 35,000 Indochinese refugees under emergency measures until Sept. 30. As many as 100,000 Indochinese refugees may be admitted in 1979. The Carter Administration is pushing to pass legislation which would revamp the 1952 U.S. refugee laws, raising the numbers allowed under normal procedures from the present figure of 17,400 to at least 50,000 a year. About 75 percent of all refugees admitted to the U.S. have been resettled under auspices of church agencies.

90200 31C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

The legacy

On the day Spenkelink was fried in Florida, we went on a family excursion to Fallingwater, an architectural wonder in our area. Seeking some special activity to celebrate a visit by a delegation of the younger set, we toured the house and grounds.

Fallingwater is notable because of its design by Frank Lloyd Wright. Built as a weekend home for a well-to-do family of merchants, Fallingwater blends into its landscape and provides full benefit of the outside to those inside. Indeed a number of the corners are simply mitered glass instead of window frames to avoid the obstruction of vision that frames would bring.

Tracey Schrock took us through the main house and the guesthouse connected by a covered walk. She explained that Fallingwater cost $150,000 to build in the mid-thirties and that it was used by the merchants until 1963 when it was given to the Western Pennsylvania Conservancy, an organization concerned with the preservation of the natural life of our area. No doubt the fee charged to view it will make it possible to preserve Fallingwater for its architectural novelty and as a sort of parable on the times in which it was built.

Architecture speaks, though its message may require some discerning. But architecture tells of the special emphases of its time and the values of those who built. It may also illustrate the creative genius of an architect. Fallingwater is considered a sign of the genius of Wright. There is a lot to marvel at in Fallingwater. According to Tracey, the master designer gave his clients not what they asked for, but what he knew they would want. As the name implies, Fallingwater is located by a mountain stream. The merchant family asked to have the house built with the waterfall in view.

Wright reasoned that this would make them tire of the waterfall, so he built the house over it. Now they could hear the sound at all times, but could only see the falls with special effort. To accomplish this design, Wright used a cantilever arrangement. That is, since one side of the house is built into the hill, the other may project over the water without supports. Oral tradition has it that the workmen who built the house did not fully comprehend this principle and declined to remove the supports after the house was built. So it was necessary to bring in Wright by plane and remove the supports.

Built principally of stone and concrete, Fallingwater's good gray tone blends well into its environment. Doors are narrow, we were told, because Wright did not like to waste space.

Fallingwater impressed me. It seems worthwhile for the Conservancy to preserve it. Yet I was depressed also by this architectural wonder. No doubt it was in part the chill of stone and concrete on a cool, rainy day. But I am depressed too by the thought of wealthy merchants in mid-depression spending 30 times the price of a modest family house to build a weekend summer home in the mountains.

I have no knowledge that they got their wealth dishonestly. It seems they must have found a way around the stock market crash of '29 or they would have not been so well supplied in '36. It is easy of course to dwell on the failings of others. Yet if architecture speaks, the background, the history, and the use of the building provide a significant part of the message. We may interpret these as the Spirit leads.

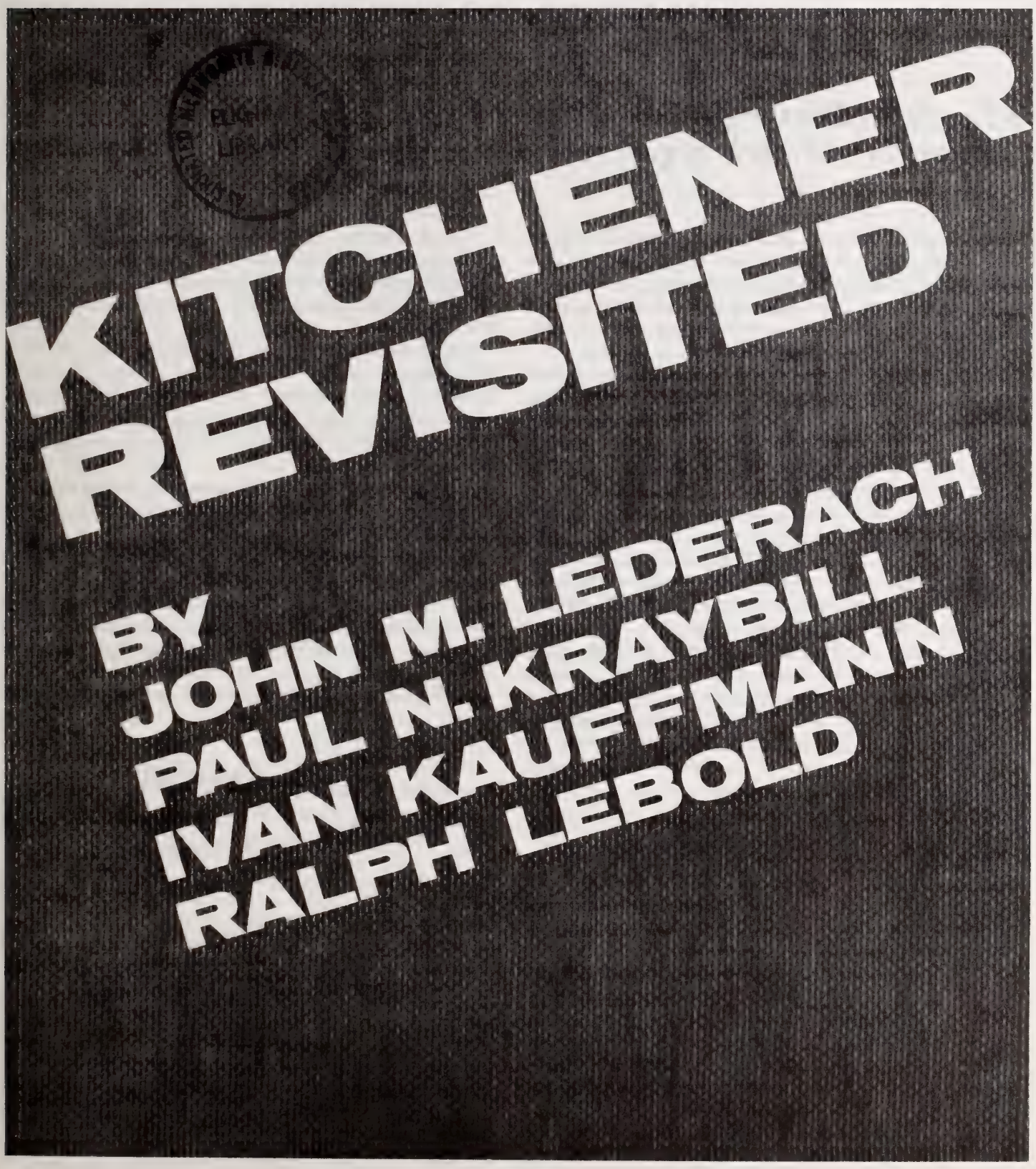
Any significant accomplishment calls for resources beyond the reach of a few. The cathedrals of Europe were sponsored mainly by kings or queens. They could do this because they had access to funds denied to ordinary citizens. But the ordinary citizens helped to build them, a few as workers, many as unwilling contributors.

More and more we are finding that as Fallingwater is tied into a hillside, so life is a unified fabric. The well-being of one person is tied in with that of another. Years ago an economist wrote that when there is a derailment in Scandinavia, freight backs up in continental Europe. Today we have even more dramatic examples: a revolution in Iran causes lines to form at gasoline stations 10,000 miles away.

Like the rest of our history, Fallingwater is ours whether we want it or not. It is a part of the social and economic fabric which has been passed down to us. So in a different way is the death of Spenkelink. He had the distinction of being the first criminal executed in the U.S. since 1967 (with the exception of Gary Gilmore who asked for it). It is predicted that there will now be more. This too is part of our heritage.—Daniel Hertzler.

Gospel Herald

June 19, 1979



Kitchener revisited:

reflections after eight years with the new Mennonite Church organization

Editor's Note: Waterloo 79, this year's Mennonite Church General Assembly, is to meet only a few miles from the site of Kitchener 71, the constitutional assembly which brought into being the present church organization. At that time, the former Mennonite General Conference, organized in 1897, was disbanded to make way for a new general assembly.

Other changes included a new general board and a formal relationship between this board and four formerly autonomous organizations; Mennonite Board of Education, Mennonite Board of Missions, Mennonite Mutual Aid, and Mennonite Publication Board. A new board was created, Board of Congregational Ministries.

After eight years, it seems appropriate to ask for evaluation of the new organization from a variety of people. Not all those invited felt led to respond. A pastor pleaded lack of time. A WMSC leader and a former general board member pleaded lack of comprehension. If the responses published here seem to represent too much an "in group," it is due to failure to secure replacements for those who declined. It may be that some of you have opinions on the relative success of the new organization and would like to comment. If so, your comments are welcome. Send them to "Kitchener revisited," *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683.

From one of the planners

by John M. Lederach

I was a young pastor serving a church in Oregon when A. J. Metzler asked if I would serve on the Study Commission on Church Organization (SCCO). The process of thinking and planning on the SCCO brought into reality some of my dreams about a churchwide structure.

As I reflect on the past and now observe the new church organization, I am aware that a dynamic of human nature is that it is easier to point out what is wrong with a structure than to work through the process of creating a satisfactory one. It could be said that both the earlier and the new organizations are only as effective as the people who are part of them.

The following are several observations that look at the church in light of the changes of the past decade.

1. *Is it possible* that the change in organization has resulted in a congregationalism that in reality was not our intent? That this has led to a "do your own thing" mentality within the congregation and a breakdown of a united witness to those without?

2. In a reaction to earlier forms of leadership, the new structures attempt to broaden the base of those involved in leadership. *Is it possible* that the result now is that as a denomination we seem to have leaders who cannot work with decisive action because of the encumbering protective organization?

3. From the early days of our American history, church organization was certainly "folk" in its style. In seeking to move away from that, *is it possible* that we have moved too far toward a professionalism with major responsibility no longer voluntarily held by pastors, but with subsidized persons in each of the major responsibilities? I call to question also the choice of having many of our major committee meetings in hotels rather than in our Mennonite communities.

But having said this, there are some positive results of the new structures.

Gospel Herald

Kitchener revisited: 498
John M. Lederach, Paul N. Kraybill, Ivan Kauffmann, Ralph Lebold

Hear, hear! 502
Roy E. Hartzler

I'm listening, Lord, keep talking 502
Robert J. Baker

Daniel Hertzler, Editor **David E. Hostetler**, News Editor

Volume 72 Number 25

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan: $9.50 per year mailed to individual addresses. Eighty Percent Plan: $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States.

Copyright © 1979 by Mennonite Publishing House.

1. As a Mennonite people we are now more open to accept each other with our differences. As a result, we are finding a togetherness that goes beyond congregation and conference into the regions and the church as a whole. *Is it possible* that we are stronger today than at any time in our (North American) history?

2. Because of an organization that reflects our theology and because of a new awareness of who we are in relationship to the larger Christian community, *is it possible* that as a people we understand our theological roots and spiritual heritage more clearly now than we have in the earlier decades of this century?

3. The new organization has made it possible for involvement of more people, both women and men, young and old, from small and large congregations and from each region. *Is it possible* that this has been the dynamic that has brought a widely scattered and diverse people into a greater identity?

Thank God for the way He has led His church through His people. The organization and structures must never become more than servants to accomplish this end!

John M. Lederach is director of Campus Ministries at Hesston College.

From the former general secretary

by Paul N. Kraybill

Kitchener '71 came on the heels of the troubled sixties. Organization and authority were called into question. The waves of ferment spread unrest and suspicion. Traditional structures were unsettled and challenged.

Early in that period the Mennonite Church had undertaken an organizational review. The agencies and structures of the church had grown rapidly, with too little attention to effectiveness and efficiency. So a reorganization process was initiated which focused on coordination, communication, consensus, cooperation, and the centrality of the congregation.

Having the reorganization come during the ferment of the sixties led to some conflict in the goals of that process. On the one hand, the time had come for more systematic and uniform organizational policies. Better patterns of administration were obviously needed. On the other hand, the growing anti-organizational bias of the sixties emphasized feelings about concentration of power, organizational authority, and vested interests.

There was a genuine desire to remedy those problems so the organizational structures of the church became the major focus of reorganization. In looking back it would seem that we were preoccupied with building more sophisticated structures just when their influence in the church was beginning to wane.

But the system does work. The organization is functioning effectively. Much of the hostility and tension of prior decades has been diffused. There is less concern about giants who command undue authority and power. There is a smooth efficient operation that generates a responsible and respectable amount of productivity.

The major goals of the reorganization process have been achieved. There is better coordination of program. Our boards are more competent, tenure is limited. More people are involved.

Communication has improved. The agencies do seek to represent the church. Consultations, seminars, and other links with the congregation are reasonably effective, even though major gaps still remain.

A certain amount of consensus has been achieved. There is involvement of many more people with few persons holding multiple positions as happened often in the past. Decision-making processes have improved. There is more expertise in conflict resolution.

The congregation has become central in the life of the church. Creative activity has shifted from denomination to local fellowship. New forms and structures for the congregation are being tested. New leadership models are emerging. The kind of loyalty once reserved for denomination now is focused much more dramatically and dynamically on the local groups of believers.

There is more cooperation. Inter-Mennonite activities are commonplace rather than exceptional. Loyalty to the larger Mennonite fellowship is growing without necessarily demeaning denominational loyalty.

The question, "How is the organization working?" can be answered by stating that it is fulfilling many of the expectations of those who initiated the reorganization process. On the other hand, this is not necessarily a complete answer. To state that expectations are being fulfilled does not answer the larger issue of faithfulness. Neither effectiveness nor efficiency nor realized expectations adequately describe the true goal of being a faithful church.

There has been much listening, but many are less sure about the leading. There is far greater consensus. But the absence of tension may mean that creativity and vision have been stifled. More people are involved, yet many feel out of touch or are functionally illiterate in terms of the programs of the church. The symbols of leadership have been reduced with less certainty about leadership patterns for the future.

Hostilities have been removed from decision-making processes, but there is evidence that apathy has increased. The controversies and deep feelings surrounding the churchwide agencies have disappeared. But, unfortunately, it seems that they have been replaced by lack of concern and diminished loyalties.

Women still seek a larger role. Minorities continue to struggle with their place in the life of the church. Integration versus cultural expression is an unresolved problem.

In retrospect, the reorganization process was preoccupied with the institutional life of the church. In that it succeeded. But larger questions remain. Is the organization capturing the imagination and loyalty of the people or are they easily distracted?

Just as the organizations were renewed, so the church must be also. There are glimmerings of that renewal. We may again become a "pilgrim" or "exile" church, uncomfortable

with our environment, in tension with our world.

A new organization does not guarantee that. It may be working smoothly, yet not achieving all that the Holy Spirit would desire.

Paul N. Kraybill is executive secretary, Mennonite World Conference.

From the present general secretary

by Ivan Kauffmann

Although I did not serve as one of the planners for the new Mennonite Church organization, I have had the opportunity to be a General Board staff person since the new organization began its operation. I want to commend those who did the planning for the great visions which they had, because many of them have been achieved.

The regional structure—a mixed response. The new organization and its bylaws were built around a regional concept. The Mennonite Church in Canada and the United States was divided into five geographic regions. It was presumed and intentionally planned that each region would develop regional organization which might include and eventually replace the present district conference structures. Actually organization in the regions has been only minimal, and it will likely remain that way.

Many good things happened as a result of the regional emphasis. Particularly in Region V where conference geographic lines overlapped, there has been a new kind of working relationship between the various conferences. Also, because of these working relationships several new conferences have developed (Atlantic Coast, New York State Fellowship, Southeast Convention). The work of these conferences in Region V has been enlarged and strengthened.

However, in several of the other regions there has been only a rather reluctant recognition of the regional concept. It has not been as practical and helpful for Mennonites of those regions as it was in Region V along the East Coast, or in Region I, which includes all of the Canadian conferences.

Conferences revitalized. In 1971 it seemed as though the conferences were fading and might eventually go out of existence. To the surprise of many, in the past eight years conferences have received new life and are assuming and exerting more influence than before. The reality which now faces the Mennonite Church is that the conference is the strongest administrative and influential structure in the whole church, but it is barely recognized in the Mennonite Church bylaws. So it sits on the sidelines, so to speak, while the churchwide structure attempts to operate without it. In some way the conferences will need to be a recognized part of the organizational structure of the church if our churchwide organization is to fit us as we are.

The General Board is beginning to work at this by proposing that its membership be composed of representatives from conferences. The proposal will be considered at this year's General Assembly.

The General Board. This was a new board created by the new organization in 1971. It is continuing to develop its identity and purpose in the life of the church in an overall leadership role as well as coordination of total Mennonite Church activities. Some are calling for the General Board to exercise a stronger leadership role, while others are fearful that it may become too strong.

While the General Board has functioned now for eight years, it is probably an unknown entity to many in the church. Some would not be able to define its role or be aware of where its office is located.

The churchwide agencies. These agencies continue to serve faithfully and provide valuable resources to the church. Under the new organization there is much more interagency coordination than was formerly the case. There is a strong feeling of brotherhood and support for one another between the agencies. This is an improvement over the past. The rate of growth of churchwide agencies is slower now than in previous years. Church members seem to have a growing desire to participate at the congregational and conference level rather than in the more distant churchwide programs.

The problem of finances. Many had hoped that there would be a unified fund-raising program for the new organization. This has not developed and fund-raising efforts are proliferated and confusing many in the church. This is an unresolved problem which needs attention and improvement in the near future.

In the present system there are numerous appeals for the available funds. We are competing for them with our own lifestyles, with nondenominational appeals, interdenominational programs, and within the denomination between congregation, conference, and churchwide agency.

Minorities. It has been difficult for minority groups to comprehend the new church organization, and to integrate into it. The Latin Caucus and the Black Caucus have been established as interim appendages to the organization to facilitate the brotherhood process for them. The caucuses are helping these rapidly growing groups to function in the church.

Mennonites and organization. It is clear that Mennonites prefer a minimum of organization. We seem committed to our statement that the congregation is the primary unit of our organization. On the other hand, we are also convinced of the brotherhood process between congregations, and a certain amount of organization is necessary to facilitate that. We will need to remain sensitive to the amount of organization needed so as to keep a good balance between meaningful congregational life and an efficient and effective churchwide organization that facilitates brotherhood, unity, and mission.

Ivan Kauffmann is general secretary, Mennonite Church General Board.

From a conference minister

by Ralph Lebold

I can still remember the feeling of enthusiasm and anticipation generated in a series of meetings dealing with the reorganization of the structures of the Mennonite Church.

There was the sense of accomplishment when the final steps were taken at Mennonite General Conference, 1971, in Kitchener. There seemed to be the attitude that we were moving into a new era.

In retrospect we now need to ask what has happened and whether the new organization has assisted us to do the task that needed to be done. The response to the above questions will not only be subjective but will be a partial response conditioned by limited space and the writer's particular perspectives.

One gets the feeling that one of the primary motivations for streamlining the church's organization was to respond to the agencies and institutions in our denomination who were vying for constituency dollars. Granted there was also the concern to coordinate denominational decision-making and make our agencies and institutions more accessible to the congregations.

Have things changed? Generally we have achieved a good degree of coordination in developing and promoting a joint asking-for-funds package. Developing conference and congregational budgets in response to churchwide askings has become an easier task. Clarity of communication with congregations has improved on the one hand but, occasionally, one hears complaints from the institutions and agencies that they still lack direct contact with the congregations.

From the congregational level the unified budget has at times created distance from specific church agencies. This has resulted in congregations and/or persons doing some significant designated or above budget givings to their favorite agency. We live with the dilemma of allowing for the visibility of agencies while still working as a group in developing an askings package. This is an ongoing challenge.

There is the question of the organization itself. Was it viable? We have already seen changes in the demise of the Assembly Arrangements Committee and now we are facing a proposed change in General Board representation. This flexibility is good and I hope that changes will continue.

A deeper concern lies with the mood which accompanied the reorganization. In retrospect it seems that, in the midst of the rapid changes of the late sixties, the reorganization was a way for us to find a sense of purpose as a Mennonite people. At the time it provided a major task, some motivation, and excitement as a denomination. It is my experience that at this level we were shortchanged. The payoff has not been sufficient to mobilize us for mission in the late seventies. The energy given to reorganization cut short the time to deal with significant theological, moral, and leadership issues.

Another observation is that there was a shift in leadership which occured in the transition to the new organization. In many cases the older, seasoned leaders were no longer serving on the major church boards and they were replaced with younger, less experienced leaders. This had its benefits and its liabilities.

The benefits were that new ideas were introduced as well as new ways of doing things. This in itself created some new vitality. One liability was that a new organization had been created by persons who had certain perceptions of leadership and organizational style. This new organization did not always fit the mood and perceptions of the younger leaders. This created frustration at times for those who served on the boards and reluctance on the part of some to serve on these boards. For some the investment of time in church administration created little interest and offered few rewards.

A central shift in the reorganization was the emphasis on the local congregation. Article IV of the Bylaws reads in part, "All that God intends the church to be and do must first be experienced in the local congregation." As a corrective this statement was helpful and needed to be said. Yet there is a sense in which this is not only an overstatement but contains the seeds which have helped feed the individualism and narcissism of the seventies. Also we have discovered that many congregations did not have the leadership or knowhow to take this responsibility seriously.

In the midst of this congregational emphasis we have experienced a resurgence of the district conference as a viable reality. One of the reasons for this is that the conferences have given increasing attention to providing resources for congregations. In Ontario this has helped develop a feeling of goodwill between the conferences and the congregations.

This growing conference/congregation alliance with an emerging vitality in congregations has called for more dollars and personnel within our congregations and conferences. The result is that the churchwide agencies and institutions have a new reality to face, that they may need to think in terms of a no-growth policy or even reduction in their programs. This possibility was built into the reorganization.

This is a hard and difficult shift to absorb. Institutions by their very nature change slowly and commitment to program does not allow adjustments to occur easily. This then will be the challenge for the eighties: to reorient ourselves so that programming can reflect overall needs and dollars can be wisely distributed. This pattern of program planning and financial support will create a shift to a greater balance between our agencies and institutions on the one hand and the conferences and congregations on the other. This is not to suggest a stance of being over-against but rather one of balance and cooperation.

It is clear to me that the reorganization needed to happen. It is equally clear that it is a vehicle which is a means to an end and not the end itself. We have not always acted this out. In our best moments, however, we have viewed this new organization as a structure which must be our servant and not our master.

The challenge which lies ahead is to maintain an attitude of flexibility with respect to the organization. The unfinished task is to learn how to maintain dynamic and responsive agencies and institutions both in terms of meeting the needs of our world and also in considering the needs and interests of our people.

Ralph Lebold is conference minister for the Ontario and Western Ontario Mennonite conferences. He has served on the General Board and was recently elected president of Conrad Grebel College.

Hear, hear!

A new Ephrata Cloister? In our church periodicals there have been mentions of commune projects in which some of us are involved such as Reba Place Fellowship in Chicago, and Koinonia Farm in Georgia. I have wondered how much interest there would be in a commune farm house in a northern-central state; a North Koinonia farm, or a "Mennonite Gardens" project. The idea keeps rolling over in my mind. I tend to think of it as a possible home for elderly folks, and also some younger Voluntary Service workers. There should be a variety of farm projects including some dairying and some gardening, but run the range of whoever would be there's interests—poultry, bees, horses, swine.

Many of us who have lived in the country all our lives do not fancy moving to the city, so why not a retirement home in the country? It could still be a villa, but with enough acreage to allow for puttering about with more than a lawn mower, and a variety of landscape which would include some timber and orchards, too. I'll leave it to Bob Baker how many professional retirees might prefer a country commune home to a city villa, and whether such a project would offer possible outlets for the activities of professional folks retired by industrial "efficiency" before they are ready to quit. I'm not sure if the original plans for "Mennonite Gardens" should include a school, but surely we could include a hobby shop.

I venture to guess that if one such project can be gotten off the planning table and into reality in one of our central states, there may soon be others in adjoining states. If I am "behind the times," if we already have such a project coming into reality I would surely welcome further information as to its whereabouts. I was quite impressed a few years ago when I was told that half the people at Koinonia Farm are Mennonites. Perhaps we should have a few further comments from there about the practical aspects of any more such agricultural projects. I should also say that I do not own any land which I feel would be suitable for any such development.

Our "community project" would not necessarily follow the pattern of a Hutterite colony or a Catholic monastery, though we might expect to learn a few things from both of those. I believe we would want to be within easy reach of an established Mennonite congregation or mission. It may be that I am asking whether we may be in need of a new Western *maybe* Ephrata Cloisters, which served in colonial times and has become history. Here in Iowa, as state building codes become more strict, there are country farms being discontinued; somewhere there may be one such set of buildings still worthwhile for such a major project.

I have just one more question, in case this should be the Lord's doings: Do we have a National Committee broad-shouldered enough and with this kind of vision to receive and file the comments and further questions on this subject? MEDA, perhaps?—**Roy E. Hartzler, Kinross, Iowa.**

I'm listening, Lord, keep talking

The sculpture with the double message. One Sunday morning at our church I carried a portable map rack into the main auditorium where my Sunday school class awaited me. In the process the wooden framework caught on a beautiful wooden-metal sculpture piece that has long graced our church. Unaware of what was happening, I walked forward, pulling the handsome work of art from its pedestal and sending it crashing to the floor.

I turned in surprise at the sound, gazed in horror at the separate pieces that now lay on the floor. I bent and touched them, heard myself saying, "I'm so sorry this happened."

The class waited, silent, shocked, sympathetic.

Somehow I got through the Sunday school lesson, but my mind was on the shattered work of art. What could I do? After class I told our pastor, informed the person who had arranged for the sculpture piece to come to our church. They were understanding.

I was referred to a Mennonite woodworking shop in Goshen that might effect repairs and delivered the various pieces to the owner. He promised to have one of his men work on it. I wondered what could be done.

Several weeks later Carl Lehman of the woodworking firm called me and said that the repair work had been completed.

Carl, loving to work in wood, skilled in craftsmanship, had taken the splintered and bruised parts, and carefully put them together. By glue, by clamps, by stain and wax, he restored the work of art. True, if you knew the areas once afflicted, you could locate the fine joining lines, but I was happy. What was injured had now been healed.

That work of sculpture in our church now means more to me. When I see it each Sunday, I see more than an artist's presentation of the "Burning Bush" that Moses saw. In addition, now I see myself. What was broken, has been repaired. What was separate, is now joined. What was "hopeless," now offers hope.

How often I have slipped off the pedestal upon which God has placed me. Trapped in my sin, tugged by Satan, I have toppled, fallen, been broken. And people have looked at me and said, "I'm so sorry this happened."

But as there was a Carl around, so there has been a God around. And He has picked me up, restored me to what I was. If you look carefully at my life, you will see the old scars, former fracture lines. Those scars and fracture lines are painful-joyous reminders: painful when I think of my sin, joyful when I think of His forgiveness.

Often now I gaze at the sculpture and I breathe this prayer of thanks: "Thank you, God, for every burning bush experience in my life, the times I have seen You afresh. And thank you for Your repair work in my life, the times You have restored my soul."—**Robert J. Baker**

Warehouse and Loading Dock Construction Starts at MPH



1

1. Refacing this three-story 1922 building for weatherproofing and energy conservation was one of the first tasks in improving the Publishing House facilities.
2. Workmen remove concrete cap from the foundation in preparation for laying brick. A greenstone facing was placed along the front of the foundation.
3. Scaffold is erected along the front of the building. Meanwhile, the original home of MPH (right) built in 1907, begins to come down. The warehouse, although only one story with basement, will be as high as the first two floors of the existing building.
4. The 1907 building has been used for apartments since 1922, when the three-story building was occupied.
5. Excavation for the warehouse basement nears completion. The loading dock will go above the space in which the dozer is working.
6. Forms are installed for footers. The concrete wall (left, rear) is part of the 50,000-gallon water storage tank which the sprinkler system can draw from in case of fire. This is in addition to water available through the city lines.



2



3



4



5



6

Two new couples to aid Mennonite work in Spain

The new witness in Spain by the Belgium Mennonite Council and Mennonite Board of Missions, Elkhart, Ind., will receive a boost this summer with the arrival of two new couples—Tom and Disa Rutschman and José-Luis and Gabriela Suarez.

Based in Barcelona, Mennonite involvement in the predominantly Catholic nation began in 1975 at the invitation of the small Spanish Protestant community. MBM workers John and Bonita Driver and John Paul Lederach are engaged in a teaching ministry among the scattered Protestants and in forming a model Anabaptist-style community of faith and witness.

The Suarezes represent the vision of Spanish migrant workers in Belgium to return and witness in their home country. Their Spanish-speaking church in Brussels is sending the Suarezes to Spain. José-Luis Suarez, a former migrant, was pastor of that congregation.

Tom and Disa, MBM appointees, were commissioned in Elkhart, Ind., at a Mennonite offices chapel service on May 30. They plan to arrive in Barcelona on June 27, parallel to the Suarezes' move there.

Tom Rutschman and Disa Andersson met in Belgium, where Tom was a Mennonite Central Committee worker and Disa was a volunteer from Sweden serving at the International Foyer David Livingstone. They were married on Dec. 30, 1977, in Disa's hometown of Vita in Northern Sweden.

In preparation for their new assignment, the Rutschmans studied theology and the Spanish language in Costa Rica, where Tom's parents are currently living, and attended Associated Mennonite Biblical Seminaries in Elkhart, Ind.

Tom grew up in Uruguay and Colombia, where his parents were missionaries with the General Conference Mennonite Church. He graduated from Freeman (S.D.) Junior College in 1971 and from Goshen (Ind.) College in 1975. Tom's church membership is with The Assembly in Goshen.

Disa grew up in Vita, Sweden, near the Arctic Circle. She attended high school and college in nearby Lulea and was licensed as a grade school teacher. She has taught children with developmental disabilities. Disa is a member of the Vita Missionsforsamling, which parallels the Evangelical Covenant Church in North America.

"With the coming of the Suarezes and Rutschmans," John Driver said, "the particular usefulness of Bonny and me may lie more in the area of communicating a biblical vision of the church through a teaching ministry than in pastoral activities aimed at the nurture of community."

Following a period of orientation and discernment for the two new missionary couples in July, John and Bonny plan to accept a series of speaking engagements in Spain, Italy, and France. John's lectures most often tie in with his recent books, *Community and Commitment* and a Spanish-language work on the Sermon on the Mount.

Nuclear energy, hot topic at Peace Section meeting

Peace Section (U.S.) members received a whirlwind immersion into the Washington scene at their annual spring meeting on June 1 and 2. Proposed draft registration legislation, a discussion of various peace education projects, and debate on nuclear energy highlighted the agenda.

In addition to the business sessions, there were a variety of other activities: a briefing at the Pentagon, a visit with Rep. Robert Carr on draft registration, speakers Rear Admiral Gene La Roque and author Jeremy Rifkin, and viewing of the film *Useful Work at Rocky Flats.*

Peace Section devoted a major block of time to understanding the current legislative efforts toward renewal of draft registration and laid plans to sponsor a consultation on the draft and national service in early 1980. The consultation would include representatives from all interested Mennonite and Brethren in Christ conferences.

Members heard Rep. Robert Carr of Michigan explain his efforts to remove an amendment requiring the registration of 18-year-old men beginning on Jan. 1, 1981, from the defense authorization bill in the House of Representatives, H.R. 4040.

Brian Petkau of the National Interreligious Service Board for Conscientious Objectors (NISBCO) and Duane Shank of the recently formed Committee Against Registration and the Draft (CARD) attended the Peace Section discussions to respond to questions about the pending legislation and future prospects for conscription.

Section members affirmed the Mennonite Central Committee and Peace Section role of speaking to government on behalf of the various Mennonite conferences. In the past, MCC has been mandated by its constituent conference bodies to serve as the unified voice of the Mennonites and Brethren in Christ on draft-related matters. The MCC Executive Secretary William Snyder had sought the counsel of the section on this policy, which will be discussed further at a U.S. Members of MCC meeting in Chicago on June 20 and 21.

A working paper titled Mennonite Response to Conscription was discussed. The paper, formulated as a guideline for testimony to government, will be sent to the Mennonite and Brethren in Christ conference and peace committee leadership as a stimulus for the conferences to work through and clarify their own positions.

Nuclear energy was obviously the most controversial topic debated during the meeting. Peace Section (U.S.) does not have an official position on nuclear energy. Members discussed a proposed statement calling for a "moratorium on the construction of nuclear power plants and phasing out of operation of all existing plants because the risk to life and creation is simply too great." Members could not come to consensus on the use of nuclear power, although they opposed use of nuclear weapons. A vote on the recommended statement was tabled.

The discussion reflected the fact that despite the near disaster at the Three Mile Island nuclear plant in late March, Mennonites and Brethren in Christ do not have a common mind on this issue and many persons are unsure of their own position. "There are disagreements, especially among Mennonite college science faculty," noted Stan Bohn of Bluffton, Ohio. J. R. Burkholder of Goshen, Ind., added, "The connection between nuclear power and nuclear weapons is very complicated."

Peace Section members also reviewed and evaluated several peace education projects. They expressed appreciation for the work of Charles and Beverly Lord in the Gospel and National Security project over the past three years. The project, which focused on understanding the dimensions of militarism and the arms race and developing faithful responses, included leading workshops and retreats for church groups and speaking assignments in Mennonite churches across the country.

The *Lifework* youth peace literature project was examined. This magazine on peace issues for young people has received a mixed response. While some conference leaders feel it condones too much of an activist stance, other persons have responded very positively to the materials. Section members recommended supple-

mentary funding for the project in 1980.

Executive Secretary John Stoner reported that nearly 20,000 Christian Peacemaker Registration forms have been distributed during the past year. The forms, based on Selective Service Form 150, are used for persons to register their conscientious objector convictions. Upon completion, most forms are filed in conference or congregational offices. A Spanish version of the form is being prepared and will be available soon.

New Call to Peacemaking, a joint effort of the Friends, Brethren, and Mennonites, will continue on the national level. John Stoner, member of the Central Planning Committee, announced that another national conference will be convened at Green Lake, Wis., in 1980. He reported that Maynard Shelly is working on a book study guide called *New Call to Peacemakers*. A recommendation endorsing continued participation in the NCP was adopted.

Future plans for congregational peace education will include the part-time assignment of Al Zook, currently residing in West Virginia. A full-time volunteer staff person to promote the World Peace Tax Fund, as recommended by the December 1978 Peace Section meeting, has not yet been found.

Peace Section (U.S.) officers chosen to continue are A. J. Klassen, chairman, and Janet Reedy, vice-chairman. Sam Resendez was named secretary to replace former secretary Stan Bohn.

Unity theme of Renewal 79

Between 2,500 and 3,000 participants are expected for Renewal 79 to be held Friday, June 22 through Sunday, June 24, on the campus of Eastern Mennonite College in Harrisonburg, Va. The theme will be: "Gathered to Become One."

Vinson Synan, assistant general superintendent of the Pentecostal Holiness Church, will address the conference on "The Outpouring of the Holy Spirit in the 20th Century.

Dan Yutzy, professor of sociology at Taylor University, Upland, Ind., has been chosen by the executive committee to moderate the conference.

Stan and Joan Shifflett, who have served in music ministries, will lead the conference in praise and worship. They are active in the Mt. Pleasant Church of the Brethren in Harrisonburg.

In addition, there will be some 20 persons from Mennonite churches throughout the U.S. who will be involved in leading workshops. Nelson Litwiller will lead a workshop on Making Visible the Unity of Christ.

No registration fee is being required, but conference leaders are encouraging preregistration.—Richard K. Early.



Don Kraybill, author of *The Upside-Down Kingdom*, conducts a study session at the MBM Voluntary Service Midwest Retreat, May 17-20, in Calico Rock, Ark.

Kraybill leads discussion at Midwest VS retreat

The Ozark Mountains of Arkansas were the site of the May 17-20 Midwest retreat for Mennonite Board of Missions' Voluntary Service program. The annual event was hosted for the second year by Calico Rock Mennonite Church.

Gasoline shortages did not stop the more than 100 persons who car-pooled from 15 VS units in seven Midwestern states and from MBM offices in Elkhart, Ind. Six of the participants were MBM staff, and 12 were the children of VSers.

Held in ideal weather at a Beachy Amish Bible School near the Ozark National Forest, the four-day retreat centered around *The Upside-Down Kingdom* and its author Don Kraybill.

Kraybill, a sociology professor at Elizabethtown (Pa.) College and former VS director for Eastern Mennonite Board of Missions and Charities, Salunga, Pa., gave four presentations at the retreat. Study sessions also included "kingdom skits," a dialogue/debate with Kraybill, reflection individually and as units, and a Quaker-style "clerk of the meeting" procedure by which one VS unit attempted to facilitate discussion and help the group reach consensus.

Some of the other weekend activities were worship, recreation, singing, a picnic on a mountain ridge, a bluegrass music festival, and meals prepared by the host church.

Mojonnier coordinates presence at Urbana 79

Mennonite and Brethren in Christ groups are planning a cooperative presence at Urbana 79—Inter-Varsity's triennial conference on missions scheduled for Dec. 27-31 in Urbana, Ill.

Using the Mennonite World Conference theme and identity, all of the Mennonite-related denominational mission agencies will share in a coordinated display and are planning several all-Mennonite meetings featuring international Mennonite speakers. Individual groups will sponsor afternoon discussion groups, and several Mennonite leaders are being invited to participate in the elective workshop series.

Urbana 79 is expected to draw over 17,000 students to hear well-known international speakers, participate in Bible study groups and workshops, and talk with hundreds of mission representatives. A matching service also is provided to link students with mission agencies.

The Mennonite presence at Urbana is being planned by an inter-Mennonite planning group which represents the Council on International Ministries and Student and Young Adult Services.

"As an inter-Mennonite body, we are endorsing participation at this Inter-Varsity event," said Mennonite-Urbana Chairman Rick Mojonnier of Mennonite Board of Missions, Elkhart, Ind. "We encourage students and young adults from the Anabaptist tradition to attend. While we discover our oneness with our brothers and sisters in Christ from many different tradi-

tions, we hope to also rediscover the unique characteristics of our Anabaptist worldwide mission."

Register through Mennonite Urbana Coordinating Office, Box 370, Elkhart, IN 47515.

Ramer to speak at historical society

The Lancaster Mennonite Conference Historical Society will hold its twenty-first annual meeting in Juniata and Snyder counties, on June 22-24 in cooperation with Juniata District Historical Society. At the Brick meetinghouse near Richfield, Friday evening's session will begin at 7:30 with Lois Ann Zook speaking on Tracing Our Heritage through Genealogy. Noah L. Zimmerman will then take the group on a tour of the new Juniata Historical Center adjoining the meetinghouse.

Beginning 9:30 on Saturday morning at Cross Roads Mennonite meetinghouse near Richfield, Noah L. Zimmerman will present the history of the Juniata District in Snyder County. Four persons plan to share contributions from Cross Roads families: the Auker family by D. Ernest Weinhold; Graybill, Henry G. Benner; Shelly, Shelly W. Graybill; and Winey, Chester C. Graybill. At 1:00 the group will take a guided bus tour of local historical sites, including Pomfret Fort, the Brubaker cemetery, the Stauffer Old Order Mennonite meetinghouse, and others.

Convening at the Cross Roads meetinghouse, the Saturday evening meeting will begin at 7:00 with a Challenge from Our Heritage, by Clarence J. Ramer of Alberta, Canada. He will be followed by four persons responding to their heritage: as a youth, Bertha Brubaker; as a parent, Virginia Saner; and as a grandparent, Raymond Lauver. Speaking on Historical Societies Preserve Our Heritage, will be Noah L. Zimmerman, director of the Juniata Historical Center, and staff members of the Lancaster Mennonite Conference Historical Society.

Sunday morning services on June 24 will be held in congregations of the Juniata District. The afternoon session, beginning at 1:30 at the Susquehanna Mennonite meetinghouse near Port Trevorton, will include Development of Susquehanna Mennonite Church by Susan Heimbach. Four persons will also trace contributions of Susquehanna area families: the Brubaker family by David Brubaker; Ramer, Lois Ann Zook; Shafer, Murrey Shafer; and Stahl, Jacob Stahl. Clarence J. Ramer will then conclude with Pioneer Practices Practical Today.

The weekend will conclude with a Sunday evening session at the Susquehanna meetinghouse at 7:00. The topic Other Mennonite Groups in Snyder County will precede German singing. Clarence J. Ramer will bring the closing message, entitled I Will Build My Church. Moderators for the weekend will be J. Lloyd Gingrich and Ivan D. Leaman with Marcus Lehman and Clair Heimbach serving as choristers.



Minority Education Workshop

EMC workshop explores minority education needs

A Minority Education Workshop held May 21-25 at Eastern Mennonite College, Harrisonburg, Va., sought ways to get the whole college thinking seriously about minority education needs and specific program possibilities on campus. A task force (pictured here) worked with existing models of cross-cultural education and new options related to curriculum, admissions, student life, financial aid, and EMC's relationships with ethnic groups in the larger Mennonite Church.

Task force members included (clockwise, l. to r.): Elsie E. Lehman, EMC faculty; JoAnne Cooney, student advocate; Sylvia Dyson, coordinator of the Cross-Cultural Relations Center at Goshen College; Carlos Neuschwander, EMC student; Rolando Santiago, student and coordinator of Cross-Cultural Affairs office at EMC; and Elton Horst and A. Clair Mellinger, EMC faculty.

Consultants to the group were Dyson; John Rogers, former Mennonite pastor in Cleveland, Ohio; and Leamon Sowell, Jr., law student from Chicago. The next step is the production of a planning document to guide the development of immediate and long-range initiatives in minority education at EMC.

Gingrich fund to benefit college, seminary students

For 30 years the Norman G. Gingrich Trust Fund has supplied scholarships for relatives of the Gingrich family. Now the scholarships will be available to any qualified student at Goshen College or Goshen Biblical Seminary.

N. S. Gingrich an Ontario native, had at one time been on the staff of Elkhart Institute, forerunner of Goshen College. When he died in 1947 the college was inluded in his will; the Mennonite Board of Education was to hold a fund in trust for the college.

Gingrich's will stipulated that for 30 years following his death, the income from the trust fund should benefit relatives through grants for educational expenses at the colleges of their choice. All of the 105 persons who received scholarships were related to Gingrich, his widow Alberta (Schantz), or his first wife Esther (Gehman). A total of 230 awards were granted, amounting to more than $90,000. Students attended 55 different colleges in the United States, Canada, and one European country.

Alberta Gingrich of Cambridge, Ontario, who survives, made an additional grant to the trust in 1957. Present value of the trust is

New Computer Program

Curriculum emphasizes concepts of computing with hands-on experience in all computer courses. Understanding computer technology from an ethical perspective and its effect on our society is included. The design utilizes a new IBM Series 34 Computer System. Available as a two year career program or the first two years of a bachelor's degree plan. According to the 1978-79 Occupational Outlook Handbook, job openings in the data processing field are expected to grow faster than most other vocations. Plenty of scholarship, grant, loan, and work-study funds available for this fall. For complete information write:



Student Services
Hesston College
Hesston, Kansas 67062
800-835-2026
In Kansas, call 316-327-4221 collect.

approximately $160,000.

A trust fund committee appointed by the Mennonite Board of Education has administered the fund for the past three decades. The committee held its final meeting on May 1, 1979, at Greencroft Nursing Home at Goshen, Ind. The meeting was held at Greencroft in order to accommodate C. L. Graber, who has served on the committee since it began.

mennoscope

Eastern Mennonite Board of Missions has openings for an administrator and social workers at Friendship Community Home, Lititz, Pa. Friendship is a group home which serves handicapped persons and their families. These openings are available from Aug. 1. For information write to Personnel Secretary, Eastern Mennonite Board of Missions, Salunga, PA 17538. Eastern Mennonite Board of Missions has openings for several secretaries at headquarters from Aug. 1979. For information write to Personnel Secretary, Eastern Mennonite Board of Missions, Salunga, PA 17538.

Goshen College has an Aug. 1 opening for a secretary in the admissions office. Applicants must have supervisory skills, administrative abilities, and appreciation for detail. Write to Director of Staff Personnel, Goshen College, Goshen, IN 46526, or call (219) 533-3161, ext. 377.

Penn View Christian School, 420 Cowpath Road, Souderton, PA 18964, is in need of a teacher qualified to instruct English to grades seven and eight and manage a seventh-grade homeroom. Interested persons should contact Kay Predmore at (215) 723-1196.

Renewal 79 organizers are encouraging prospective participants to preregister even though there is no fee. Preregistration forms are available from Renewal 79, Eastern Mennonite College, Harrisonburg, VA 22801. Information on meals and lodging can also be obtained by calling (703) 434-2188 or (703) 433-2138.

Mennonite Brethren Communications has undertaken the support of Viktor Hamm, who will be the producer and speaker of the Russian broadcast *Light for Youth* currently being produced by D. B. Wiens. The program is being beamed into the USSR from a number of shortwave situations. Wiens will continue as producer and speaker of the Russian-language *Gospel Light Hour.* Viktor and his wife, Margaret, attended school together in Riga, Russia.

Ed Stoltzfus returned to full-time pastoral duties at First Mennonite in Iowa City, June 15, from a year's leave of absence at Eastern Mennonite Seminary, Harrisonburg, Va. Half-time pastors, Boyd Nelson and John Hershberger, will be terminating their positions. Nelson plans to continue training at Associated Mennonite Biblical Seminaries in Elkhart, Ind., and Hershberger will be studying at the University of Iowa School of Religion. Campus and young adult ministries team, John and Marge Jantzen and Douglas Horst, have completed their assignments.

The Maple River Mennonite Church at Brutus, Mich., will observe its 100th anniversary Sept. 1 and 2. A hymn sing and fellowship are planned for Saturday evening. Other meetings will be held on Sunday. Visitors are invited to come and bring old pictures and historical information to share. John Mosemann from Goshen, Ind., will be the guest speaker. Jim Gerber is the present pastor of the congregation.

Camp Menno Haven is sponsoring a Music, Art, and Drama Camp, July 29, 4:00 p.m., to Aug. 4, 10:00 a.m. There will be art led by Paul Friesen from Hesston, Kan., in primitive pottery made from local clay. Photography will be led by Leavett Wofford, Chicago, Ill. Music will be led by Annette Albrecht, of the Camp Menno Haven staff, and Tom Stone from Nampa, Idaho. Music participants are to bring *The Mennonite Hymnal* plus any instruments they play. Drama will be led by Beth Gerig. There will be emphasis not only in the area of performance, but also unstaged personal expression. Write the camp at Tiskilwa, IL 61368, for more details.

Mt. Pleasant Christian School, Chesapeake, Va., needs a teacher for grades 4-7 by September. If interested, call Philip E. Miller collect (804) 482-1836, or write him at 728 Bedford St., Chesapeake, VA 23322.

Iowa Mennonite School has an opening for a librarian with English or Spanish, or an English/Spanish combination. If interested, write or call Norm Yoder, Principal, R. 1, Kalona, IA 52247; phone (319) 656-2073.

Lodging and meals for the 21st annual meeting of the Lancaster Mennonite Conference Historical Society will be held in Pennsylvania's Juniata and Snyder counties June 22-24 in cooperation with the Juniata District Historical Society. Lodging and meals will be provided by local Mennonite congregations. Persons coming from a distance who would like lodging may contact J. Lloyd Gingrich, Cocolamus, PA 17014, or call (717) 694-3482.

Rancho Alegre Youth Center, an outreach program of the Alice (Tex.) Mennonite Church, aims at providing recreation and counseling, as well as a variety of other wholesome activities for youth. The congregation has committed itself to the program and the director, Antero Rodriguez. The Alice congregation understands that the cost of this vision comes high.

A reunion of staff and ex-staff of Prairie View Mental Health Center is planned for the weekend of July 14 and 15 in Newton, Kan. The event is planned in celebration of Prairie View's twenty-fifth anniversary. Reunion activities include a dinner program and reminiscing at Bethel College Student Center on Saturday evening, and tours of Prairie View and the showing of the multimedia production "Prairie View: Visions and Re-visions" on Sunday afternoon. All former employees are invited. Information regarding the reunion is available from Armin Samuelson at Prairie View, Box 467, Newton, KS 67114.

Goshen College has a Sept. 1979 opening for a physical education teacher with preparation in the areas of health and safety, outdoor recreation, and coaching basketball and track. Interested persons may apply to Orville Yoder, Associate Dean, Goshen College, Goshen, IN 46526.

Belmont Mennonite Church, Elkhart, Ind., will hold its 50th anniversary homecoming, June 23-24. June 23 activities will include a ball game, 5:00 p.m.; carry-in dinner; and evening program at Studebaker Park. Sunday events will include a luncheon for all following the morning worship service and a 1:30-3:30 p.m. program of special music with Robert Baker in charge. Persons needing overnight lodging for the weekend may contact Belmont Church, 1527 Belmont Ave., Elkhart, IN 46514; phone (219) 293-5160 or alternate number (219) 875-5293.

Mennonite student and young adult services, Philadelphia, Pa., needs a director beginning the end of Aug. 1979. This is a one-half time position designed to serve the needs and interests of Philadelphia students and young adults by providing a variety of spiritual, academic, and social resources. Persons with previous urban experience may send inquiries and résumés to Dave Bartow, Box 36, Zionsville, PA 18092.

Jonathan E. Yoder, Portland, Ore., has accepted a call to become pastor of Mountain View Mennonite Chapel, Reedsville, Pa., effective May 1980. The present pastor, Ivan E. Yoder, will be available at that time to the church at large in a full-time evangelistic, renewal, Bible conference, and seminar teaching ministry. He will retain his membership and association with the Mountain View congregation. Elam Peachey, present assistant pastor of Mountain View, will continue to take a limited number of speaking engagements as his health permits. Jonathan Yoder will graduate from Western Conservative Baptist Seminary in Portland in Mar. 1980.

A "curriculum development workshop"

attended by 18 school administrators, practitioners, teacher alumni, and education department faculty, was held May 24-26 at Eastern Mennonite College. The meeting, led by William Hedges of the childhood education program at the University of Florida, was the first step toward revising the EMC education department's curriculum this summer.

Paul Clemmer resigned the pastorate of Marion Mennonite Church, Marion, Pa., effective Feb. 1979. All future mailings to this congregation should be addressed to acting minister Merle G. Cordell, Box 172, R. 5, Chambersburg, PA 17201.

Santa Rosa Mennonite Church in Argentina was one of 10 Protestant churches participating in a city-wide Easter Week evangelistic campaign in April. "Outstanding was the unity and fellowship among the pastors," reported Floyd Sieber, worker with Mennonite Board of Missions, Elkhart, Ind. "Santa Rosa has always been considered a difficult city," he said. "The evangelical churches are small, struggling, and divided, so what has happened is really a miracle." Floyd also noted increased attendance at the Mennonite Church and deep spiritual renewal among many of the older members. Five new believers were recently baptized.

Music therapy has been added to the developmental training for severely and profoundly developmentally disabled infants and young children who receive inpatient care at the Mennonite Board of Missions sponsored Hattie Larlham Foundation, Mantua, Ohio. The music activities are used to teach nonmusical skills such as awareness of sound, ability to localize sound, ability to move one's hands in a voluntary motion, and visually discriminate between two objects. Wendy Deuring, a registered music therapist, schedules live musical groups, too, for the 104 children at Larlham. A grant from the Martha Holden Jennings Foundation, Cleveland, has made possible the half-time music therapist.

Travel activity and changes of address by Mennonite Board of Missions overseas workers include the following persons: David Powell returned to Puerto Rico on May 31 for another term of service. His wife, Karen, and children Marcia and James joined him on June 12. Tom and Disa Rutschman left on June 4 for Europe and will arrive on location in Barcelona, Spain, June 27. Rutschmans, new MBM appointees, will receive mail at Calle Argimon 2, 1ª, Barcelona 32, Spain. Stan and Marilyn Kamp and their family will leave Nepal this month for a yearlong furlough. Their furlough address is c/o Silas D. Kamp, 213 Washington Blvd., Orrville, OH 44667. Marian Hostetler, member of the Belmont Mennonite Church, Elkhart, Ind., left on June 4 for a special 10-week volunteer assignment as an assistant in the information office of the United Mission to Nepal. Her mailing address during that time will be UMN, Post Box 126, Kathmandu, Nepal. The new address for John and Bonita Driver, MBM workers in Spain, is Calle Argimon 2, 1ª, Barcelona 32, Spain.

A brochure containing the text of Mennonite Central Committee's "Agenda on Militarism and Development" has been released by Mennonite Central Committee. The agenda is a working paper adopted by Mennonite Central Committee Annual Meeting in January. It focuses on the relationship between the world arms race and other aspects of contemporary militarism and the continuing unmet human needs in Third World countries. The "Agenda on Militarism and Development" was formulated as one response to the challenge raised by Mennonite World Conference to confess disobedience for our indifference to the "ominous and monstrous threats to the peace of the world." Resolutions in the agenda suggest responses to the Mennonite World Conference calls to "witness against the powers and principalities who trust in bombs and move toward nuclear holocaust . . . to seek justice for the oppressed" and to "restore our home congregations to kingdom obedience." Copies of the brochure are available at no cost from MCC Peace Section, 21 S. 12th St., Akron, PA 17501.

Hesston College's business department will add computer science and data processing to its list of two-year majors for 1979-80. Gretchen Rynn, formerly employed by IBM to teach its clients to operate computers, will coordinate the program. The nine computer sources include both theory and hands-on experience. Computer languages to be taught are RPG II, FORTRAN IV, COBOL, and Assembler. Other courses cover systems and analysis and design, software trends, and Boolean algebra. Students will practice on the college's IBM Series 34 Computer System, new last year. Business currently ranks second to nursing as the major most often chosen by Hesston students. The number of business majors jumped from 75 to 105 last year. Business students choose from four options—management, professional secretarial, medical secretarial, accounting—in addition to the new programs.

Lee M. Yoder, vice-president for administrative affairs at Eastern Mennonite College and Seminary, has received a doctor's degree in education (EdD) from Temple University in Philadelphia. Yoder received his doctorate in curriculum theory and development from Temple on May 24 after successfully defending his dissertation titled "The Development of Functional Aims of Eastern Mennonite College and a Study of Their Relationship to the Organization of the Curriculum." In his study, Yoder sought to develop a set of functional "aims"—or purposes—for EMC arising from the primary publics the college serves and to suggest ways these aims would affect curriculum planning.

New members by baptism: two by baptism and two by confession of faith at Diamond Street, Philadelphia; five by baptism and two by confession of faith at Benton, Goshen, Ind.; eleven at Rockhill, Telford, Pa.; eight at Akron, Pa.; two by baptism and one by confession of faith at Birch Grove, Port Allegany, Pa.; seven at Holdeman, Wakarusa, Ind.

Change of address: J. Lester Graybill from Orrville, Ohio, to 324 Hilltop Drive, Leola, PA 17540.

readers say

We were especially glad to read Larry Howland's powerful testimony against capital punishment (May 8), since we too feel that Jesus' teachings leave no room for Christians to even consider taking another's life.—**Anthony and Rhonda Horsch, Manhattan, Kan.**

° ° °

Congratulations to Jonathan Roth for speaking out on the alcohol problem (*G.H.* June 5). Why do we refuse to deal with this great destructive force? I agree with Brother Roth that we choose subjects to discuss "further from home." We are accepting more and more this plague which not only destroys more individuals and families in our society than any other but is today the No. 1 drug problem of our young people. Parents who sanction a drink of alcohol give up their arguments against the use of other drugs. To me divorce and drink are America's great cop-outs and indicative of a very ill society.—**John M. Drescher, Scottdale, Pa.**

° ° °

I read the May 29 issue of *Gospel Herald* with interest. You featured four responses to "the possibility of a nuclear holocaust." The material indeed provides serious food for thought.

My concern is that in my intense study of the Bible regarding killing and suffering, I do not see the lines of specialization so evident as in our Mennonite thinking. I am opposed to capital punishment. In 33 of the 66 books of the Bible we have warnings and teachings about alcohol. Alcohol kills more people than war. Why are we not more concerned about this evil?

Yes, there might be a "holocaust." But recently I heard Malcolm Muggeridge say, "[In this] very time when the world is celebrating the year of the child, it . . . was announced with practically no response that last year 50,000 babies had been murdered in abortion."

In an article for *The Mennonite* (1/16/79) I wrote: "The biggest single surprise and distress I experienced . . . is the fact that our General Conference didn't very quickly and vigorously rise up and be in the vanguard of those crying out against the slaughter of the innocents."

Magda Denes has written a book entitled *In Necessity and Sorrow*. She is a pro-abortionist and takes the attitude which many take toward war—it is killing, but necessary killing. She has an uneasy conscience. She says: "To say that the lives of those living are of larger import than the lives of those to come is the hubris of degeneration" (p. 241).

I believe we must face the issue of killing and suffering squarely. This must include issues like abortion and alcohol as well as war. And the glorious encouragement is that we can do so very much about abortion. We can save lives. Thank God for groups now working around the clock

with toll free numbers to help those in distress.

I am not suggesting we should not be concerned—or less concerned—about war. I am saying we ought to be consistent and tackle the tough issues we face right now involving killing right now!—**Andrew R. Shelly, Newton, Kan.**

° ° °

The subject of nuclear energy, in the light of the near accident at Three Mile Island drew my attention (*G.H.* Apr. 24).

Although I live in a different country, we also use nuclear energy, so I feel free to make a few comments. Dave Graybill writes, on page 2, quoting Jim Bowman, "We can't fault the nuclear people if we're going to insist on having electricity every time we want to plug something into the wall."

The problem is that many dwell in apartment buildings and houses, who have no way of heating, cooking, or short-time preservation of food without electricity. Many such people cannot even go shopping every day, as would become necessary without electricity, without climbing long flights of stairs if there were no elevators running, or drive to the store frequently, from an economic standpoint. Refrigerators can't be operated part time only. I'm afraid we've painted ourselves into a corner, although solutions might be found if people were pressed hard enough. It is true that certain believers live without electricity, and so are unaffected, but I suspect they also have old-fashioned cellars for food storage.

One thing about nuclear energy that appears even more dangerous to me than an accident is the question of the "ashes," the spent fuel. I am under the impression that it remains dangerous for thousands of years. My skepticism about methods of containing them safely is very great.

Solar energy, of which there is more than we can ever use, and internal heat from the earth are two sources apparently non-dangerous that merit continuing serious investigation, rather than a source that may turn on us in the end. The idea that what God can do, man can do better, is wearing out. From somewhere I remember an old proverb about riding on a tiger. The riding is no problem, it is the getting off that is the problem.

Have we any Mennonite students in physics or chemistry who can come up with a better source of power?—**Allan W. Smith, Listowel, Ont.**

° ° °

Some musings after I read "The Possibility of a Nuclear holocaust" in the (May 29): Is God trying to speak to the church through Three Mile Island? I believe so. We were made conscious of what could have happened.

Second Peter 3 has rich instructions for us in this nuclear age. At the time of the Flood, at God's command, the earth was destroyed by water. Noah foretold this, but the people did not believe it, which to the human mind is understandable, as it had never rained before. Knowing the power of nuclear weapons, it should not be hard to believe that someday this world will be burned up as given in 2 Peter 3 to 10. However, this will happen at God's appointment and not by some man making a mistake, unless God chooses to use that method. Nothing happens outside God's directive or permissive will. Second Peter 3 to 7 tells us this present world is by His Word reserved unto the day of judgment and perdition of ungodly men. Verse 9 of the same chapter tells us this judgment is delayed so men might believe. In light of this, it behooves the church to bring the gospel to the lost, which God has enjoined upon us, since it "pleased God by the foolishness of preaching to save them that believe" (1 Cor. 21). Until we have fulfilled this perhaps we should not be unduly concerned how the "powers that be" do their work.—**Titus Martin, Bird in Hand, Pa.**

° ° °

I am interested intensely in the recommendation resulting from The Consultation on Death and Dying held at Laurelville (*G.H.* May 29, p. 440). I find myself forced to relate to grieving persons in my job and feel a real urgency to promote an awareness of the needs in this area. Surely compassion for persons demands that we be involved rather than observers!

I am not sure what all went into the discussion of the six content areas for study, but somewhere I would hope there is guidance for helping to find some answers to the many deep questions regarding life after death. We have pat answers that somehow satisfy us until we are faced with the departure of a loved one. Then it changes. The need comes to know many things not thought of before. Pat answers are just not good enough!—**Rachel Smucker, Markham, Ont.**

births

"Children are an heritage of the Lord" (Ps. 127:3)

Byler, Dan and Linda (Yoder), Phoenix, Ariz., second child, first daughter, Monica Dawn, May 25, 1979.

Eichorn, Timothy and Diana (Wolfhope), Lexington, Ohio, third child, first daughter, Bethany Lee, Apr. 12, 1979.

Erb, Leroy and Rachel (Lauver), Milton, Pa., third child, second son, Almanzo Scott, Apr. 23, 1979.

Gerber, Eldon and Donna (Boshart), Elmira, Ont., second child, first daughter, Stephanie Joy, May 16, 1979.

Helmuth, Larry and Linda (Alderfer), Sarasota, Fla., second daughter, Mary Lynn, May 21, 1979.

Hershberger, Duane and Mabel (Hershberger), Mt. Gilead, Ohio, first child, Patricia Ann, Jan. 26, 1979.

Kauffman, Douglas and Joy (Stauffer), Tofield, Alta., second child, first daughter, Suzanne Marie, Apr. 9, 1979.

Landis, Edward and Faye (Bergey), Souderton, Pa., first child, Nathan, Apr. 17, 1979.

Lefever, David and Jean (Tanaguchi), Edmonton, Alta., third child, second daughter, Lisa Janine, May 10, 1979.

Martin, Kenneth and Yvonne (Martin), State College, Pa., second child, first son, Craig Aaron, born on Apr. 18, 1979; received for adoption on May 25, 1979.

Moffat, Dale and Margaret (Showalter), Edmonton, Alta., first child, Jordy Dale, May 10, 1979.

Mullet, Tom and Sharon (Stutzman), Berlin, Ohio, second child, first son, Michael Thomas, Mar. 27, 1979.

Steiner, Elam and Harriet (Harman), Harrisonburg, Va., third daughter, Deanna Louise, May 19, 1979.

marriages

"They shall be one flesh" (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Alger—Crawford.—Harvey Alger, Broadway, Va., Cross Roads cong., and Linda Crawford, Elkton, Va., Beldor cong., by J. David Yoder and Harold H. Lahman, May 26, 1979.

Cashdollar—Mooberry.—J. D. Cashdollar III, Morton, Ill., and Joan Mooberry, East Peoria, Ill., both from First Mennonite cong., by James Detweiler, May 26, 1979.

Hunsberger—Graber.—D. Dean Hunsberger, Lebanon, Pa., and Barbra Graber, Manheim, Pa., both from Pilgrims cong., by Paul J. Lehman, Apr. 29, 1979.

Hershberger—Van Horn.—Paul E. Hershberger, Mt. Gilead, Ohio, and Karen Arlene Van Horn, Belleville, Ohio, both from Johnsville cong., by Lloyd Gingerich and Atlee Hershberger, Apr. 21, 1979.

Hughes — Hughes. — Jim Hughes and Ann Hughes, both of Sunnyslope cong., Phoenix, Ariz., by David W. Mann, May 26, 1979.

Kautz—Rutt.—Donald L. Kautz, Jr., Leola, Pa., Mellinger cong., and Mary Beth Rutt, Blue Ball, Pa., New Holland cong., by Frank E. Shirk, May 26, 1979.

Lentz—Kanagy.—Gary Lentz, Thompsontown, Pa., Church of the Brethren, and Ethel Kanagy, Belleville, Pa., Allensville cong., by Forrest Gordon and Timothy Peachey, May 26, 1979.

Mast — Erb. — Daryl Mast, Hydro, Okla., Pleasant View cong., and Miriam Erb, Hesston, Kan., Hesston cong., by Chester Slagell and John Lederach, May 26, 1979.

Miller—Yoder.—John J. Miller, Berlin, Ohio, and Katie A. Yoder, Millersburg, Ohio, both of Berlin cong., by David R. Clemens, May 26, 1979.

Penner — Horst. — Loel Penner, Bakersfield, Calif., Mennonite Brethren Church, and Phyllis Horst, Elmira, Ont., Elmira cong., by Vernon Leis, May 5, 1979.

Ressler—Kisare.—Dale Ressler and Dorcas Kisare, both of Musoma, Tanzania, Tanzania cong., by Victor Dorsch, Mar. 25, 1979.

Risser—Kuhns.—Phil Risser, Greencastle, Pa., Marion cong., and Pamela Kuhns, Greencastle, Pa., Cedar Grove cong., by Dennis R. Kuhns, May 26, 1979.

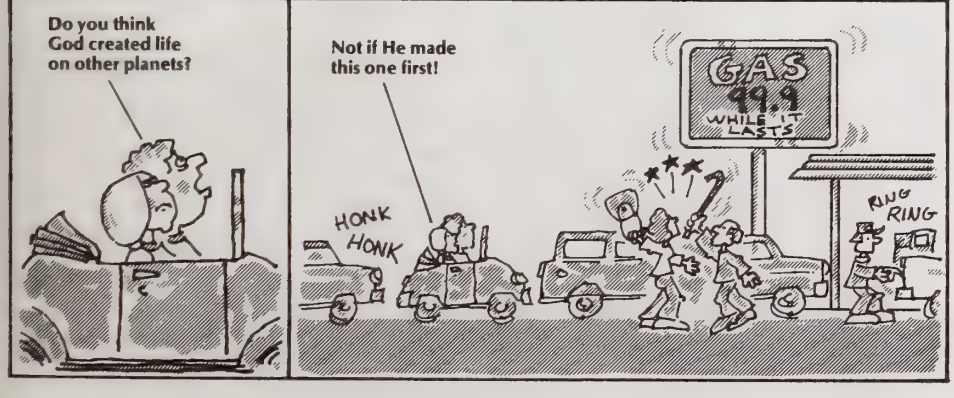
Schultz—Rabenstein.—Scott Schultz, Bellefontaine, Ohio, and Barbara Rabenstein, West Liberty, Ohio, Bethel cong., by Duane Beck and Steve Mathys, May 20, 1979.

Smoker — Siegrist. — Marlin R. Smoker, Parkesburg, Pa., Millwood cong., and Judy L. Siegrist, Ronks, Pa., Stumptown cong., by Paul G. Landis, May 19, 1979.

Strong—Miller.—Larry Strong, Ft. Wayne, Ind., and Sherrie Miller, Ft. Wayne, Ind., North

Sisters and Brothers

by Joel Kauffmann



Leo cong., May 25, 1979.

Taylor — Harmon. — Robert Steven Taylor, Wyanet, Ill., and Teresa Harmon, Tiskilwa, Ill., Willow Springs cong., by Don Heiser, Apr. 28, 1979.

obituaries

Blessed are the dead which die in the Lord (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Alderfer, Howard K., son of Abraham and Amanda (Kratz) Alderfer, was born in Lower Salford Twp., Pa., July 13, 1897; died at Eastern Mennonite Home, Souderton, Pa., May 18, 1979; aged 81 y. He was married to Florence Keyser, who died in 1932. He was later married to Elsie Landes, who survives. Also surviving are 3 daughters (Kathryn—Mrs. Marvin Bénner, Gladys—Mrs. Heinz Neter, and Esther—Mrs. Melvin A. Landis), 2 sons (Earl L. and Ernest W.), 21 grandchildren, 18 great-grandchildren, one brother (Isaac K. Alderfer), and 2 sisters (Mrs. Esther Kulp and Mrs. Mary Ellen Stoudt). He was preceded in death by 2 sons (Laverne and James), one brother (Warren), and 2 sisters (Mrs. Bertha Moyer and Mrs. Susan Moyer). He was a member of the Souderton Mennonite Church, where funeral services were held on May 22, in charge of Richard C. Detweiler and Marvin K. Landis; interment in Souderton Cemetery.

Eichelberger, Una J., daughter of John and Catherine (Adams) Williams, was born in Broadhead, Ky., Sept. 3, 1899; died of a massive stroke, at Peoria, Ill., May 24, 1979; aged 79 y. On May 12, 1918, she was married to Albert Eichelberger, who survives. Also surviving are one son (Duane), 3 daughters (Catherine—Mrs. Maynard Conrad, Dorothy—Mrs. Ralph Schrock, and Bernadine—Mrs. Delton Litwiller), 11 grandchildren, and 10 great-grandchildren. She was preceded in death by one daughter, 5 sisters, and 3 brothers. She was a member of First Mennonite Church, Morton, where funeral services were held on May 27, in charge of Kenneth Conrad, Gail Fisher, Lester Zook, and James Detweiler; interment in Pleasant Grove Cemetery, Tremont.

French, Ruth M., daughter of John E. and Anna (Yoder) Kauffman, was born at Mattawana, Pa., Apr. 12, 1893; died at her home on Apr. 25, 1979; aged 86 y. She was married to William H. French, who died in 1965. Surviving are 9 sons (Mark, David, Samuel, Paul, Jesse, Andrew, Harry, Charles, and Raymond), 2 daughters (Annie—Mrs. Harry Smith and Mary Alice), 38 grandchildren, 41 great-grandchildren, one sister (Gertrude—Mrs. William Miller), and 2 brothers (Samuel and John L. Kauffman). She was a member of Mattawana Mennonite Church, where funeral services were held on Apr. 28, in charge of Paul Stoltzfus and Elam Glick; interment in Pleasant View Cemetery.

Gingerich, Sarah, daughter of Joseph and Mattie (Roth) Schwartzentruber, was born in East Zorra Twp., Ont., July 19, 1888; died at St. Marys Hospital, Kitchener, Ont., May 22, 1979; aged 90 y. On Mar. 27, 1912, she was married to Noah Gingerich, who died on Dec. 1, 1941. Surviving is one daughter (Edna—Mrs. Ed Roth). She was a member of Steinmann Mennonite Church, where funeral services were held on May 25, in charge of Vernon B. Zehr and Elmer Schwartzentruber; interment in Steinmann Cemetery.

Gugel, Orpha May, daughter of Eli J. and Annie (Bissey) Yoder, was born in Iowa County, Iowa, Apr. 13, 1916; died at her home in Kalona, Iowa, Apr. 2, 1979; aged 62 y. On July 18, 1948, she was married to Louis Gugel, who survives. Also surviving are 3 sons (Donald, Duane, and David), her mother, 2 grandchildren, 2 brothers (Arnold and Delmar Yoder), and one sister (Catherine—Mrs. Oscar Richard). She was preceded in death by an infant son. She was a member of Lower Deer Creek Mennonite Church, where funeral services were held on Apr. 5, in charge of Dean Swartzendruber and Robert K. Yoder; interment in Lower Deer Creek Cemetery.

Hochstetler, Perry H., was born in Holmes Co., Ohio, July 7, 1900; died at Millersburg, Ohio, May 29, 1979; aged 78 y. On Apr. 2, 1927, he was married to Lydia Oswald, who survives. Also surviving are one son (David H.), 2 daughters (Freda—Mrs. Lynn Hochstetler, and Erdine—Mrs. Ammon Swartzentruber), 2 brothers (Ira and Jonas Hochstetler), and 2 sisters (Anna—Mrs. Amos Yoder and Vesta Hostetler). He was preceded in death by 2 infant daughters, one sister (Barbara), and a grandson. He was a member of Martin's Creek Mennonite Church, where funeral services were held on June 2, in charge of Harold G. Stoltzfus and Roman Stutzman.

Jackson, Alma, J., daughter of Perry and Izora (Ryan) Barnes, was born in Allegheny Co., Md., Nov. 26, 1913; died of a heart attack at Sacred Heart Hospital, Cumberland, Md., May 21, 1979; aged 65 y. On Jan. 22, 1947, she was married to Hamilton Jackson, who survives. Also surviving are 2 sons (Ralph Leo and Paul Russell), 2 sisters (Amelia Dixon and Helen Brumbaugh), and one brother (Lloyd D. Barnes). She was a member of Cedar Grove Mennonite Church, where funeral services were held on May 24, in charge of Nelson L. Martin and Jack Layton; interment in Fairview Church Cemetery, Artemus, Pa.

Landis, Anna B., daughter of David E. and Susan (Bucher) Landis, was born in Bainbridge, Pa., Mar. 22, 1889; died at Lancaster, Pa., May 27, 1979; aged 90 y. She was a member of Good Mennonite Church, where funeral services were held on May 30, in charge of Jay Bechtold and Russell J. Baer; interment in Good's Mennonite Cemetery.

Landis, Samuel C., son of Henry M. and Lizzie (Clemens) Landis, was born in Lower Salford Twp., Pa., Mar. 27, 1897; died at Hatfield Mennonite Home, Hatfield, Pa., May 22, 1979; aged 82 y. On Apr. 12, 1919, he was married to Esther N. Kratz, who survives. Also surviving are 2 sons (Samuel K. and Walton K.), 2 daughters (Marie—Mrs. Elmer Frederick and Dorothy—Mrs. Harley Smith), 11 grandchildren, 5 great-grandchildren, one brother (Dayton C.), and one sister (Eva—Mrs. Henry L. Detweiler). He was preceded in death by one sister (Sara C. Nice). He was a member of Salford Mennonite Church, where funeral services were held on May 26, in charge of Willis Miller and John L. Ruth; interment in Salford Mennonite Cemetery.

Miller, Clara, daughter of Eli and Sarah Miller, was born near Hutchinson, Kan., Feb. 3, 1911; died at Aultman Hospital, Canton, Ohio, Apr. 26, 1979; aged 68 y. On Nov. 29, 1928, she was married to Jerry S. Miller, who survives. Also surviving are 6 daughters (Irene—Mrs. Willis Miller, Dorothy—Mrs. Calvin Miller, Susie, Marjorie—Mrs. Wayne Byler, Pauline—Mrs. James Miller, and Miriam—Mrs. Wayne Miller), 3 sons (Maynard, Jerry, Jr., and Paul), 33 grandchildren, and 9 great-grandchildren. She was a member of the Marlboro Mennonite Church.

Nitzsche, Wilma, daughter of John and Lena Erb, was born near O'Neil, Neb., Jan. 15, 1913; died of a brain tumor at Bemidji, Minn., Community Nursing Home, on Dec. 22, 1978; aged 66 y. On Jan. 1, 1933, she was married to Elmer Nitzsche, who survives. Also surviving are 3 daughters (Betty Hershberger, Mary Berge, and Mona Ross), 9 grandchildren, one great-grandchild, her mother, one sister, and 4 brothers. She was a charter member of Cass Lake Mennonite Church. Funeral services were held at the Christian Alliance Church on Dec. 27, in charge of Jim Tuttle and Mark Landes; interment in the Pine Grove Cemetery.

Nyce, Fannie, daughter of Henry and Amelia (Nice) Landis, was born in Elroy, Pa., Sept. 14, 1889; died at Grandview Hospital, Sellersville, Pa., May 19, 1979; aged 89 y. She was married to Mahlon Stauffer, who died in 1923. In July 1926, she was married to Clayton Nyce, who also preceded her in death. Surviving are 4 sons (Clayton and Linford Stauffer and Earl and Lloyd Nyce), 3 daughters (Gertrude—Mrs. Jacob Gehman, Anna Clemmer, and Sadie—Mrs. Laaden Bergey). She was a member of Towamencin Mennonite Church, where funeral services were held, in charge of Harold M. Fly; interment in the Franconia Mennonite Cemetery.

Ruby, Gaylene Marie, daughter of John and Mary Ellen (Bast) Ruby, was born in Stratford, Ont., Oct. 25, 1962; died in a traffic accident at Arthur, Ont., May 20, 1979; aged 16 y. Surviving are her parents, 2 sisters (Bonnie and Darlene), one brother (Eric), paternal grandparents (Amos and Marion Ruby), great-grandmother (Barbara Ruby), and maternal grandmother (____ Bast). She was a member of East Zorra Mennonite Church, where funeral services were held on May 23, in charge of Newton L. Gingrich; interment in adjoining cemetery.

Weaver, Matilda I., daughter of Simon W. and Sarah (Lehman) Sommer, was born in Wayne Co., Ohio, May 28, 1911; died at Millersburg, Ohio, May 1, 1979; aged 67 y. On Apr. 15, 1934, she was married to ____ Weaver, who survives. Also surviving are 4 sons (Ernest, Alvin, Loren, and Roscoe), 3 daughters (Lillian—Mrs. Roy Bietzel, Gloria—Mrs. Paul Gerber, and Esther—Mrs. Dan Byler), 15 grandchildren, one brother (David), and 4 sisters (Carrie—Mrs. John Chupp, Alma—Mrs. Floyd Crilow, Mrs. Ida Maxwell, and Laura Mae—Mrs. Roman Chupp). She was preceded in death by 2 brothers (Mahlon and Paul) and 2 sisters (Ruth and Bertha). She was a member of Martin's Creek Mennonite Church, where funeral services were held on May 4, in charge of Harold G. Stoltzfus and Roman Stutzman; interment in Martin's Creek Mennonite Cemetery.

Yoder, Ellen Mae, daughter of Harvey and Sarah (Stoltzfus) Stutzman, was born at Wood River, Neb., Aug. 5, 1918; died at Kalona, Iowa, Mar. 13, 1979; aged 60 y. On Nov. 11, 1943, she was married to Willard R. Yoder, who survives. Also surviving are 3 daughters (Carmaetta—Mrs. Steven Person, Sally Ann—Mrs. Lane Talbert, and Linda Diane—Mrs. Steven Raines), one son (Leslie), 5 grandchildren, one sister (Gertrude—Mrs. Lester Roth), and 2 brothers (Perry and Emery Stutzman). She was a member of Lower Deer Creek Mennonite Church, where funeral services were held on Mar. 16, in charge of Robert K. Yoder and Max Yoder; interment in Lower Deer Creek Cemetery.

Zook, Earl Raymond, son of Edward and Katie (Mast) Zook, was born in Holmes Co., Ohio, May 7, 1899; died at Walnut Hills Nursing Home, Walnut Creek, Ohio, May 7, 1979; aged 80 y. He is survived by 2 brothers (Ralph and Palmer), and one sister (Irene—Mrs. Frank Kandel). Funeral services were held at the Walnut Creek Mennonite Church on May 10, in charge of Albert C. Slabach; interment in the Walnut Creek Mennonite Cemetery.

Cover design by Tom Hershberger

---

calendar

Pacific Coast Conference, annual session, Nampa, Idaho, June 29-July 1

Indiana-Michigan Mennonite Conference, Holdeman Mennonite Church, Wakarusa, Ind., July 15-17

Annual Session of Virginia Conference Assembly, Eastern Mennonite College, Harrisonburg, Va., July 25-27

Waterloo 79 (Mennonite General Assembly and Youth Convention), University of Waterloo and Conrad Grebel College, Waterloo, Ont., Aug. 11-16.

U.S. school enrollments hit new low

New U.S. Census Bureau figures show that enrollment at all public and non-public schools continued to decline in 1977-78, with total enrollment dropping below the 60 million mark for the first time this decade. Total enrollment as of October 1978 was 59.9 million, 1.4 million less than in 1977 and 2 million lower than in 1976. Declines were reported in nearly all categories of education enrolling students over age 3. Sharpest declines were reported in colleges and universities, where enrollment dropped from 11.5 million in 1977 to 11.1 million. The only category showing an increase was nursery schools, where enrollment rose from 1.6 million to 1.8 million. The census figures showed that while student enrollment dropped, the numbers of teachers and other educational personnel has increased.

Worldwide growth of Islam concerns Anglican churchmen

Growing worldwide Islamic influence emerged as a major concern among delegates gathered in London from 27 Anglican provinces around the world. Concern over Islamic influence was first voiced by Archbishop Donald Coggan of Canterbury at the opening of the fourth meeting of the Anglican Consultative Council (May 8-18). He questioned whether the Anglican communion is equipped to meet the challenge of the notable advances of the Muslim faith. "Do we in the West know how to enter into intelligent dialogue with our Muslim neighbors?" he asked, "or do we look resentfully at the mosques which are rising in increasing numbers in our cities and wish they weren't there?" There is an insufficient number of books which deal with the Christian-Muslim debate and which put the Christian case positively and powerfully, he added.

Moonies' street take in 1978 was $20 million, church says

Officials of the Rev. Sun Myung Moon's Unification Church in New York City revealed financial records indicating that the group collected almost $20 million in 1978 in street solicitations. The information was made public to rebut charges by Allen Tate Wood, a former leader of the church who has defected and is now a "deprogrammer." In an interview with the *New York Post* and in testimony in Manhattan Supreme Court, where the church is seeking tax exemptions on its real-estate holdings, Mr. Tate had alleged that the group makes as much as $219 million a year through solicitations.

The *Post* noted that neither the figure cited by Mr. Wood nor the one provided by the church could be independently verified. But the $20 million cited by the church for 1978 represents a substantial increase over the $8 million it claimed for 1975, the last year for which figures had been made public.

Predicts huge U.S. losses in event of all-out nuclear exchange

The ravages of an all-out nuclear war would reduce both the United States and the Soviet Union to primitive societies with uncertain futures, according to a soon-to-be-released study of nuclear war effects by the Congressional Office of Technology Assessment. Prepared as a resource for upcoming U.S. Senate debate on the strategic arms limitation treaty (SALT II), the OTA study envisions that up to 165 million Americans could die in an all-out nuclear war, and that some 50 million survivors would live under conditions that would be "the economic equivalent of the Middle Ages."

Students burn rock records at Maine Christian school

A "joyful" group of 400 students at the Bangor Christian School turned out to watch their classmates set fire to $3,000 worth of rock 'n roll tapes and records, according to the Rev. Buddy Frankland. Mr. Frankland, president of the school and a strong independent candidate for governor last year, said he is proud of the "leadership" demonstrated by the students. "They just decided rock 'n roll music is raunchy, so they asked the staff if we would mind if they burned the records," he said. The students gathered after school and set a bonfire with the records, said Mr. Frankland, who witnessed the burning.

Amish leaders back polio immunization

Pennsylvania Health Department officials said they are receiving the full cooperation of Amish bishops in a voluntary program to immunize Amish people against polio. Health officials had earlier expressed fear that unless the Amish were immunized soon, a polio outbreak could occur among them this summer. Three polio cases have been confirmed in Pennsylvania since January among the Old Order Amish. Amish bishops, who had refused to endorse the vaccination program, have now agreed to allow members who want the vaccines to receive them at local health clinics, or have nurses bring them to their farms.

Infant mortality in Washington concern of interfaith coalition

The mortality of 27 babies for every 1,000 born in the District of Columbia, a death rate nearly twice the national average, was the subject of a public hearing sponsored by the Interfaith Conference of Metropolitan Washington. Appearing before the panel comprised of Roman Catholic, Protestant, Jewish, Muslim, and black Muslim local leaders (May 18) were 22 physicians, nutritionists, health care specialists, citizen activists, and mothers during the hearing, held in the City Council chambers of the District building.

Dr. Franz Rosa, former chief of maternal and child health of the World Health Organization (WHO), told the interfaith panelists that "many of the factors leading to high infant mortality are socioeconomic rather than lack of services." Many of these factors are worse problems in themselves than the infant deaths associated with them," he asserted. "Efforts on employment, housing, improving family stability, reducing alcoholism and drug use deserve attention along with specific health services."

TM practitioners age slowly, physiology professor claims

Practitioners of Transcendental Meditation have a biological age much less than their chronological age, a follower of the Maharishi Mahesh Yogi reported to the American Geriatric Society. "Stress is the primary obstacle to perfect health and longevity. Aging can be prevented or reversed if the body's ability to resist stress can be improved," said Dr. Robert Keith Wallace, professor of physiology at Maharishi International University in Fairfield, Iowa. Dr. Wallace said he studied 47 middle-aged practitioners of the TM technique and found they had a biological age between seven and thirty years less than their chronological age.

Island "processing centers" created to reduce Indochina refugee crowding

Some 24 nations involved in resettling Indochinese refugees have tentatively agreed to establish island "processing centers" to help reduce the overcrowding at temporary camps in Thailand and Malaysia. Refugees who are guaranteed resettlement in the U.S. or other countries will be moved to the centers from the temporary camps into which more than 250,000 people are now crowded. Participants at the conference in Jakarta, Indonesia, agreed in principle to use the Indonesian island of Galang, near Singapore, as the first center. It would hold up to 10,000 refugees at a time. The Philippine delegates offered the island of Tara near Manila as a possible second center.

An estimated 20,000 refugees a month are now fleeing from Vietnam, mainly by boat, most of them headed for Thailand and Malaysia, according to U.S. figures. About half their number are leaving temporary camps each month for permanent resettlement, about 7,000 a month in the U.S.

NEWSPAPER

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

Love lasts

Let us consider the necessity of and the power of love. It is often observed that the English language is impoverished in that it has only one word to describe everything from enjoyment of steak to loyalty to God. In contrast, the Greek language at the time of Christ had three or four terms to cover this range of meanings.

But we can function with what we have if we are careful to be clear and make use of other word resources to illuminate the meaning of love. Paul in the great hymn to love in 1 Corinthians 13 has provided a clear definition of the nature and activities of love. Perhaps, though, one element is missing in Paul's description and it should not be overlooked. This is the call to love and respect ourselves first of all, a call that is implied in Jesus' concern that we love our neighbor as ourself.

Like the seeking of happiness for its own sake, the love of one's self may become self-defeating. But so is its opposite, self-hate. Respect for oneself is a mirror of love and respect for God. It begins there. But having a tradition of rejection by a larger society, we Mennonites may feel guilty about self-love. So let us say it for ourselves—love of neighbor begins with love of self which comes with love of God.

Love of self is needed if one is to get involved in the activities which are the expression of love. For these will bring misunderstanding and conflict and love is needed to survive. Without love, the do-gooder is in danger of deteriorating into a common scold.

Love of self includes love for one's group. In an article calling for a new movement to respond to the ills of our society, William H. Barnwell notes the need for love. "This new movement," he writes, "should consist of people who care about each other. Too many of us involved in the civil rights and antiwar movements wrecked our marriages and other relationships" ("Cats in a Wood Stove," *Christian Century*, May 23, 1979). What a tragedy. People who cared about other people forgot to care about themselves and disintegration followed.

There is a toughness in love which all of us need sooner or later if we are to persevere in good works. For we cannot expect that all our efforts will be appreciated. Indeed, some may be rebuffed. Yet, writes Paul, "Love bears all things, believes all things, hopes all things, endures all things" (1 Cor. 13:7).

Is this really possible? Faced with the harder things of life, it is a temptation to doubt these sublime words. But where else can we go? The result of violence is more violence or uneasy stability. Bitterness breeds more bitterness. There is no other place to go than love.

Someone may wonder if love of self is not a synonym for pride, but this is not so. In contrast, love of self goes well with humility. It is the one who lacks love and respect for self who fights for self-preservation. The rigid unyielding person who runs from marriage is a troubled one, unsure of personal worth. Because these persons do not love themselves, they seek gratification in others, since they have nothing to share.

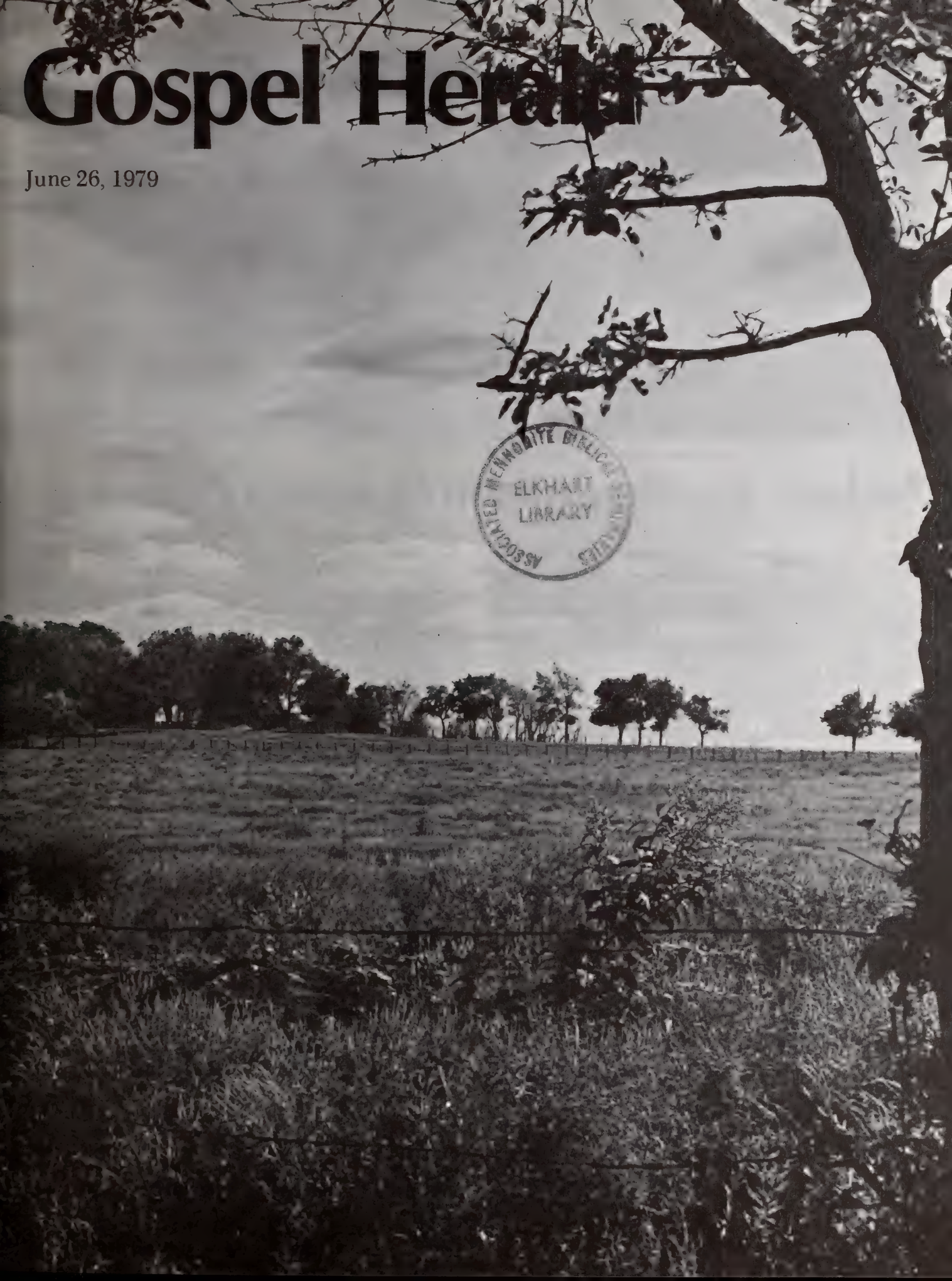
A wise woman recently wrote an essay on behalf of permanence in marriage ("Married Is Better," *Newsweek*, June 11, 1979, p. 27). She deplored the example of her neighbors who after 18 years decided to divorce because their marriage had lost its "spark." Who, she wondered, has declared a marriage must provide spark? Is it not understood that marriage partners accept one another for better or worse? She wrote "that there is something of value . . . in disinterested love, which goes on caring for the beloved long after whatever quality first attracted us to him has been lost."

Our present era has been described as one in which people are turning inward. There is less urgency today to try to save the world or even the people next door. We seem to have enough to deal with our own souls. No doubt this mood is brought on in part by the knowledge that the problems are larger than we formerly realized. Indeed the nuclear shadow broods over us all.

But even as we were aware that the protests of the 60s did not include the whole truth, so love will tell us that the silence of the 70s is not faithfulness either. The one who loves is steadfast in all seasons.—Daniel Hertzler

Gospel Herald

June 26, 1979



ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY





At left, Nelson Kauffman shocking wheat in North Dakota. At right, Nelson with Ford that took him to Hesston, Kansas.

Nelson Kauffman: a man with a dream

by Sanford Eash

The voice and the speaking manner of the speaker were familiar to us. The subject—"How to Know We Are Saved"—was familiar to him. Nelson Kauffman might have used it; still it was not an old sermon, but fresh for today.

It was a beautiful late January day, and the Peace Mennonite congregation at Clearwater, Florida, met in a home that morning. It was a friendly group and we felt welcome. A few days later we called on Nelson and his wife, Lois, in their home in Largo. It was an ideal place to visit and talk about the life and times of Nelson Kauffman, the boy, the young man, the man in his prime, and now still going strong at seventy-five.

The family of D. G. Kauffman lived in Missouri, where Nelson was born in 1904, the second of a family of six children. In 1916 they moved to Minot, North Dakota. The first six years on that prairie were difficult. Drought, dust, grasshoppers, or wheat rust made life almost unbearable. Nelson remembers the times the hay and pasture crops were so poor the horses that didn't die of starvation were so weak they could hardly walk, much less pull a farm implement. About half of the Minot Mennonites left, but the Kauffmans stayed. Nelson often skipped school to help his parents.

During this time Nelson's mind was regularly occupied with figuring out how to make life a little easier. Father Kauffman thought of Jacob the son of Isaac, and gave Nelson the nickname of "Jake," the schemer of the family.

At 16 Nelson was in the field shocking wheat, and a feeling of personal calling came upon him. He went to the house in the middle of the afternoon and found his mother at the sewing machine. "Do you think I could be a minister or a missionary?" he asked her. She encouraged this sense of call.

He had had only one year of high school and felt his first need was more education at Hesston College. He would surely need a trunk to hold his earthly possessions. He studied the Sears and Roebuck catalog, but the prices were discouraging. The Kauffmans prayed for rain so there would be crops to harvest while Nelson dreamed of schools and missions.

In 1922 they had their first good year. His father told Nelson he could go to Hesston, and bought him a used Overland. It was too slow, so he got a Model T Ford roadster instead. It went twice as fast, all of 20 to 30 miles per hour; but it wasn't very big.

Nelson invited a Canadian friend to make the 1000-mile trip with him. After two years of waiting, Nelson had a trunk! His buddy had one too. They took the lid off the little boot in the back and stuck the ends of the two trunks into the boot and started out for Hesston.

"The second morning a car went around us," Nelson says. "I didn't think he should have done that so I followed him pretty close. He dodged a chuckhole and I dodged a little too far, and we landed in the ditch with the top in the fence and two wheels in the air!"

Nelson continues, "The fellow we were following came back and helped us out. The radiator hose came off and we fixed that; the windshield was ruined so we threw it away. We laid the top down since it was torn, and went on our way. But it was a strange-looking rig with those trunks in the back.

Sanford Eash is a retired farmer and free-lance writer from Goshen, Ind.



Nelson Kauffman as radio preacher in Hannibal, Missouri,



and with his wife, Lois, in Clearwater, Florida.

I'm sure people thought we were Canadian 'rum runners.' "

They got to Hesston in one week. The Kauffman family still had hard times on the farm in the three years Nelson spent in Hesston Academy, so he swept floors to meet expenses and was able to graduate from Hesston Academy in 1925 at the age of 21. Then Nelson continued at Hesston in college, where he became acquainted with a young widow named Christmas Carol Miller Hostetler. They fell in love and soon planned to get married even though Nelson was still in school. His father sent him $50 to help with the expenses. Those years in college were not easy, but Carol did some sewing and Nelson hauled coal for the school, dug a sewer ditch, and served as church janitor. He graduated in 1931.

Nelson and Carol were asked if they would be willing to go to the Chicago Mission. This was just what they had hoped for, but then there was a long delay. They finally heard that the Mission Board had stopped sending missionaries because of the depression. In fact they had to recall some and one of these was sent to Chicago. So Nelson got a job teaching school at Halstead, Kansas, and did farm work during the summer.

But Nelson saw some of his fellow students go on to higher education and better positions. He couldn't afford more schooling, and he thought he was trained for church service. He finally decided the reason no one was interested in them was that he was just a Hesston graduate and Hesston wasn't the place to be from. It seemed Goshen College was getting Hesston's best professors, and trained all those who were used. Nelson Kauffman became bitter, but he soon recognized his bitterness, and the Lord helped him overcome it. He says, in looking back, he had lots of places he would have liked to have served, but never got to them. But he says: "I always took the position that what I could do, the church would ask me to do. What I couldn't, they wouldn't."

In 1933 Nelson and Carol were asked by the South Central Conference Mission Board to go to a little mission in Hannibal, Missouri. They went to see it. It wasn't a very exciting place, the buildings were small and the work was hardly started. But they agreed to go in 1934. They received $25 a month to cover the rent for the building, and a couple of dollars per worker. Nelson was ordained as minister in 1934 by Bishop John M. Kreider, and as bishop in 1940.

For 22 years at Hannibal the Kauffmans never received any personal financial help from any board. In 1934 when their first child, Madonna, was a baby, they ran out of money. Since they needed milk for the baby, Nelson took a comforter to a secondhand store and offered to sell it for a dollar. The man gave him a dollar and said, "Pay it back when you can, just keep your comforter." But they soon became established and help came from Iowa and Missouri and other nearby churches, so they always had enough food and clothes.

Nelson Kauffman began to circulate through the larger church. A. J. Metzler asked him to substitute in an evangelistic meeting.

He traveled to the Western churches with C. F. Derstine in 1937. He was asked to preach the dedication sermon at the large Blooming Glen Church in eastern Pennsylvania. He became acquainted with the larger church, and learned to know Mennonites with money, and things were a little easier because there was more money available. Nelson was in demand as a speaker.

But sometimes family and church circumstances made it impossible to go on speaking trips. One day, in frustration, he fell on the floor and asked the Lord, "Why do You ask me to go when I can't?" He says, "The Lord finally revealed to me: 'I don't need what you can do as much as I need your fellowship.' "

The Hannibal Mission was a busy place. Nelson preached on a weekly radio program. They visited jails and prisons, held ministers' workshops and evangelistic tent meetings. The mission was thought of as a place to learn evangelism.

My wife, Orpha, and I attended several workshops on evangelism in connection with tent meetings. It was a good experience. People were brought to the Lord, but as I recall, no strong effort was made to bring them into the Mennonite Church if they had other preferences.

Carol began writing books and became known churchwide as the author Christmas Carol Kauffman.

In 1941 Nelson was elected to the Mennonite Board of Education. Later he served as chairman for 12 years a position with heavy responsibilities. The decisions were not always unanimous, sometimes they were painful. He says now he was surprised that he was ever elected to the Board of Education. Later he served as chairman for 12 years, a posi- spent many years on the Mennonite Commission for Christian Education.

In 1956 Nelson was asked to go to Elkhart, Indiana, as Secretary of Home Missions for Mennonite Board of Missions. He says: "I didn't want that Elkhart address, but should I stay in Hannibal the rest of my life? It took me a whole year to say 'yes.' But I enjoyed those years at the Mission Board. I never wanted to do anything else."

In 1969 Carol died after a long illness.

I asked Nelson for his comments on the passing Mennonite scene. He has observed a lot of things come and go. Young Peoples Institute drew hundreds of people. Whole families attended Bible conferences. Church buildings were full at revival meetings in the twenties and thirties through the forties. He was on the Commission for Christian Education when camps began and there was opposition. They were told the Commission for Christian Education is just a big bad thing. Nelson says: "I try to understand what happens, not only in church, but also in our society that changes things."

Nelson observed that some cannot understand change. "A man told me some years ago that the leaders of our church are deliberately leading the church down the wrong road." Nelson named a few and asked the man, "You mean these?" "Yes," the man said, and Nelson couldn't believe what he was hearing. It seems to him that often it's popular to "stand against" something, but more difficult to be "for" something.

Nelson saw other denominations emphasize inner life and experience, and put very little emphasis on obedience and form. He has also seen the reverse. He has seen both extremes in our own church. He thinks now we may have put too much importance on externals during the first half of this century. He says: "We heard the word 'drift' used a lot 25 years ago. It might have been progress."

He tried to understand the Holiness and the Pentecostal movements. He got literature from these movements before they went to Hannibal. He never committed himself to either of these, but learned from them. He says: "At Hannibal we always taught the ministry of the Holy Spirit." He thinks the charismatic movement today has done a lot of good among Catholics, as well as among others. "What they call the baptism of the Spirit may be what we call the new birth.

"In my young years," Nelson says, "John Horsch was one of only a few able Mennonite writers." Years later Nelson thought of setting up a lectureship to provide time for scholars to study issues of importance to the church. He proposed it to the Board of Education. With the help of Harold Bender, the Conrad Grebel lectures were begun. Nelson is the only one left of the original group still serving on the lectureship committee. He thinks the lectures accomplished what he had in mind.

Today he observes that we have many scholars who are interested in our history and its significance for us today. He sees the church as more mature than before, applying its faith in Mennonite Central Committee and other service activities. Theologically, he believes we are neither liberal nor strictly fundamental. He thinks we are more concerned with living the faith than refining dogma. In short, Nelson Kauffman is still enthusiastic about the church.

He has some trouble seeing the need for all the building programs we have going in our schools, colleges, and even our churches. He feels we have not really explored how we could use more efficiently the facilities we already have.

Nelson and Lois Garber Keener were married in 1970. He is now the pastor of the small Mennonite congregation at Clearwater, Florida. They rent a YWCA Hall for meetings, Paul Yoder is an elder, preaches occasionally, and plans the actual service each Sunday. Each month Nelson chooses a different family to help him plan for the month: sermon topics, order of service, hall arrangement, and other ideas.

Their visitation program is not highly organized. Almost 50 percent of the people in the area are senior citizens and do not care for change. The congregation is urged to be friendly with people as neighbors, helping in whatever way possible.

Nelson Kauffman, the wheat-shocking teenager, dreamed of school and missions. He dreamed of following the footsteps of J. D. Mininger, pastor of the Kansas City Mission.

He didn't get to those places, just to Hannibal, Missouri, the river town of Mark Twain. Yet J. D. Mininger once told Nelson he always used his initials to mean: "Jesus Does Manage." It seems Nelson Kauffman is still doing that!

Gospel Herald

Nelson Kauffman: a man with a dream 514
Sanford Eash

When did you see a radical Christian? 517
Katie Funk Wiebe

Hear, hear! 518
Bob and Bonnie Pike, Ruth Hackman

Daniel Hertzler, Editor **David E. Hostetler,** News Editor

Volume 72 Number 26

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan: $9.50 per year mailed to individual addresses. Eighty Percent Plan: $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States. Copyright © 1979 by Mennonite Publishing House

When did you see a radical Christian?

by Katie Funk Wiebe

"We had a really great discussion last night—there was this guy who is into radical Christianity. . . ."

"Radical Christianity? What's that?"

"Oh, you know, commitment and all that. . . ."

Commitment?"

"Yeah, like anti-nuke stuff, and so on—this guy was wearing this really neat 'Stop Nuclear Power' T-shirt, and then there was this other guy who is pro-nuke, so we really had a good time. . . ."

"And this other guy wasn't into commitment and that stuff?"

"Well, yes, he's a committed Christian too—but y'know what I mean."

Well, not really—I wish someone would explain to me the difference between a radical Christian, a radical evangelical, a radical fundamentalist, a young evangelical, a left evangelical, a neo-fundamentalist, a liberal, a modernist, and a few other terms.

Right now, I'll settle for a definition of a radical Christian. Wearing a T-shirt or sporting a bumper sticker isn't enough. If I ask people for their definition of a radical Christian, the answers come like variegated yarn: someone who chains together the doors of the Pentagon; a smuggler of Bibles into communist countries; a husband who bakes bread and diapers babies; someone who shouts hallelujah and believes in tongues-speaking; a person who hands out gospel tracts on street corners; someone who is out of the office when he or she is out; a woman in long skirts and kerchief tied behind her hair, who lives in a commune and bakes bread on a woodstove, while her husband uses power machinery to do the farming; an anti-war demonstrator.

My dictionary gives at least three meanings for "radical": of or relating to the origin; marked by considerable departure from the usual or traditional; or tending to make extreme changes in existing views, habits, conditions, or institutions.

Because Christ and His followers were those who turned the world upside down, I think the meaning of "radical" is inherent in the word Christian, so using both words is redundant. If we don't get back to one word, we'll soon be forced to adopt the tactics of admen who after having brought out an "improved" model come out with the "new improved model" and then with the "super-duper new improved model." Will we hear next about neo-radical Christians?

I think we like to use the term "radical" because it implies something exciting is happening. The word creates images of daring behavior—of persons living out their vision of faith and truth against tremendous odds, oblivious to danger. They are the true heroes of the faith.

But we like it best when it refers to people long since dead or living far away. Dead radicals make interesting reading. Georg Blaurock of the early Reformation period is one such person. One day he stopped a preacher of the state church on his way to the pulpit with the question: "What are you going to do there?" The preacher answered, "Preach the Word of God." Blaurock responded, "Not you, but I am sent to preach." We applaud Blaurock's boldness in opposing ecclesiastical sterility, but how would we respond to a similar event today?

Consider also Johann Claassen, an early Mennonite Brethren church leader whose story is well told in *Trailblazer for the Brethren* by Elizabeth Klassen (Herald Press, 1978). He and his friends disagreed with the elders of the Mennonite church in Russia on matters related to doctrine and ethics. When a split became obvious, he was asked to leave the meetinghouse and to take his men with him. He turned to his friends and said simply, "Well, brethren?" Nine men followed him out of the church door. The moment is dramatic and makes a good story to tell children to exemplify courageous faith. But what if he had done that in our congregation?

We like people like Corrie ten Boom and Feste Kivengere to tell us about their radical faith—but the same kind of actions next door or in our community aren't as welcome. They embarrass our "Christian" witness and keep people from coming to our services; they tarnish the good Mennonite name. Talk about "cheap grace" and "costly discipleship" spoils everyone's good time.

So, perhaps we'd best leave the terms to the theologians to define. As for commitment, I assume most of us discuss it quite regularly in our Bible studies.

Katie Funk Wiebe is the author of *Day of Disaster*, an account of Mennonite Disaster Service.

Hear, hear!

True worship and the body of Christ. The gathered body—a favorite theme of the New Testament; the culmination of the Old Testament's "chosen nation"; the joyful centering of the Mennonite experience of worship and petition. The Scriptural imperatives in support of it are monumental. From the plodding encouragement of Hebrews to the ecstatic and eternal offering of praise in John's Revelation, it is the life of the church as a whole that assures the completion of God's plan for His creation.

The idea—incredible as it may seem—is that God has chosen to carry out His purposes in the world through the ongoing line of His children, the church. In so doing the Creator has granted unique significance and authority to this segment of His creation. That reality, so much a part of our denominational awareness, cannot help but inspire awe, wonder, even intense excitement.

It is our privilege as Mennonites to share this satisfying reality with those others of God's people who have not yet understood it. It is one of our strengths, one of our skills, one of those "talents" with which we have been entrusted (see Jesus' parable in Matthew 25:14-30). And it is one of those points at which we, being still "in the world," must be extremely careful lest by the very strength of our commitment to the church we fall into idolatry.

Idolatry is the worship of some aspect of creation instead of the Creator. It involves misplaced trust, dependence, guidance, direction, reverence, obedience—the attributing of God's qualities of wisdom, judgment, and infallibility to something or someone other than the true God Himself. We who make up the body of Christ are His members, His handiwork. He is "being formed in us" (Gal. 4:19); or, to use another common expression, we are His ongoing incarnational presence in our world.

When we understand this to mean that Christ's Spirit, indwelling us, carries out His work in the world, and that we "have this treasure in jars of clay" (2 Cor. 4:7), we adhere to the sense of the scriptural truth in the matter. But there is a danger when we allow our understandings to wander even slightly, for it is not a long step at all from God's pure truth to a half-truth that is pure lie. We are members of His body; He is the Head (Col. 1:18). Even though we comprise His body, it is not the body that is to be venerated; it is the Head. Our worship, our obedience, our praise, our hope belong to Him alone.

It is easy to slip into a relationship with one another that is the out-living of this error of body-worship, even while we continue to *talk* clearly and truthfully about it. In fact, it is a constant struggle not to. At least three specific dangers exist: (1) accepting group standards, (2) obeying men instead of God, and (3) seeking acceptance and approval from one another.

Avoiding these errors in our relationship to the body is not as obvious as it might seem. We are not, after all, concerned with a huge and highly visible "golden calf" about which to decide. The temptation of our age is not to conform to such gross idol worship, but to buy into the philosophy of personal peace at any price. Our privilege to be part of Christ's ongoing incarnation carries with it the serious responsibility of avoiding spiritual idolatry—worship of a created thing instead of its Creator. It is the faithful laying down of our lives for one another in obedience to God's Word that assures that the treasure held in trust by our gathered congregations is the fullest possible measure of God's truth.—**Bob and Bonnie Pike, Tempe, Arizona**

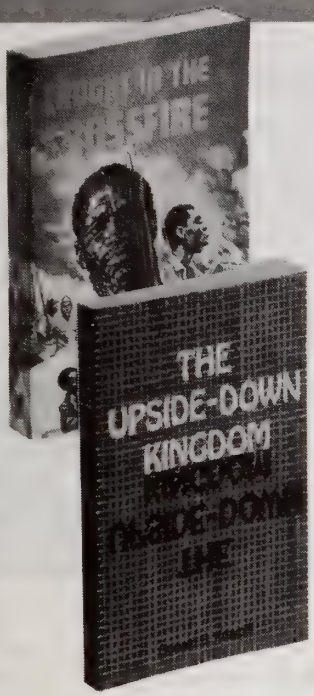
Big cities: foreign soil. On my desk I have a *Gospel Herald*, a *Mennonite Weekly Review*, and our own *Franconia News*. All three of these periodicals are encouraging a Mennonite migration to the cities. The author, who suggests the "middle-aged and older" make their way to city streets, surely does not walk there. Why do the nonviolent patrols, armed only with whistles, seek aid from the transit police in a New York subway? Who on our Mennonite Madison Avenue gave us the title "A People Garden"? Did it originate in the Bronx or the Chicago Loop? (Our rural roots are showing.) Frugal souls that we are, we can be counted on to use the phrase to death.

There are tomato plants in city flower beds. There are dwarfed fruit trees on city balconies. A few stalks of dill may grow at a back stoop. But relating the word garden to "city work" is a weak analogy. It only has real meaning on the farm. A dandelion blooming in a pavement crack may be the only flower some city children see. There are children in our cities who have never seen a sunset—they only know it slips behind the buildings.

No jungle, with its cannibal pots boiling, was more vicious than today's inner city. If survival is important to us, then we should be taught by those who have survived there. If we want to approach the problem nonviolently, concern for survival must be ignored.

The encouragement to move into the city in groups is to continue what minorities accuse us of now—clannishness. Why keep following this approach only to undo it later? Big cities are foreign soil for most Mennonites. We must face that fact squarely! Scottdale, Newton, or Souderton are not likely to supply much help on how to cultivate our city People Garden.—**Ruth Hackman, Allentown, Pa.**

Herald Press: Exploring a faith relevant to today's world



Caught in the Crossfire
by Levi Keidel

This is not a book of easy answers, but of hard realities. When Zaire, Africa, erupted with violent insurrection, three sincere Christians who were caught in its crossfire chose to pursue three different courses. The consequence of their choices to their destinies make for spellbinding reading in this novel by a dedicated missionary and gifted writer.
Paper $5.95, in Canada $6.90

The Upside-down Kingdom
by Donald B. Kraybill

Here is Christ's kingdom as revealed in the synoptic Gospels as you may never have seen it before. Don Kraybill brings the words and insights of Jesus to bear upon our affluence, war-making, status-seeking, and religious exclusivism.
Paper $5.95, in Canada $6.90

Two New Mennonite Faith Series Booklets!

The Way of True Riches
by Milo Kauffman

This booklet promotes the way of true riches through good stewardship and generosity. It points out that attitudes toward life and possessions have an influence on the well-being of a person and shows how responsible stewardship can unlock the door to a fuller life.
Paper $ .75, in Canada $ .85

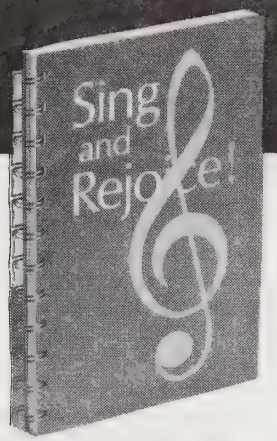
Teaching in the Congregation
by Paul M. Lederach

This booklet outlines important truths that will assist congregations to grow in their obedience to Jesus' commission—to make disciples and to teach them all that He commanded. The author lifts from the New Testament both the content and method of teaching.
Paper $ .95, in Canada $1.10

At your local bookstore.

Herald Press
Scottdale, PA 15683
Kitchener, ON N2G 4M5

Finally: An affordable contemporary hymnal



Sing and Rejoice!

- Supplements our churches' rich musical heritage (less than 10 percent of the songs in today's standard hymnals was produced in the 20th century).
- Over 150 songs chosen from around the world for their usefulness in congregational settings.
- Adaptable for church choirs, smaller groups, soloists, young people's activities.
- Most of the music has guitar chords; many have four-part harmony; some have piano accompaniment.

Hardcover $4.95,
in Canada $5.75
Spiralbound $3.95,
in Canada $4.60
Take to your bookstore or mail to Herald Press.

Herald Press
Scottdale, PA 15683
Kitchener, ON N2G 4M5

Send me a **Sing and rejoice!** Introductory Kit containing a hardcover copy of **Sing and Rejoice!** and a cassette sample of 27 selections from **Sing and Rejoice!**
I enclose $6.25 plus 75¢ postage (in Canada $7.25 plus 75¢ postage).

Name _____
Address _____
City _____
State _____ Zip _____

Baptism for all?

Ikut is a mother of six. "I can't pray in public. I'm not skillful and clever, but I want to be baptized along with my husband and teenage daughter," she said.

Along with 40 others, Ikut was baptized on Easter morning 1979 in the village of Engkabang, Indonesia. Two headmen were baptized first, followed by 15 heads of families, many with their wives and teenage children. In the village of jelemuk downriver 62 also were received into the Christian way.

The baptisms culminated a year of biblical teaching in three villages in that area for Dorothy and Luke Beidler. They are part of a mission team which includes Paul and Esther Bucher, MCC agriculturist and nutritionist, and three Indonesian evangelists.

Beidlers are serving in a joint Mennonite Central Committee-Eastern Mennonite Board of Missions and Charities appointment. They work under PIPKA, the mission board of the Muria (Mennonite) Synod of Indonesia for a ministry on the island of Kalimantan.

The PIPKA houseboat, which plies the Indonesian waters on mission business, brought five Muria churchmen from Java for the baptism. In Engkabang, the local people had decorated the government school, which they use for church services, with palm fronds and hibiscus. Two basins of water stood ready and a village mat lay unrolled in front of the waiting congregation.

"How much we had looked forward to this day," Beidlers wrote. "We had weeks of teaching, often unsure of what was happening, but also with occasional flashes of assurance that we were on the right track. With a growing faith that God's Spirit was awakening people, our final question was, How many and who should be baptized?"

Originally the Beidlers had come to Engkabang because the villagers had decided in a meeting that they wanted to become Christians. They sent a letter to PIPKA requesting a Christian teacher for their village.

Because of this initial commitment, attendance at teaching and worship sessions held by the Beidlers was good. From the start, three whole villages—grandfathers and grandmothers, fathers and mothers and children of all ages—sat listening to Bible stories about Adam, Noah, Abraham, Moses, Elijah, and Jesus. But still at the end of a year the question remained, "How many and who should be baptized?"

Should Kaya, who was outspoken in pushing for the new way, be baptized? He visited often in those first weeks, talking loudly and praising his own accomplishments. He bought his own Bible, eagerly took part in teaching the Scriptures, and proudly explained his readings to the congregation.

One day, however, Kaya was missing from the worship service. He was too ashamed to come because his daughter was to give birth to her second illegitimate child. Village custom made him pay a heavy fine to "prevent calamity." He had to give up a valuable jar from his home to make the payment. When he did come back to a worship service, he did not stand grandly. From his seat he read a passage of Scripture which he had found meaningful.

Sama was another possible baptism candidate, one of the few who could read. He devoured the *Picture Bible* series and read them aloud to his children. He often stood beside the teacher and interpreted into his tribal language the essence of the Indonesian talks.

But once, twice, three times, Sama and his wife got drunk, so drunk that their one-year-old cried and got no attention. Still on Sunday mornings and at house meetings for prayer and study, he prayed with obvious faith and sincerity.

Damai is quiet. She attended every meeting through rain and fever. She felt ready to be baptized. But rumor had it that she stole her neighbor's bananas. She is a widow with six children to feed.

A young farmer named Pemuda wanted to accept Christ. His son had been dedicated to the Lord, instead of having the traditional healer praying over him. His wife went back home to her mother five times in their two years of marriage.

Finally Pemuda divorced her when she tore up his clothes and left again. After four months of separation they began to repair their relationship. "I could take a new wife," he says, "but that's selfish. I must also think about my son's future."

When Budi, a hunter, brings home a wild pig, he shares portions with all the villagers. "God has blessed my hunting," he says. "I pray before I leave with my dogs."

Once Budi came home after dark, discouraged and tired. He had hunted for four days, praying for meat. Perhaps Budi is tempted to see salvation in material terms or as a magic stone.

Should these people be baptized? Kaya, Sama, Damai, Pemuda, and Budi were all baptized along with the others who needed God's forgiveness. Furthermore, Beidlers' own daughter Marta joined the movement.

And now the Beidlers have moved on to teach in another village. Again they will take up teaching the Bible, relating to the people with whom they live, and again will wrestle with the question, "Whom should we baptize?"—A joint release of Mennonite Central Committee and Eastern Mennonite Board of Missions



Chaco Indian children

In search of land: Paraguay's Indians

A milestone in the history of the search for land by the Chaco Indians of Paraguay was reached this year at the annual meeting of the Indian Affairs Committee in Naoc Amyip, Bezirk Yalve Sanga. The procurement of 30,000 hectares (75,000 acres) of land for new settlements during the past year highlighted the review of 1978 activities.

Approximately 50 Indian and German-speaking Mennonite leaders representing the people of the central Chaco of this organization were present, reports Wilmar Stahl, Paraguayan Mennonite anthropologist who works with Indian settlement program. Mennonite Central Committee has been supporting the Indian settlement program for over 10 years.

The present land purchase is a major gain for the Indians. From 1955 to 1968 a large number of Indians in the central Chaco had the opportunity to obtain their own land. This was an incentive for newer families to keep alive the search for more land.

Various meetings and investigations of Indian delegations culminated in a written statement by the *Junta Directiva Indigena*, the board of directors which represent major

indigenous groups of the central Chaco. Here it was stated that approximately 400 families would be involved in a possible new settlement. According to climate and soil conditions in the Chaco, approximately 100 hectares would be required per family and a long-term credit loan for the land purchase should be sought.

Sunnyslope targets home-life, Phoenix



Norman Wakefield

May is Family-Life-Emphasis month each year at Sunnyslope Mennonite Church, Phoenix, Ariz. This year the theme was Enriching Your Family Relationships. Norman Wakefield was the guest speaker for three Sunday mornings. Skillshops for three Wednesday evenings followed.

In the first service, Jim and Ann Hughes asked to share their personal experience of healing in their family relationships. Jim and Ann had been separated for two years after sixteen years of rocky marriage. They divorced to end the pain . . . they thought. Nevertheless, they continued to communicate in the same hurtful ways.

Then out of desperate need they each turned to God. They found a resource of strength and a new desire to work at reconciliation. With the help of a professional counselor and supportive Christian friends, their marriage and family are being reunited. They learned new ways to communicate and became friends for the first time.

Jim and Ann's sharing struck a responsive cord in the congregation; many were moved to tears. It provided a good illustration for Wakefield's first message on family communication. "Enriching our communication skills is one sure way to enrich your relationships," he said.

The second Sunday, Wakefield spoke about Tapping Your Family's Potential. "Each family member is a person gifted by God," he affirmed. "When family members work together as a team, encouraging each other, every person becomes stronger and more productive."

In the last message of the series Wakefield emphasized four building blocks for parents. He spoke of them as being essential elements in the parent-child relationship: (1) be an example, (2) deal constructively with anger, (3) express love freely, and (4) be ready to forgive. He used King David's relationship with his son Absalom as a negative example and the father of the prodigal as a positive one.

The skill-shops on Wednesday nights were practically oriented sessions, designed to work at strengthening family life skills. There were sessions in communication, active listening, and conflict resolution. Worksheets were sent home with each participant to evaluate and practice each skill during the week. About seventy-five husbands, wives, parents, and teenagers enthusiastically participated in the skill-shops.—Mona M. Mann

Varied retreat activities greet West Africa workers

Mennonite mission and service workers in West Africa considered the parables of the kingdom during their May 23-28 retreat near Abidjan, Ivory Coast.

Ten MCCers, seven workers with Mennonite Board of Missions, Elkhart, Ind., and four others with Africa Inter-Mennonite Mission (AIMM) "sought out the promised land of retreat," said Wilma Shank (MBM), at the Chappoulie Center located west of Abidjan.

Terry and Ann Stuckey, (MCC) Upper Volta, laid the groundwork for the five-day retreat; James and Jeannette Krabill (MBM), Ivory Coast, located the center; and Ed and Irene Weaver, on a three-month assignment with AIMM, were resource persons.

The Mennonite World Conference study guide, *Parables of the Kingdom*, formed the base for morning Bible studies. Erma Grove, (MBM) Ghana, David A. Shank, (MBM) Ivory Coast, and Irene Weaver each led one of the studies.

"In the hidden treasure and costly pearl parable, we were invited to write on 'What Is Good News?' " Wilma Shank said. "The soils parable gave us time to reflect on our own periods of barrenness and fruitfulness, while the patch and the wineskins parable became a stepping-stone for looking at how we go about relating to a new culture and its people, and the ways that open up communication."

During the retreat David Shank told the story of the Prophet William Wade Harris, his impact in the Ivory Coast, and the existing African church that carries his name.

Ian Wallace, (MCC) Tougan, led a day's outing to the ocean and presided at a talent night. Dennis Rempel, (AIMM) Oradora, introduced the group to a new game: Road of Life. "The resulting sketches and personal interpretations gave us additional clues as to the composition of the past that helped to make us each what we are today," Wilma said.

Participants appreciated the balance of study, recreation, fellowship, and rest. "The quiet lagoon on which Chappoulie Center sits afforded times of informal sharing, singing, and resting, . . . ," said Wilma.

Two Overseas visitors to attend General Assembly



Yoshihiro Ichikawa

The Evangelical Mennonite Honduran Church has named Eduardo Ortiz as their representative to General Assembly. Pastor Ortiz is secretary of the executive committee of the Honduran Conference and serves as pastor of the church at La Ceiba, Honduras. He studied for several years at the Calvary Bible Institute in Guatemala City. He is married and has a family. He will have a brief itinerary in Lancaster Conference shortly before Waterloo 79 and will spend the weekend following Waterloo 79 in the Lancaster area.

The Japan Mennonite Church has appointed Yoshihiro Ichikawa as their representative. Yoshihiro Ichikawa, a member of the Yuai Mennonite Church in Sapporo, Hokkaido, plans to study at the Associated Mennonite Biblical Seminaries this fall. For over seven years Brother Ichikawa served with Mennonite Central Committee in Vietnam where he helped in a program of improvement and expansion of elementary education. He returned to Japan in 1976 where he has reported to churches and various interested groups on conditions in Vietnam. He has a deep concern for peace, forbidding the use of atomic weapons, and finding Christian solutions to many human social problems.

Expanded assistance keynote of MMA 79

Expanded assistance for special dependents, adoptive parents, and single-parent dependents was okayed by Mennonite Mutual Aid's board of directors at their semiannual meeting on June 1 and 2.

The new Mutual Aid Sharing Fund (MASF), which will provide the assistance, incorporates the already functioning Catastrophe Aid, Congregational Health Improvement Program (CHIP), and fraternal funds.

"MASF will allow us to provide aid to our members beyond our contractual agreement with them, when the congregation helps us determine such aid is needed," MMA president Dwight Stoltzfus said.

Also approved was the consolidation of MMA's retirement annuities programs, including the Mennonite Retirement Plan which serves inter-Mennonite Church workers.

A set of nine "Tentative Guidelines for Responsible Giving" developed by the Men-

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON RESOURCES

A Week for Retarded Persons and Their Families is being hosted July 14-19 by the Laurelville Mennonite Church Center. Emphasizing fellowship and relationships, there will be times together for the entire group and separate sessions for various interest levels. For a program, and cost and scholarship information, contact the Laurelville Church Center, Route 5, Mt. Pleasant 15666; (412) 423-2056.

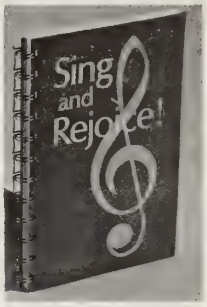
A **Deaf Ministries Retreat,** July 20-22, is being cosponsored by the Deaf Ministries Office of the Mennonite Board of Missions and the Laurelville Mennonite Church Center. Parents of deaf children, persons with hearing impairments, pastors, those working with deaf persons, and entire families are welcome. Contact the Laurelville Center, address above.

PRINTED RESOURCES

Teaching in the Congregation, by Paul M. Lederach, develops characteristics of congregational life and their implications for teaching and examines the content and method of teaching that is found in the New Testament. This is number seven in the Mennonite Faith Series, available for $.95 (U.S.)/$1.10 (Canada) at Provident Bookstores.

Proceedings from **"A Theology of Justice,"** the Mennonite Peace Theology Colloquium II held November 1978 in Kansas, are now available. The set includes two case studies used as the basis for discussion on developing a theology of justice, reflections by Gordon Kauffman, John Howard Yoder, Duane Friesen, and J. R. Burkholder, "Toward a Biblical Perspective on Justice" by C. Norman Kraus, and a paper on liberation theology by Joel Gajardo. A complete set of the proceedings can be ordered for $2 from MCC Peace Section, 21 S. 12th St., Akron, PA 17501.

Soft Energy Plans, by Amory Lovins, points out the many ways our society wastes energy, supports the development of renewable energy sources, and makes specific proposals for reducing waste without disrupting our lifestyle. Available at $6.95 from Friends of the Earth Books, 124 Spear St., San Francisco, CA 94105. Lovin's *World Energy Strategies* is also available.



Sing and Rejoice! is a collection of 148 contemporary Christian hymns chosen to supplement traditional hymns. The songs, taken from around the world, also include some older selections. **Sing and Rejoice!** edited by Orlando Schmidt, is adaptable for many congregational settings and reflects today's church concerns. Available in hardcover. $4.95 (U.S.)/$5.75 (Canada), and spiralbound, $3.95 (U.S.)/ $4.60 (Canada) at Provident Bookstores.

Family Guide to the Juvenile Justice System, by Jim Drescher, is a question-and-answer booklet on aspects of juvenile law and juvenile delinquency. The easy to understand booklet includes a glossary of terms and a bibliography. For information on obtaining copies write to MIJIM Enterprises, P.O. Box 200, Smoketown, PA 17576.

AUDIOVISUAL RESOURCES

"For Our Times" is a CBS news series exploring the moral and religious dimensions of the problems of today. These Sunday morning broadcasts include such issues as human rights and citizen protest of government; the "International Conference on Faith, Science, and the Future"; relations between world religions; and refugees. Check local listings for exact time of broadcast.

If your conference's copy of ***A People Garden***—the film challenging Mennonites to become involved with urban dwellers in church building—is unavailable, copies can be obtained for a $5 rental fee from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregations Ministries, Box 1245, Elkhart, IN 46515.

nonite Foundation was accepted by the board for testing during the next year. "One of the aims of the guidelines," MF director John Rudy explained, "is to gain more confidence for Mennonite organizations, which we feel rate well in responsible use of contributions."

"The year 1978 was an outstanding year for the Association," La Mar Reichert, director of mutual aid operations, told the board. With lower claims costs than had been projected and higher interest rates, the resulting investment income nearly equaled the total cost of operations.

MMA's nearly completed new building which is within budget to-date, a better-than-expected reception of the new Medical Expense Sharing Plan introduced on Apr. 1, and the increase in Mennonite Foundation assets and services were among other "measurable successes" pointed out by MMA board chairman William Dunn in his report.

Dunn cautioned that the quick acceptance of MESP may mean MMA's constituency was ahead of the board and staff. "We may need to be more perceptive in the future," Dunn said, "to more promptly meet the felt needs of our brotherhood."

Dunn also asked whether, in light of the 1976 retreat during which inter-Mennonite Church leaders redefined MMA's mandate, factors of change are at work which suggest another such review should take plan soon. Dunn was renamed board chairman and William Zuercher was named chairman-elect.

Tension sparks gunfire in Chad

By May 22, all four Mennonite Central Committee workers in southern Chad were evacuated to the capital city of N'Djamena. The last to join the group were Michael Eby and Gerald Heistand from Koyom.

"On Monday, May 21," writes MCC country representative Eric Olfert, "we were talking to them on the radio when they suddenly began to hear gunfire, apparently from Ere, the next village south (10 kilometers, or six miles away). Five truckloads of northern troops had passed Koyom in the night and had been met at Ere by a group of gendarmes."

A 15-minute battle with small arms and mortar fire took place. Olfert, in consultation with the other MCCers, advised Eby and Heistand to come to N'Djamena. They arrived later the same day, suffering only a bit of rain.

The next day all of MCC Chad spent the afternoon trying to figure out what to do. In addition to Eric Olfert and his wife, Verna, the MCC Chad group includes Paul Brubacher and Richard Olfert (no relation to Eric Olfert). Brubacher and Olfert had



Ten volunteers commissioned

Ten Voluntary Service workers were commissioned for service following a week-long orientation, June 4-11, at Mennonite Board of Missions, Elkhart, Ind. The VSers participated in worship and a commissioning service with North Goshen (Ind.) Mennonite Church on Sunday. They also met as a group for a farewell worship and commissioning service on Monday morning before leaving for assignments.

Back row (left to right): David Bauman, Coopersburg, Pa., to Champaign, Ill.; Jennie and Jim Lichti, London, Ont., to San Juan, P.R.; and Delia Miller, Hutchinson, Kan., to Phoenix, Ariz.

Second row: LaMar Bender, Goshen, Ind., to Phoenix, Ariz.; Russell Coon, Cordell, Okla., to Phoenix, Ariz.; Elizabeth Griffin, Marshallville, Ohio, to Phoenix, Ariz.; and Steven Drudge, Markham, Ont., to Indianapolis, Ind.

Front: Rhoda Steiner, Millersburg, Ohio, to Aurora, Ohio (seated); and Rose Stutzman, Goshen, Ind., to Columbus, Ohio.

---

evacuated from the southern town of Bebalem early in May.

The present evacuations follow earlier tensions. Feb. 12 to 15 fighting broke out in N'Djamena between the northern Muslim forces of Prime Minister Hissen Habre and the central government forces of President Felix Malloum. Chadians in the south, a black Christian and animist population, were loyal to President Malloum.

Now the conflict between the same two forces is also in the south. People there seem determined to fight to keep the northerners from dominating them. It appears that the northerners do not have enough manpower to settle the affair quickly.

How long the civil war will last is not known. To add to the complexity of the problem, tensions exist between the various northern groups, which may cause more incidents in central and northern Chad.

The MCC group in Chad is trying to decide what to do in these uncertain circumstances. The agricultural projects from which they evacuated need attention, but work cannot resume if fighting continues. Some could teach in N'Djamena. MCC Akron is also considering moving one or two of the single men to help in bringing aid to Uganda or Tanzania.

"In the meantime," Olfert writes, "we are having no trouble keeping all six of us busy. There are houses to repair, MAF (Missionary Aviation Fellowship) hangars to rebuild, and many other odd jobs."

MBM continues search for executive secretary

Mennonite Board of Missions at the May 10-11 quarterly meeting spent most of its time considering qualifications for a new executive secretary and reviewed questions of organizational structure raised in the search for a new secretary.

During the past eight months, the MBM personnel committee has sought suggestions from Mennonite Church conference mission officers, church boards, MBM program committees, MBM staff, and individuals across the church. Through this process, 45 different persons were suggested, said Dorsa J. Mishler, secretary for personnel.

Based on the job description and qualifications adopted by the MBM personnel committee and board of directors, the list of 45 names was reduced to 24 at the Feb. 16 meeting of the personnel committee. Two main criteria which were used included the ability to lead and communicate missions in the church and administrative ability.

The personnel committee at its May 10 meeting selected 11 names to present to the board of directors. MBM division heads and the board of directors each suggested one additional name to be considered.

When the group was ready to look at names, those present whose names appeared on the list were excused from the session. After the 13 names were submitted to the directors and committee, a period of silence ensued in which each person was asked to study the list prayerfully and rank three choices.

Gerald Good, chairman of the personnel committee, led in this group decision-making process. The group was divided into twos and then fours to test and discuss the possible candidates. The results of the discussions were reported to the group as a whole; after more discussion and time of silence, small groups were reformed. When each small group came back to the total group with the same three names in the same order there was a feeling of guidance. After that, one name was chosen. And now the board awaits the first candidate's decision.

MBI makes name change

The trustees of Mennonite Broadcasts met on June 1 and 2 and decided to change their name to Mennonite Board of Missions, Media Ministries Division.

"The change expresses the desire of the staff and board to relate more closely to their parent organization headquartered in Elkhart, Ind., and to reflect more accurately non-broadcast activities, such as Choice Books, Home Bible Studies, and a custom recording service, Alive Recordings," said Kenneth J. Weaver, executive director.

"During the coming year the staff will work at phasing in the name, Mennonite Board of Missions, with the Mennonite Broadcasts name being dropped sometime during 1980," Weaver said.

The trustees also spent about 2½ hours evaluating their approach to religious broadcasting. They heard Myron Augsburger, president of Eastern Mennonite College, call for a more direct Bible teaching approach in current programming.

They also heard Robert Schihl, theologian, communications theorist, television producer, and professor of broadcast communication for the Christian Broadcasting Network University in Virginia Beach, dis-

cuss approaches to broadcasting.

He affirmed the trustees' approach in trying to reach the unchurched by saying, "Your spots and *Choice* represent quality religious broadcasting." In contrast, he stated emphatically that CBN's "*700 Club* has a predominantly Christian audience. We know by the audience research we have done."

Augsburger's devotional and Schihl's input provided a basis for the trustees to evaluate their 2½-minute *In Touch* and 5-minute *Your Time* programs.

Art McPhee, writer/commentator of *In Touch*, said that his short program "contains more biblical content per minute than *The Mennonite Hour*, although it doesn't sound religious," a deliberate strategy to reach the unchurched with Monday-through-Friday, run-of-schedule programming. He is "receiving a positive response from local listeners."

The trustees also considered a number of recent letters, mostly from narrowly evangelical radio stations or Mennonite listeners who called for more Bible content on *Your Time*, a five-minute daily program directed to women.

The trustees agreed that most of these persons do not understand that the program is designed to reach the unchurched and that just because the program lacks "religious sound" does not mean that religious content is lacking.

In other actions, the board:

—heard the executive committee of its Spanish subsidiary call for a subsidy of $100,000 during 1980 and 1981 (a reduction of $10,000 from the current subsidy) to allow the group time to work at increasing income from contributions and services provided for member Mennonite conferences in Latin America.

—agreed to fund the five-minute, twice weekly Italian program through December to allow more time for interested broadcasters in Europe to organize an Italian branch of Trans World Radio who would give leadership to expanding and funding the program.

—decided to participate with Mennonite Central Committee, Virginia Mennonite Board of Missions, and Eastern Mennonite College to provide a one-year scholarship for Toni Young, a young Jamaican pastor, to come to the States for training, which will include broadcasting and print communication.

—authorized the staff to continue conversation with Gospel Echoes, a prison ministry team based in Goshen, Ind., to explore ways of carrying out prison ministries that are mutually agreeable to prison officials, Mennonite conferences, Gospel Echoes, and Mennonite Board of Missions.

Higher ed trend up among Mennos

About one third of Mennonite college-age youth are involved fulltime in post-high-school undergraduate education, according to statistics gathered by the Mennonite Board of Education. Of these, approximately half are enrolled in Mennonite Church schools and half in other private and public schools.

The proportion of Mennonite young people in college is slightly below national averages—31 percent for Mennonites, 34 percent for the U.S. as a whole.

The trend in college attendance among Mennonites actually runs counter to the national trend. The number of Mennonite students has increased almost 7 percent in the last two years, while the number of American undergraduate students decreased about 2 percent in the same period.

"The increase among Mennonites is significant," said Albert J. Meyer, executive secretary of the Board of Education. "We are preparing our young for leadership. . . ."

Conrad Grebel awards, ratifies

J. Winfield Fretz, former president and retiring professor of sociology at Conrad Grebel College, Waterloo, Ont., was named professor emeritus by the college's board of governors, meeting on May 25. The appointment is an honorary award granted upon retirement in recognition of a distinguished record of service and continues for life.

Frank H. Epp, who completes his second three-year term as president on June 30, was granted a one-year sabbatical for research and writing and preparation for teaching in 1980-81. His work will concentrate on completing volume two of *Mennonites in Canada, 1920-50*.

The board ratified the appointment of Jan Overduin as the new conductor of Menno Singers and of Gloria Martin Eby, who will be acting director of student affairs for one year. It also approved a balanced budget of $857,000 for the fiscal year which began on May 1.

mennoscope

Fourteen Polish agriculturist trainees, who had spent the last year in the U.S., lost all or part of their luggage to thieves in New York City on Mar. 17 and 18, just before they returned home. May 15, twelve pieces of luggage containing items from after-shave lotion to teething rings left New York's Kennedy Airport, bound for Poland. Individuals, committees, and Sunday schools, including sponsors and hosts, responded generously to replace many of the stolen possessions. Items of sentimental value, naturally, could not be replaced.

Camp Menno Haven, Tiskilwa, Ill., has arranged for a canoe trip to the White Otter wilderness area northwest of Atikokan, Ont., July 25—Aug. 3. The camp provides all the equipment and transportation. Write the camp at R. 1, Tiskilwa, IL 61368, or call (815) 646-4344 for more information. The expedition is designed for married couples and single adults, any age up to 70.

Diamond Street Mennonite Church is planning a reunion for those closely affiliated with the church from 1955 to the present. Please contact Ms Margaret L. Allen, 4822 McKean Ave., Philadelphia, PA 19144, immediately.

A 25th anniversary meeting is planned for the Boyer Mennonite Church, Middleburg, PA., on Sept. 2. All former workers and members are invited for the all-day celebration. A noon fellowship meal will be provided.

Earnest Kauffman, 544 E. Park, West Point, NE 68788, was installed pastor of the Beemer Mennonite Church on Mar. 18. Clay Roth, Wood River, Neb., represented the Iowa-Nebraska Leadership Council at the service. Sam Oswald, retiring bishop of the congregation officiated at the installation. On June 10, the newly installed pastor conducted a consecration service for babies and their parents.

Earlier this spring, Bruce Janzen of rural Newton, Kan., wrapped up a meat-canning season for MCC in the Midwest. With him were Warren Miller of Fairview, Mich., and Murray Guenther of Snowflake, Man. Together with volunteers they canned 201 tons of meat (228,964 cans beef, 1,375 cans pork) and 27 tons of broth.

A number of Mennonite elementary and secondary schools in southeastern Pennsylvania are seeking teachers and administrators. If interested, write J. Lester Brubaker, Superintendent of Education, 2176 Lincoln Highway East, Lancaster, PA 17602, or call (717) 299-0436 or (717) 394-7633.

Mt. Pleasant Christian School, Chesapeake, Va., is looking for a teacher for grades 4-7 beginning in September. Call Philip E. Miller collect at (804) 482-1836, or write him at 728 Bedford St., Chesapeake VA 23322.

J. Lester Graybill was installed as pastor of the Forest Hills Mennonite Church, Leola, Pa., Sunday, June 17. The installa-

tion service was in charge of Ross Goldfus, conference minister of the Atlantic Coast Conference, of which Forest Hills is a member. The installation sermon was preached by Wilmer Hartman, conference minister of the Ohio Conference, from which Graybill is transferring. J. Lester and his wife, Eileen, have three children.

Margaret Richer, of Wauseon, Ohio, and a recent graduate of the Associated Mennonite Biblical Seminaries, Elkhart, Ind., has accepted the call to become minister of Christian education at the Mennonite Church, Normal, Ill. Her assignment will begin on Oct. 1.

A scholarship fund established by Eldon C. Stutsman, Inc., Hills, Iowa, will aid students from southeast Iowa at Goshen College, Goshen, Ind. A $500 scholarship awarded annually for the next four years will be available to students who show evidence of scholarship, ability, and financial need. Applicants who have participated in high school extracurricular and community services will be given priority in the selection process. Eldon Stutsman and his sons James, Ronald, and Roger manage an agri-business serving the people of southeast Iowa.

Names and résumés of Mennonite and Brethren in Christ women who hold graduate degrees are being sought for a directory to be compiled by the Mennonite Central Committee Peace Section Task Force on Women. The project was suggested to the task force by members of the Mennonite Council of Academic Deans, which is seeking ways to increase the representation of women and minorities on the various college faculties. The Task Force on Women, which is working to broaden the participation of women in church structures and church-related institutions, will make the complete list available to the various Mennonite and Brethren in Christ colleges, seminaries, and other interested church bodies. Interested women should send their name and address and complete résumé, including educational background, areas of interest and expertise, availability and church affiliation, to Peace Section Task Force on Women, 21 S. 12th Street, Akron, PA 17501. Deadline for receiving entries for the directory is Dec. 1.

Gary J. Waltner from the Palatinate area of Germany will speak at a special meeting of the Mennonite Historical Associates, scheduled for 7:30 p.m. on Monday, July 9, at the Lancaster Mennonite High School chapel. His illustrated address will feature the Hutterites of eastern Europe, whom he visited extensively in the early 1970s with two Hutterite ministers. A native of Freeman, S.D., Waltner descends from Amish and Hutterite background. His Hutterite roots come from the "Prairieleit" or noncommunal Hutterites, who to a large degree became Mennonites after coming to America.

A person is needed by Sept. 1 to begin working at least half-time in student and young adult ministry in Chicago, Ill. Sponsored by Chicago-area Mennonite groups and Mennonite Board of Missions Student and Young Adult Services, the position was created to provide resources to young adults in the 15 Chicago Mennonite congregations, build relationships with other scattered students and young adults in the city, and assist in the development of new fellowship groups. Candidates should have a college degree and urban living experience. Seminary or Bible training is helpful. For more information contact Personnel Office, Box 370, Elkhart, IN 46515, or call (219) 294-7523.

Larry and Eleanor Miller, Mennonite Board of Missions workers in Paris, France, arrived in the USA on June 3 for a summer furlough. Their address until late July is c/o Marner Miller, 1510 D College Ave., Goshen, IN 46526.

New members by baptism: six by baptism and one by confession of faith at First Mennonite, Colorado Springs, Colo.; two at Lockport, Stryker, Ohio; four at South Christian Street, Lancaster, Pa.

readers say

MCC Akron sent me a copy of the Mar. 20 editorial entitled *Dear Jim* Bowman. I was aghast to see the article highlighted in editorial form. Your doing this gave it weight and priority that it would not have gotten if it had been printed as such.

You say that my calling for a reduction in our living standard is a heavy burden, one that goes against our *natural* instincts. I agree it goes against our instincts, but not *natural* instincts. Our society has programmed us to believe that more is better. The instinct to increase one's holdings is a programmed or learned instinct, one that is fueled by greed.

You seem to be saying that the instinct is natural, and therefore it can't be changed or dealt with. With this point of view, of course it is painful to cut back. I say that the instinct is greed fueled and learned; and therefore, wrong (sinful); and must be dealt with by repentance through Jesus and the Holy Spirit. Having cut the nerve of this instinct, it is a truly joyful experience to let go of our many possessions.

I very much agree with your statement that we Mennonites secretly believe that we deserve what we have because we worked hard. Only it's not so secret. I've heard many a stalwart Mennonite say it openly. But a person who *truly* loves his neighbor could never make a statement like that. Right?—**Jim Bowman, Indonesia.**

° ° °

I am writing in regards to the article "Death and dying said to need more attention" (May 29). I agree it is a timely and important subject, one which we all need to face. I'm not so concerned about the physical as about the spiritual.

The important question "Are we all ready to face death?" The Bible says, "Prepare to meet thy God." "As it is appointed unto men once to die, but after this the judgment" (Heb. 9:27). "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31).

How do men prepare to meet God? Every man at this moment is either on his way to heaven or an awful, dreadful hell. So I feel it's more important to be prepared to face death, eternity, than the physical, funerals. Oh, yes, it's important to have plans for the funeral. For my plans are—forget to heap praises on the dead and let mine be an evangelistic sermon warning men of sin and judgment to come, giving them, or showing them, how to be prepared for their passing.—**Lillian L. Grasse, Chalfont, Pa.**

° ° °

I wish to comment on "Why suffering?" by Paul W. Nisly (May 22). Suffering can come from many places, such as personal sin, the hurts and sins of others, and from the results of a fallen nature. We need to distinguish between the suffering of sickness and the suffering that comes from religious persecution. Jesus healed all sorts of sickness as if it were an enemy but went through the suffering of persecution which resulted in the cross.

There is a connection between sickness, healing, and salvation and it is summed up in that "Jesus saves." If sickness and death came from sin, then divine healing is a manifestation of the total forgiveness of the effects of sin. It is mercy.

Some of the people involved in the healing ministry are observing that not all are healed. That surprising things take place such as physical healing being requested and emotional healing taking place. That there is a time to pray and a time not to pray for healing, such as the approach of death. They observe that bitterness is a barrier to healing. Some healing is instantaneous, some gradual. Jesus Himself had to go back and lay on hands again for a blind man (Mk. 8:22-26).—**Franklin D. Semkow, Litchfield, Ohio.**

births

"Children are an heritage of the Lord" (Ps. 127:3)

Clark, Jimmie and Paula (Hartman), Elkhart, Ind., first child, Nicholas Ray, May 15, 1979.

Cook, Joe and Karen (Knepp), Urich, Mo., second child, first son, Paul Matthew, Apr. 23, 1979.

Dalmeijer, Kees and Sally Jo (Handrich), the Netherlands, second child, first daughter, Sarah Kate, May 18, 1979.

Fielitz, Jon and Carol (Hofstetter), Apple Creek, Ohio, second child, first son, Daniel Allen, May 21, 1979.

Gontz, Delbert Lee and Ruby (Cordell), Chambersburg, Pa., second child, first son, Jared Zachary, Mar. 26, 1979.

Gunter, Billy and Maria (Ramunni), Easton, Pa., first child, Stephen Price, Apr. 4, 1979.

Hackman, Lester and Ruby (Comardelle), Paradise, Pa., first child, Annie Brooke, Mar. 4, 1979.

Hirschy, Gail and Barbara (Coffman), Shipshewana, Ind., second son, Nicholas Lee, May 27, 1979.

Hostetler, Brent and Diane (Barta), Louisville, Ohio, first child, Andrew Leon, May 19, 1979.

Hunsberger, Glen and Brenda (Haas), Plumsteadville, Pa., first child, Joshua Glenn, Apr. 29, 1979.

Kauffman, Edward and Gay (Geartz), St. Agatha, Ont., first child, Joel Jonathan, May 19, 1979.

Mast, Tim and Debbie (Geiser), Smithville, Ohio, second child, Sara Jean, May 11, 1979.

Miller, Lee A. and Lucy (Trumbower), Easton, Pa., third child, first son, Lee Albert III, Apr. 23, 1979.

Miller, Lynn and Montine, Lagrange, Ind., second child, first daughter, Jacquelynn Dawn, May 4, 1979.

Mishler, Allen and Mary (Fisher), in Lagrange, Ind., first child, Angela Summer, May 9, 1979.

Moyer, Glenn and Nancy (Derstine), Harleysville, Pa., first child, Martha Kate, born on May

17, 1979; received for adoption on May 19, 1979.

Roth, Luke S. and Cathy (Frederick), Springfield, Ore., first son, David Frederick, Dec. 13, 1978.

Schwab, John and Marlene (Little), Scottdale, Pa., second child, first daughter, Maggie L., May 25, 1979.

Shapiro, Steve and Jill (Hershberger), Newhall, W.Va., third child, second son, Bartholomew Michael, May 11, 1979.

Takats, Alex and Darlene (Charles), Hamilton, Ont., first child, Christopher John, May 29, 1979.

marriages

"They shall be one flesh" (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Bacon — Mannhardt. — Dale P. Bacon and Cassandra Mannhardt, both of Harrisonburg, Va., Gospel Hill cong., by Eugene Diener, May 19, 1979.

Beachy—Schwartz.—Galen Andrew Beachy, Spencerville, Ind., and Cheri Schwartz, Leo, Ind., both of North Leo cong., by Alvin R. Beachy, June 2, 1979.

Gerber—McMichael.—David A. Gerber, Lancaster, Pa., Calvary Bible Church, and Barbara J. McMichael, Lancaster, Pa., New Danville cong., by David N. Thomas, June 2, 1979.

Heatwole — Thomas. — Steven Heatwole, Rocky Ford, Colo., Rocky Ford cong., and Bonnie Thomas, Archbold, Ohio, Central cong., by Charles Gautsche, June 2, 1979.

Hochstetler—Bontrager.—Mose Hochstetler, Nappanee, Ind., N. Main Street cong., and Emma Bontrager, Greentown, Ind., Howard-Miami cong., by Ralph Stahly, Apr. 14, 1979.

Houser — Charles. — Dwight Houser, Lampeter, Pa., Willow Street cong., and Anna Marie Charles, Millersville, Pa., Millersville cong., by Willis L. Breckbill, uncle of the bride, Mar. 31, 1979.

Kauffman — Matthews. — Robert Kauffman, Belleville, Pa., Locust Grove cong., and Diane Mathew, Belleville, Pa., Mountain View cong., by Ivan E. Yoder and Erie Renno, May 26, 1979.

Keller—Kauffman.—Jerry Keller and Ruth Kauffman, both of Colorado Springs, Colo., First Mennonite cong., by Paul Weaver, May 23, 1979.

Leach—Mullet.—Jeff Leach, Kalona, Iowa, and Cathy Mullet, Kalona, Iowa, East Union cong., by Raymond Leach, father of the groom, June 2, 1979.

Lehman — Jones. — Edwin Lehman, Chambersburg, Pa., Pond Bank cong., and Charlotte Jones, Chambersburg, Pa., Marion cong., by Merle Cordell, May 12, 1979.

McCarron—Gingerich.—Leo Joseph McCarron, London, Ont., and Sandra Elaine Gingerich, London, Ont., Zurich cong., by Clayton Kuepfer, June 2, 1979.

Miller—Kilgore.—Preston Miller, Blooming Glen, Pa., Blooming Glen cong., and Mary Patricia Kilgore, Scott, La., by Sheldon W. Burkhalter, May 27, 1979.

Miller—Willis.—Ted Miller, Walton, Ind., Santa Fe cong., and Pam Willis, Kokomo, Ind., Baptist Church by Luke Martin, June 1, 1979.

Moyer — Hinkle. — Donald M. Moyer, Perkasie, Pa., and Sharon Ann Hinkle, Sellersville, Pa., both of Blooming Glen cong., by David F. Derstine and Sheldon W. Burkhalter, June 2, 1979.

Phillips—Neff.—Randy Allen Phillips, Harrisonburg, Va., Tabernacle Church and Karen Louise Neff, Quarryville, Pa., Mechanic Grove cong., by Vernon Myers, May 25, 1979.

Stahly—Simmons.—Paul Stahly, Wakarusa, Ind., Osceola cong., and Ruth Simmons, Murphreesboro, Tenn., Church of God, by Ralph Stahly, May 19, 1979.

Wenger—Charles.—Robert C. Wenger, Ephrata, Pa., Church of the Brethren, and Carolyn L. Charles, East Petersburg, Pa., East Petersburg cong., by H. Raymond Charles, June 2, 1979.

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Beck, Berneda, daughter of Jefferson C. and Emma (Short) Wyse, was born at Archbold, Ohio, Oct. 6, 1915; died of cancer at Northwest Care Center, Wauseon, Ohio, May 26, 1979; aged 63 y. On Jan. 24, 1937, she was married to Delmar D. Beck, who survives. Also surviving are 2 sons (Curtis and Keith), one daughter (Andrea—Mrs. Joe Young), 3 grandchildren, 3 brothers (Jefferson, Jr., Harold, and Donald), and 2 sisters (Mae—Mrs. Dan Sommers and Clela—Mrs. Wilbur Detter). She was a member of Lockport Mennonite Church, where funeral services were held on May 29, in charge of Keith Leinbach, Walter Stuckey, and Dan Sommers; interment in Lockport Cemetery.

Bishop, Evelyn G., daughter of William and Mamie (Godshall) Freed, was born at Telford, Pa., Feb. 8, 1919; died at Sellersville, Pa., May 13, 1979; aged 60 y. On June 30, 1945, she was married to Jacob Bishop, who survives. Also surviving are one daughter (Ruth Ann—Mrs. Robert Fite) and 2 grandchildren. She was a member of Blooming Glen Mennonite Church, where funeral services were held on May 16, in charge of Sheldon Burkhalter and Mark M. Derstine; interment in Blooming Glen Cemetery.

Bontrager, Earley, son of Amos and Mary (Hostetler) Bontrager, was born in Middlebury, Ind., June 29, 1888; died at Greencroft Nursing Center, Goshen, Ind., Mar. 25, 1979; aged 90 y. In 1912 he was married to Delcie Mishler, who died on Jan. 17, 1975. Surviving are one son (Mark), 2 daughters (Hilda—Mrs. Sylvester Haarer and Mrs. Glenola Limebach), 14 grandchildren, 12 great-grandchildren, one sister (Fannie Bontrager), one brother (Amos Bontrager), and one foster brother (Lester Hostetler). He was preceded in death by one son (Marion) in 1974. He was ordained in 1932 and served the Forks Mennonite Church as minister and bishop for 40 years. Funeral services were held at the Forks Mennonite Church on Mar. 25, in charge of John J. Yoder; interment in Bontrager Cemetery.

Herr, Ruth Winters, daughter of William G. and Elizabeth (Winters) was born in Conewago Twp., Pa., Sept. 11, 1905; died of a heart attack at Osteopathic Community Hospital, Harrisburg, Pa. May 29, 1979; aged 73. On Nov. 9, 1928, she was married to Melvin S. Herr, who died on Dec. 29, 1978. Surviving are one son (Samuel M.), one grandson, and one sister (Elizabeth—Mrs. Walter Ray Herr). She was a member of Stauffer Mennonite Church, where funeral services were held on June 2, in charge of J. Frank Zeager and Russell J. Baer; interment in Shenk's Cemetery.

Sala, Goldie, daughter of S. G. and Maggie (Kaufman) Shetler, was born at Tire Hill, Pa., Jan. 27, 1905; died at Memorial Hospital, Johnstown, Pa., May 31, 1979; aged 74 y. On Aug. 1, 1925, she was married to John Sala, who died on Mar. 19, 1972. Surviving are 2 sisters (Mrs. Louella Miller and Margaret Kauffman) and one brother (Sanford G. Shetler). Funeral services were held at John Henderson Co. Funeral Home, Johnstown, Pa., June 2, in charge of Curtis D. Godshall, Aldus Wingard, and David Alwine; interment in Kalispell, Mont.

Suderman, Sylvia, daughter of Tobias and Mary Ann (Yoder) Bontrager, was born in Hope, Mich., Aug. 2, 1911; died of a heart attack at Parkview Hospital, Fort Wayne, Ind.; May 15, 1979; aged 67 y. On May 31, 1936, she was married to Bernard Suderman, who survives. Also surviving are one daughter (Sharon—Mrs. George Joslin), one son (Lamar), 5 grandchildren, 3 sisters (Kathryn Bontrager, Amanda—Mrs. Edwin Ramer, and Elizabeth—Mrs. Nelson Welty), and 2 brothers (Earl and Alvin Bontrager). She was a member of Grace Mennonite Church. Funeral services were held at Yoder-Culp Funeral Home in charge of Earl Hartman; interment in Memorial Gardens, Sanford, Mich.

Weaver, Martin Eby, son of David E. and Amanda (Hershey) Weaver, was born on June 15, 1893; died of heart failure at Good Samaritan Hospital, Lebanon, Pa., Apr. 19, 1979; aged 85 y. On Oct. 31, 1917, he was married to Verda Anna Garber, who died on July 5, 1967. On Sept. 10, 1968, he was married to Virgie Shank Burkholder, who survives. Also surviving are 4 daughters (Helen—Mrs. Elmer Showalter, Lois—Mrs. Lester Ebersole, Ruth—Mrs. Paul Stoltzfus, and Alice—Mrs. Ezra Beachy), 3 sons (Marlin, John, and Richard), 32 grandchildren, 24 great-grandchildren, 3 brothers (Jason, David, and Aaron), and one sister (Anna Good). He was a member of Elm Street Mennonite Church, where he served as pastor until two years ago. Funeral services were held at Myerstown Mennonite Church, in charge of Paul Ebersole, Sidney Gingrich, and Aaron Shank; interment in Kralls Mennonite Cemetery.

Weaver, Phyllis Irene, daughter of Eli J. and Susie (Hochstetler) Wengerd, was born on Sept. 22, 1920; died at Sarasota, Fla., May 29, 1979; aged 58 y. On May 12, 1949, she was married to Ralph Weaver, who survives. Also surviving are 2 sons (Duane and Dennis) and one daughter (Waneta—Mrs. Dan Hoover), 7 grandchildren, her mother, 4 sisters, and 4 brothers. She was a member of Millersburg Mennonite Church. Funeral services were held at Martin's Creek Mennonite Church on June 2, in charge of Roman Stutzman and David Groh; interment in Martin's Creek Cemetery.

Weldy, Maurice L., son of Samuel R. and Alva (Loucks) Weldy, was born at Wakarusa, Ind., Oct. 30, 1915; died of cancer at Goshen Hospital, Goshen, Ind., May 10, 1979; aged 63 y. On Aug. 27, 1938, he was married to Irene A. Grabill, who survives. Also surviving are 2 daughters (Alice—Mrs. Gary Lehman and Charlotte—Mrs. Gerald Hurst), 5 grandchildren, one sister (Miriam Weldy), and 2 brothers (Dale D. and Keith E. Weldy). He was a member of Holdeman Mennonite Church, where funeral services were held on May 14, in charge of Bob Detweiler; interment in Violett Cemetery.

Yoder, Elba Joshua, son of Simon and Luella Yoder, was born at Gunn City, Mo., Nov. 23, 1886; died at Showalter Villa, Hesston, Kan., May 14, 1979; aged 92 y. In 1911 he was married to Erma Miller, who survives. Also surviving are 2 sons (Chester and Wilmer), one daughter (Mildred—Mrs. Robert Hughes), 12 grandchildren, 12 great-grandchildren, one sister (Nona Yoder), and one brother (Ralph Yoder). One daughter (Ruby) died in infancy. He was a member of Sycamore Grove Mennonite Church, where funeral services were held on May 17, in charge of Kenneth F. Steckly; interment in Clearfork Cemetery.

Cover by Karl M. Wenger, p. 520 by Ron Sawatsky

calendar

Indiana-Michigan Mennonite Conference, Holdeman Mennonite Church, Wakarusa, Ind., July 15-17

Annual Session of Virginia Conference Assembly, Eastern Mennonite College, Harrisonburg, Va., July 25-27

Waterloo 79 (Mennonite General Assembly and Youth Convention), University of Waterloo and Conrad Grebel College, Waterloo, Ont., Aug. 11-16

Inflation illustrated in Costa Rica

Seven years ago Costa Rica could buy a barrel of oil with 2.6 bags of coffee, reports *World Development Letter*. Today it takes 29.7 bags.

Preacher's human rights sermon causes Argentines to walk out

The entire Argentine embassy delegation, including several high-ranking military officers, walked out of a Mass at St. Matthew's Catholic Cathedral in Washington, D.C., when the preacher condemned the Argentine military government for human rights violations. Referring to Jeremiah's condemnation of injustice and Herod's slaughter of the innocents, Father Sean O'Malley related the Scripture texts to the alleged torture and killing of political prisoners in Argentina. According to its March 1979 report, Amnesty International, the London-based human rights monitoring agency, estimated that there are 4,000 prisoners detained for political reasons in Argentina, the overwhelming majority jailed without charges and without trial.

Anti-conversion bill in India draws 20,000 to protest rally

More than 20,000 Christians marched on Parliament in New Delhi, India, in silent protest against a proposed law that could be used to ban conversion from one faith to another. Bishops, priests, nuns, and lay people, including a large number of women and children walked five miles in 110-degree heat to express opposition to the so-called "Freedom of Religion Bill" under debate in the legislature. At a rally outside Parliament House, Christian leaders and politicans spoke against the bill, calling it undemocratic and secular.

Introduced in the lower house of Parliament last December by a member of the Hindu nationalist party, Jana Sangh, a constituent of the governing Janata Coalition, the bill seeks to prevent religious conversions by "inducement, force, deceit, or fraudulent means." Critics of the bill contend that the wording of the measure could easily be misinterpreted and misused to constrain legitimate religious activity.

Large nationwide Jesus '79 turnout called 'remarkable' by organizers

An estimated 250,000 people, representing virtually every Christian denomination, gathered in 27 cities on the eve of Pentecost to celebrate "the birthday of the church" and to pray that Christian divisions be healed. Billed as Jesus '79, the June 2 rallies were charismatic, with heavy emphasis on emotional expression of faith and praise of the Lord in word and song, but the participation extended beyond the charismatic movement and was supported by Roman Catholic bishops as well as mainline and evangelical Protestant Church authorities. In an unprecedented action for a Catholic pontiff, Pope John Paul II cabled a blessing to the interfaith rallies before he departed for his historic visit to Poland.

Make Spanish official, consul urges in Texas

The Spanish language should join English as an official language of the state of Texas, says Eric Ignacio Martel Adeler, the Spanish consul general. "Spanish is not a foreign language in Texas," said Mr. Martel, "and it should receive the treatment of a state language along with the official language of English. . . . Some 30 percent of the Texans speak Spanish and in most bilingual cultures where there is a dominant second language, then it becomes an obligatory language to learn."

Adolescent suicide, says writer, is major problem of next decade

Leading mental health experts consider the increasing problem of adolescent suicide one of the major challenges of the coming decade, says a new Public Affairs Pamphlet by Arthur S. Freese. "The statistics are startling," said Mr. Freese, a medical writer. He said one estimate shows that about 400,000 young people in the U.S. from age 15 to 24 attempt to commit suicide each year and more than 4,000 succeed. Suicidal teenagers in the United States come from all economic groups, from all levels of education and every social class, from every ethnic and racial background, Mr. Freese said. He said health experts agree that suicides and suicide attempts are cries for help, usually preceded by early warning signals which people can learn to detect. Studies show at least 75 percent of suicide victims give warnings.

United Presbyterian Church backs the Stevens and Nestle boycotts

Commissioners to the annual General Assembly of the United Presbyterian Church (UPC) voted to endorse boycotts of products made by the J. P. Stevens and Nestle companies. The assembly last year voted down a motion to join the Stevens boycott. This year's motion to join the boycott carried by a vote of 345 to 207. The resolution called on United Presbyterians to "refrain from purchasing any goods produced by the J. P. Stevens Company" until there is satisfactory evidence of the firm's employees being able to vote freely on whether to join a union.

The Nestle boycott resolution specifically asked Nestle to stop directing its infant formula promotions to consumers through the mass media, halt distribution of free promotional samples through hospitals, clinics, and homes of newborn children, end its use of "milk nurses" or similar promotional representatives, and cease the use of promotion through health personnel and institutions by means of gift giving. A minority report which would have urged the denomination to "continue and enlarge its dialogue with monitoring of all producers of infant formula products which sell in Third World countries" was voted down.

Religious groups join opposition to carol-singing in the schools

Several Christian and Jewish groups are supporting the American Civil Liberties Union's attempt to keep religious songs out of Christmas assemblies at public schools, an attorney said. Steve Pevar of Denver, counsel for the ACLU, said he has filed a brief in the 8th U.S. Circuit Court of Appeals at St. Louis in an attempt to reverse a South Dakota federal judge's Jan. 14 ruling. Judge Andrew Bogue of Rapid City refused to grant a permanent injunction against the Sioux Falls School District to prevent their assemblies from containing religious hymns such as "Silent Night." The ACLU filed a lawsuit against the district and Sioux Falls education officials shortly before Christmas, 1978.

Philadelphia attorney Gaylon Byker, representing the 2.5 million-member United Presbyterian Church, said he planned to file a friend-of-the-court brief siding with the ACLU. Mr. Pevar said other groups have indicated to him they will seek friend-of-the-court status, including the Unitarian Universalist Association, American Jewish Congress, Anti-Defamation League of B'nai B'rith, and the National Jewish Commission on Law and Public Affairs. Mr. Pevar said in his appeals brief, "Those people who place religious materials into public school Christmas assemblies in order to promote Christianity know not what they do. Orthodox Christians and fundamentalists believe that such Christmas assemblies inhibit Christianity rather than promote it."

Heublein is target of TV decency group

The National Federation for Decency, credited in 1978 with forcing Sears Roebuck and Company to withdraw advertisements from sexually explicit television programs, has called for a boycott of the products of Heublein, Inc., with the same aim. Donald E. Wildmon, the United Methodist minister who runs the operation, said he has called for the boycott because the liquor manufacturer, which also owns Kentucky Fried Chicken and A-1 Steak Sauce, "is one of the filthiest advertisers on television."

90203 DIC
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

The election

You can tell something about the character of a group by the nature of its elections. I have never attended a Presbyterian assembly, but when I read reports of their elections, I have the impression that the political process is taken seriously there. Candidates, it appears, "run" for the office of moderator. Indeed, a jester once said that Presbyterianism is not a church, but a "system of government."

For Mennonites the political process is less clear-cut. We have traditionally eschewed politics and discouraged competition for office. Has this law of the low profile kept capable persons out of office? I do not have evidence of this, but it is possible.

Our older pattern of choosing ministers was quite open; a secret nomination followed by a lot among nominees. A modern trend for selection of local leaders involves the discerning of gifts, volunteering, and sometimes even consensus when a group together with candidates for office discerns who can best serve in a role.

Not all are comfortable with consensus. Some feel it favors the more talkative people. The less vocal, it is held, go along with the majority to avoid making trouble. With a secret ballot they could express themselves. And consensus would not serve for an election by the General Assembly.

For this we have a nominating committee responsible to bring nominees for election to office by the assembly. In some organizations the nominating committee brings one nominee for each office. If there is no objection, the assembled body affirms the work of the committee and the election is over. Another pattern is for the committee to bring two or more nominees for each office and let the delegates choose among them.

Each pattern has advantages. In the former, it can be expected that the nominating committee is in the best position to know who can serve in an office because they have taken time to study the qualifications of the nominees and bring those they believe are most capable. However, this allows the delegates no direct involvement in the election.

When there are several nominees, the delegates are permitted to choose. Yet this brings the dilemma of seeking extra nominees and then losing the services of those not elected. (When candidates run for office, this is assumed to be the candidates' problem. When the group calls nominees, the group shares the problem.)

The slate of nominees for the 1979 Mennonite Church General Assembly has aspects of both patterns. (It appears in the General Assembly *Workbook*, pp. 22-32). A total of 43 persons are to be elected from a slate of 69, about 1½ nominees for each position. Twenty-four of the nominees are paired and four of them stand alone. Other patterns call for the election of one out of three, two out of three, two out of four, three out of four, three out of five, four out of five and five out of seven.

Why is there such a complex pattern of nominees? I am not sure, but I think in part it is related to an assignment to the nominating committee to be certain that those elected will represent the variety of groups in our brotherhood and not only the majority. Thus in some instances individuals alone have been selected, in others two persons of similar characteristics are paired, while in other cases it is considered appropriate to allow delegates to choose from a larger group.

The pattern of several of these larger groups is slightly awkward. To be nominated it is necessary to be willing to serve. Clearly the perquisites of serving on a Mennonite Church board are not great. Probably few would seek the posts if they were open. Yet what does it do to a person to be the odd one out in a group of five?

Several statements in the report of the nominating committee are of interest. These show how they worked, who they have nominated, and how delegates may yet propose other nominations. "Nominations were solicited," the report says, "through mailings to regional committees, conference executive committees, churchwide boards, and church publications." The report states further that they sought the leading of the Spirit, considered personal gifts and area representation. "This slate," they say, "brings before the Assembly those who are *willing to serve the larger brotherhood at this time*." (Italics added.) From this, one gathers that not all approached were willing to serve.

A final note in their report indicates an openness to further nominations by delegates if submitted before July 11. (See page 22 of the *Workbook* for directions on how to do this.) Wouldn't they be surprised if delegates sent in another 69 names?—Daniel Hertzler

Gospel Herald

July 3, 1979

UNITED MENNONITE BIBLICAL SEMINARY
ELKHART
LIBRARY

Issues before the General Assembly

1. The use of the law



Voluntary Service: not all cherries

by Bob and Bonnie Pike

Voluntary Service is a place to try young wings and explore new interests. Most of us think of it as a real stepping out, an adventure, a launching point, as well as an opportunity for service. And so it is, at least up to a point.

Within our denominational structure, VS is for many of our young people the equivalent of an initiation into the expectations and responsibilities of adult church membership. We offer them an intensive opportunity to participate in the day-to-day expression of Christ's love through service to others. An important part of the experience is the interaction with others in a group setting, learning to get along with each other in close quarters.

So far so good. The concept is excellent, a lot of the time it works out well, and there's room in it for considerable flexibility. Being time-bound, well supervised, and carefully structured, it provides for our young people a *safe* and *predictable* introduction to the possibilities of a life of faith.

Perhaps you find that last sentence somewhat jarring. If you do, read no further—you've already got the point. If not, may we share with you some thoughts on the challenge of faith as we see it, and the exciting privilege we have of offering our young people the riches of God's sufficiency?

Obedience costs. The challenge of service, of mission, that is the heart of VS, is the challenge to obedience. Jesus as Lord, Leader, and Head. And we Christians as servants, followers, love-slaves. There is nothing safe about our obedience and nothing predictable about His leadership.

"If ye love me, keep my commandments" (Jn. 14:15). Obedience is the expected outcome of our love for God. "The servant is not greater than his lord. If they have persecuted me, they will also persecute you" (Jn. 15:20). We can expect our loving obedience to cost us something—something real, here and now, in this century and in this society.

One young VSer of our acquaintance began a club for neighborhood youngsters on her own time. Her ministry provided her the initial glow of a creative job well done. But one day some of her possessions disappeared—a variety of items, from her hair dryer to the blouses in her closet. She was stunned to find the clothing within a few days, worn blatantly and defiantly by the very young people to whom she had devoted much of her time and concern.

It is easy enough for us to label the whole experience a deplorable lack of "proper" appreciation. But how much more exciting for all of us to recognize in it an open invitation for active, ongoing, loving investment in a costly relationship. Start anywhere and it's the same. When we take Him seriously, without excuses and without procrastination, what follows will change our lives—and it will cost.

Faith hangs on. So our young volunteers set out to obey Him in some clear and specific way and they start to see the reality of personal cost. And their very real impulse is to run the other way. Living as we do in a society that lays enormous stress on personal peace and fulfillment, escape from the struggle and pain of obedience seems completely reasonable. God's Word, however, goes all in the other direction:

> "Whosoever shall compel thee to go a mile, go with him twain" (Mt. 5:41).
>
> "But ye, brethren, be not weary in well doing" (2 Thess. 3:13).
>
> "This is my commandment, That ye love one another, as I have loved you" (Jn. 15:12).

Bob and Bonnie Pike are from Tempe, Arizona.

Gospel Herald

Voluntary Service: not all cherries 530
Bob and Bonnie Pike

1. The use of the law 532
Carl Kreider

I'm listening, Lord, keep talking 533
Robert J. Baker

Serving Montreal in the name of Christ 534
Vern Redekop

Daniel Hertzler, Editor David E. Hostetler, News Editor

Volume 72 Number 27

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan $9.50 per year mailed to individual addresses. Eighty Percent Plan $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States. Copyright © 1979 by Mennonite Publishing House

Our expectations for our young people need be no less stringent. We are not free to "protect" them from the clear commands of Scripture, however exhausting, inconvenient, or even dangerous they may seem. It is not, after all, *our* standards we're choosing to uphold, but God's.

Love suffers. When we ask young persons to invest themselves in loving service, we are inviting them to enter a reality in which loving involves suffering. Jesus made no pretenses about it:

> "Greater love hath no man than this, that a man lay down his life for his friends" (Jn. 15:13).

His love is the example we are asked to follow. There are no acceptable shortcuts, no new angles that mitigate the pain. We are asking them to surrender their emotional, physical, mental, and spiritual lives into the hands of their all-loving Father. And if they do, they'll hurt: our love for them is going to make *us* hurt with them.

It will do no good for us as congregations to ignore the painful and difficult demands their service makes of them. "And whether one member suffer, all the members suffer with it" (1 Cor. 12:26a). It is the clear responsibility of the gathered body to know and be known by the VSers among them, however temporary their anticipated stay, and however much their common experience with other VSers insulates us socially from them.

Fellowship communicates "If we walk in the light, as he is in the light, we have fellowship one with another . . . " (1 Jn. 1:7). VSers need a lot more than our material support and our enthusiasm for the program. Invested young people need committed fellowship behind them, fellowship that participates wholly in the light of the truth. When their obedience, to which we've commissioned them, begins to bring them into deepening choices and tougher consequences, they mustn't turn to us and find on our lips the ready excuses they need to back out.

Talk about pain! Nothing hurts quite as much as watching a young person struggle and standing there in love, open and committed to him, urging him to hold on to the truth, affording him no opportunity to fail in his faith. His response, understandably, may not be easy on us either. Anger, rejection, or even defiance might well meet our calm, loving encouragement to him to continue in his difficult committment.

But at least at this point our strong belief in peace may instruct us in the expression of love: we open ourselves even further to our struggling young brother, hold on to him, forgive his anger, and share his pain. In this kind of fellowship of light, there is every opportunity for healing.

Hope has wings—and is contagious! The sorrow, we are promised, will give way to joy; the pain, to health; the struggle, to peace. The end of it all is far from grim. The compensation is more than the investment. We may expect our gentle, unchanging God to intervene in the lives of those young people we challenge to committed obedience, as He does in our own lives. We may not see immediate results—a challenge to go on in spite of pain and hardship may take time to have an effect.

One young man, challenged by an older Christian to follow through on the commitment he had made to a difficult relationship, reacted with visible anger and, after that, a calculated avoidance of the one who had so challenged him. But God has promised to be faithful—it is His very nature. The commitment of this young man was eventually renewed, and he returned to the one with whom he'd been so angry to share his evaluation of the experience. "You were like a rock to me. No, deeper than a rock. I know what you said was from the Word of God. That's how I know that *God* is a rock—nothing can shake Him. He's the very basis, the foundation of everything. Everything He says is true!"

We can afford to let our young people launch themselves into costly service with abandon because when they find God sufficient, the whole body is edified. Many of them, when they enter the VS program, are making a decision to step out in just this kind of faith. For some, our inappropriate attitudes of protectiveness—of them and of ourselves—are the major limits to their experience of the resources of God. As parents and as congregations we are called upon to "lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed" (Heb. 12:12, 13).

Acceptable options don't exist: "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled" (Heb. 12:15). It is our privilege to encourage and support the total commitment of our young people through the deepening of our own commitment.

Not only sun can heal

Gray clouds, gray air, gray puddles
On the gloomy lawn.
A nuthatch with his solemn song
Searching the ashen bark and lichened limbs
Picks from my mind the grimness
I have nursed too long.
Shadow by shadow it is drawn to view
As ominous as crows upon the ashen sky;
Subtle and positive as dawn,
Though never new.

Calm clouds, still air, pale puddles
On the resting lawn,
Glow as the gloom is spent.
Swift as the crows advancing out of sight
The sky drinks light.
Sorrow can lance, as well as
Stab the soul,
And sucking out the poison
Makes me whole.

—Charles A. Waugaman

1. The use of the law

by Carl Kreider

Following Matthew 5:40 and 1 Corinthians 6:1-8 Mennonites have felt that they should not engage in litigation. The Mennonite Confession of Faith, adopted by Mennonite General Conference on August 22, 1963, states the position clearly. (Article 18): "The teaching of Jesus not to resist him who is evil requires the renunciation by His disciples of all violence in human relations. . . . We believe that this applies to every area of life: to personal injustice, to situations in which people commonly resort to litigation. . . ."

But even as these words were being approved by Mennonite General Conference in 1963 some church leaders felt that litigation was increasingly being used by members of our church and that a careful study of the problem was called for. Mennonite Mutual Aid expressed a particular concern. As its scope of operations expanded, MMA Board members and administrators felt that they needed the advice of the church on whether to use litigation, particularly in providing for the victims of automobile accidents. Consideration of the problem had begun in April 1959, and after several years of occasional discussion in the MMA Board a "Consultation on Problems of Litigation Facing Mennonites Today" was held at Goshen College in July 1961. It was sponsored by MMA, the Peace Problems Committee, and the Committee on Economic and Social Relations of Mennonite General Conference.

The Peace Problems Committee reported briefly to Mennonite General Conference in August 1961. This report called for assistance to our church boards and our wider church peoplehood in litigation problems. It also called for educational work on the question and for the preparation of a formal statement for submission to General Conference in 1963. As a part of the educational process, Richard Yordy was asked to prepare an S. F. Coffman lecture on the subject. A six-page formal statement was published in June 1963 in the *Gospel Herald* and was presented to General Conference in August. There was no specific recommendation for adoption of the statement, but churchwide discussion was urged during the following two years with the thought that formal adoption (of a possibly modified statement) might take place at General Conference in 1965. But in 1965 the Peace Problems Committee reported to General Conference that it was still not ready to propose adoption of the statement which had been prepared. Instead it called for further churchwide discussion of litigation issues and indicated that the statement would be presented for adoption again in 1967.

However, the Peace Problems Committee report at the 1967 General Conference made no mention of the litigation study nor of the report which had been under consideration for the previous four years. In fact, the whole matter lay dormant for eight more years. Then the Mennonite General Board appointed a task force to review the 1963 statement, to continue the study of the use of litigation, and to bring a tentative report to Estes Park 77.

The task force had three meetings, one prior to Estes Park 77 and the other two following. The task force members included pastors, persons involved in private business and in church institutions, and an attorney. It conducted a survey of church institutions to determine the extent to which they had been faced with problems of litigation. It examined the data collected by Howard Kauffman and Leland Harder in their "Mennonite Profile" of a few years ago. That questionnaire revealed that more than half of the Mennonites surveyed either thought that they were justified in using the law in some circumstances or were uncertain about their position. (See *Anabaptists Four Centuries Later*, Herald Press, 1975). Much time was spent by the task force in the study of biblical passages dealing with litigation in particular and biblical concepts of justice in general. The task force also considered the possible use of the law as a positive force for attaining justice.

As a result of the work of the task force a five-page statement has been prepared for consideration at Waterloo 79. This statement reviews the scriptural bases which should determine the Christian attitude toward the use of the law, but it also is frank in recognizing the complexities which are faced in applying these principles. To quote from the report: "As modern life has become increasingly complex and the detail of governmental statute and regulation has escalated, Mennonites have become more involved in legal proceedings. Leaders in church institutions, persons engaged in business and agriculture, professional persons, the average householder, conferences, or even congregations experience this involvement."

The report calls for "the involvement of a Christian congregational presence to interpret and apply the Scriptures and discern the will of God in any given situation." It recognizes that the individual may also need the help of professional legal counsel. But, "It is essential that the Christian inform his lawyer of his basic faith and commitment. The Christian should not permit his lawyer to make moral choices for him on the basis of accepted practice of law."

Carl Kreider is chairman of the Litigation Task Force.

The report reaffirms our commitment "to go the second mile to achieve a settlement." It outlines in some detail six alternatives to litigation which should be considered in individual cases. At the same time it also lists six illustrative cases in which some legal procedure may be warranted.

Fourteen years ago it was not possible for Mennonite General Conference to adopt a suggested Mennonite position on the use of litigation. Have conditions (including methods of study and discussion) changed so that it is now possible to do so in 1979? I hope so. It is not healthy for a church to have formal statements which seem to rule out all use of litigation and yet to have organizations within the church and individual members of the church use litigation on occasion, however sparingly or reluctantly. I believe that the document which the task force has prepared for Waterloo 79 will resolve this problem. But perhaps the discussion in the General Assembly will reveal that the document we have prepared still fails to speak adequately to the issues which our members face. If so, I would hope that the discussion in General Assembly will result in changes in the statement which would make it both a more useful guide and one which better reflects God's will for us.

I'm listening, Lord, keep talking

God's radar screen. As we crossed northern Indiana the pilot came on the plane's intercom to inform us that it would be necessary to divert our course somewhat because of thunderstorms, and that our estimated arrival time at O'Hare airport in Chicago would be delayed, perhaps by fifteen minutes.

No sweat for me since I had nearly two hours layover time before my connecting flight left for South Bend.

But the fifteen minutes extended to half an hour. We flew through thick gray clouds, lightning flashing in the not too far distance.

Again our pilot briefed us, this time to tell us that two of the landing strips at O'Hare had been put out of commission by the storm and we would be further delayed. Then he added, "We are in a stack of three planes, maintaining our position about 60 miles southwest of Chicago and will be expecting clearance for landing before long." Pilots are always optimistic.

As we continued to circle, the plane conversation grew quieter. Outside the lightning continued, grayness streamed by. As I sat by the window, I peered out and down. I saw nothing. I pictured the flying officers in the cabin ahead flying on instruments, moving at the beck and call of the air control directors in the tower at O'Hare north of us.

And I must confess that disturbing thoughts entered my mind. Would diminishing fuel supplies send us to some other airport? Could the pilot of this or another plane, a radar operator below, err and place two airships on a collision course?

Then I shook off the feeling. Instruments were reliable, radar screens plotted us, pilots were experienced. We were being viewed, followed, and checked by alert air control people. I relaxed and waited, God switching my thoughts.

I pictured God in some giant control tower, every day and every night having me and four billion other people on His giant radar screen, angels operating smaller units, computers humming, everything linked together in one gigantic electronic complex.

Along with four billion other people, God was carefully monitoring my position, always ready through the Holy Spirit or angelic messengers to send me course-changing information so I would miss a collision with Satan, a sin storm in my path, the temptation to fly too low, too high.

I thought of God watching over me as I flew through the gray clouds of depression, bringing me safely through into heavenly sunlight, easing each air pocket of despair, deflecting sin bolts the evil one hurled at me. God knew and cared all about me. I was in good hands.

Miles above Illinois I praised God that I was always on *His* radar screen. His traffic control in my life was the one that really counted.—Robert J. Baker

For the loan

The trees would blaze
as brilliantly
in fall, had I never
been here to see.

The thrush would flute
his song as clear,
had I never halted
my step to hear.

The buds would open,
the ivy would vine,
in fields I love
that never were mine.

And sky would sunset
keep, and dawn,
had I never been,
or were I gone.

Beauty I love
most achingly,
and nothing here
belongs to me.

Oh, Maker of every
lovely gem,
receive my thanks
for the loan of them.

—Lorie Gooding



Maison de l'Amitié de Montreal, a House of Friendship in Montreal, Quebec.

Serving Montreal in the Name of Christ

by Vern Redekop

It was once a Jewish Peretz school in the heart of the Jewish ghetto, but now the Montreal House of Friendship is a Mennonite-sponsored community center in the heart of an immigrant community. Begun five years ago as a joint project of Mennonite Central Committee (Canada) and the Mennonite Mission Board of Ontario, Maison de l'Amitié (as it is called in French) is attempting to respond to the total needs of individuals. At the same time it fosters a sense of community among the people it serves and more specifically Christian communities which demonstrate God's presence in Montreal.

Day care. Children from twelve nationalities are adopted into three-day care "families" for up to ten hours of playing, eating, sleeping, crying, laughing, fighting, making peace, and learning at our day care. Those with a knowledge of French, English, Spanish, or Portuguese can communicate with members of the staff. Others speaking Arabic or Vietnamese must learn new languages.

Staff members come from Quebec, Ontario, Pennsylvania, Saskatchewan, Portugal, and Chile. The one common language is French which is a second or third language for many of those working here.

Juan Iturriaga, an immigrant from Chile, and Karen Dueck, who grew up in South America, are presently working at visiting the families of the day-care children and strengthening contacts with other members of this very diverse neighborhood.

They help to welcome new immigrants and they work at strengthening contacts with other community groups. These include a fire disaster service network, the Portugese Referral Centre, the Latin American Referral Centre, and the local artisans who create and market their wares in the neighborhood.

The House of Friendship also helps to sponsor an inner-city summer day camp for children living in this high population density part of Montreal.

Vern Redekop is administrator of Maison de l'Amitié

Mennonite Church Pulling together a diverse group of Mennonites and believers from different backgrounds, the Montreal Mennonite Fellowship has emerged as a church with members demonstrating a high level of commitment to each other and to the building up of the kingdom of God. The kingdom of God, as a matter of fact, is the theme chosen for study in the Fellowship for this year.

A group of three lay elders have responsibility for the pastoral ministry of the church. But the responsibilities for Sunday morning presentations are spread around to everyone. The Fellowship has emphasized sharing, singing, drama, and Bible teaching and discussion in its worship period.

Working together with federal prison chaplains, including Tilman Martin of the Mennonite Church, the Montreal House of Friendship has worked at programs to strengthen the services of the prison chaplains and to help men after release from prison.

Training seminars prepare prison volunteers for participation in chaplaincy programs. Penfreed, a support group for ex-prisoners, meets bimonthly *à la Maison*. Hillside Retreat, a farm home for men released from prison, follows up the activities of the Protestant chaplains serving in Quebec federal prisons. Neil and Thérèse Sutherland, MCC VSers, with children Mike and Arlene, are the host family at the farm. Besides having ex-prisoners join the family for anywhere from three days to a year, they host groups of prisoners who visit the farm for a day at a time. In the first year of operation 100 prisoners spent at least a day on the farm.

Quebec situation. At the heart of the social upheaval in Quebec is the development of a conquered people through stages of frustration, rebellion, and submission. Keeping in mind the interplay between the French elite, the church, and the English establishment one must realize that for just about two centuries the small Quebec farmer knew his place, kept in his place, and was kept in his place.

The Quiet Revolution of the last twenty years has changed all that and presently the changes in attitudes, feelings, and self-esteem are being manifested in a desire to change institutions. This cannot be done without stress and suffering.

Caught in the struggle are the immigrant minorities who before this Revolution were corralled into the English community and now are being driven into the French. The secure position of the English minority has been shaken. And the traditional French federalists and churchmen can only yearn for the good old days.

The role of the Maison de l'Amitié has been to help people with the stress caused by this situation. Further, it has acted as a catalyst to start informing the Mennonite Church in western and central Canada about the feelings of the French here.

There is a need for solid work to be done in reconciliation among the peoples involved here. The Mennonite Church with its historical commitment to peace and reconciliation could have an increasing role to play in bringing people together. Quebecers are now holding their breath waiting for the date and questions of the coming referendum to be announced. At that time there will of course be vigorous debate and added stress until the results of the referendum are known. And after that, the future seems uncertain.

The day-care staff is looking forward to expansion of the day care to four day-care "families." Former trainees from Brazil are planning to come to Maison de l'Amitié as VSers to provide staff for expanded day care. It will be the first time that MCC recruits VSers from a Third World country to serve in North America.

A further item on the horizon is the development of a prison ministries council which would hold together the various programs for offenders done by churches in the Montreal region.

In all of this, the prayers, support, and encouragement of the broader church constituency are needed and appreciated by the staff serving in *la belle province*.

Hear, hear!

Questions about drama and sports. To become a leader, find out which direction and what people want, get out in front, wave a flag, and you are a leader with a following.

Today people want drama. It is unusual to find a program or even a church bulletin without some drama mixed in. Years ago, we did not patronize the theater. We also had the five-cent picture show; it was accessible and even possible from a financial angle.

I'll never forget one such show; the final act was a doll-making demonstration. It was humorous. As an octogenarian I still remember that show. Don't tell me that a child or older person can watch the performances on the screen without imbibing permanent impressions.

This is not a new situation entirely. Paul refers to a similar practice in 1 Corinthians 10. God was well pleased with one group; but group number two did not meet with God's approval because of their conduct and festive activities, after which "... they rose up to play" (1 Cor. 10:7).

Nobody would deny the appeal in play itself, or even when seen on the screen; but whether it is profitable or even permissible, is problematic. The theater was in existence already when Jesus was here on earth, but there is no record that He ever used this facility to proclaim His message. Two of His disciples did have a foot race to the open sepulcher with the usual result—that there was a winner. But other than that, participation in sports is conspicuous by its absence.

In this sports-loving age, including the drama fad, when the most familiar parts of Scripture, understandable and understood by all, are dramatized to make them more meaningful, in all probability they are made less meaningful by the detracting and even demoralizing conduct of the dramatists.

Paul's advice is still valid: "Prove all things, hold fast to that which is good" (1 Thess. 5:21).—**S. C. Brubacher, Cambridge, Ont.**



Mennonite historians pose in front of the Mennonite Heritage Center in Souderton, Pa. Front row: John Oyer, editor *Mennonite Quarterly Review* and co-opted member of MHC; Theron Schlabach, the *Mennonite Experience in America Project;* John A. Hostetler, chairman Mennonite Historical Committee; Lorna Bergey, MHC committee member and Ontario Conference historian. Back row: Jan Gleysteen, Anabaptist storyteller and co-opted member of the MHC; Gerald Studer, vice-chairman MHC; Leonard Gross, executive secretary MHC; Hubert Brown, committee member MHC; and James Mininger, dean of Hesston College and committee member MHC.

History not dead in Franconia

Eastern Pennsylvania is where the North American Mennonite story began. One would therefore expect Mennonites in Franconia and Eastern District Conference to have taken their heritage seriously. And they have. The Historical Committee of the Mennonite Church, meeting in the Franconia area, June 5 and 6, early reached this conclusion. For indeed, history is alive and well among the Mennonites in Eastern Pennsylvania—take, for example, the new Mennonite Heritage Center in Souderton, a renewed effort in historical research at the Eastern Pennsylvania Mennonite Historical Library in Lansdale, and a score of serious Mennonite historians who reported to the Historical Committee.

The Mennonite Heritage Center at Souderton. Mary Jane Lederach Hershey, in a tour-lecture of the museum, related something of the ten-year history of this museum and the reasons for its founding. It was a case where Mennonite culture was being taken more seriously and had been more highly regarded by outside interpreters than by Mennonites themselves. Sizable collections of Mennonite folk art were being featured in major art and cultural museums—purchased for a "song" at Mennonite auctions, and resold for a handsome profit by art dealers. Mennonites needed to regain a "sense of value of the Mennonite community," to put it into Hershey's carefully chosen words.

The Eastern Pennsylvania Mennonite Historical Library. The Franconia and Eastern District Conference archives and library program goes back much further in time. John D. Souder, Quintus Leatherman, and Ernest R. Clemens were early promoters of Franconia heritage, along with J. C. Wenger, Mary Lederach, and others. Wilmer Reinford has been the major collector and organizer of this research center over the past twenty years, with Ray Hacker, an Eastern District representative connected to this inter-Mennonite work. Joseph Miller currently, as of 1978, serves in the capacity of librarian and archivist for this program.

Reporting. Extensive reports from Franconia and Eastern District historians included those of John Fretz (the Grace Mennonite Church history), Ernest Clemens (the extensive J. C. Clemens collection of *ca.* 1,500 letters), John Ruth (research on the 1847 Oberholtzer schism), John E. Lapp (interests in Fraktur); Richard Lichti (his projected J. Paul Graybill biography), Duane Kauffman (Revolutionary War research), Joyce Munro (the Jacob Gottshalk [1769-1845] correspondence project, and her recent publication, *Some Local History of Franconia Township by Henry D. Hegey),* Wilmer Reinford (the Jacob Fretz library), Joseph Miller (program developments at the library-archives and museum over the past half year, including the processing of the extensive John E. Lapp Collection), and Robert Ulle (Germantown developments).

Franconia and "1983." The Historical Committee met with the Franconia and Eastern District Conference regional Planning Committee for the 1983 Celebration, with most of the time given over to reports on Germantown. Robert Ulle and two Germantown community representatives shared their concerns and hopes.

Other developments in Eastern Pennsylvania include a newly established publishing committee to oversee a rewriting of the history of the Franconia and Eastern District conferences (J. C. Wenger's doctoral dissertation, *History of the Mennonites of the Franconia Mennonite Conference* was published in 1937). The time seems ripe for the combined story of the several Mennonite groups in eastern Pennsylvania, in view of the deep levels of cooperation that have developed over the past several decades.

Theron Schlabach also reported about recent developments in the "Mennonite Experience" writing project (Richard MacMaster is to write Volume One [1683-1930]).

Committee members both interacted in committee deliberations, and shared something of their own research and concerns—John A. Hostetler (revision of his *Amish Society),* Gerald C. Studer (an update on the colonial Mennonite sourcebook), Amos B. Hoover, proxy for Carolyn Charles Wenger (Lancaster County program, including Old Order Mennonite concerns), Lorna Bergey (Ontario research and program), Hubert Brown (congregational and cultural concerns regarding the question of identity), James Mininger (mid-Western research, including Hesston College program), Leonard Gross, executive secretary (his forthcoming volume, *The Golden Years of the Hutterites*), John S. Oyer and Jan Gleysteen, co-opted members, shared as well from their recent activities (Oyer reported about his work as editor of the *Mennonite Quarterly Review* and his interests in sixteenth-century hymns and tunes; Gleysteen, about his forthcoming book, "People on the Way," and his present work with *the Meetinghouse* endeavor at St. Jacobs, Ont., a novel concept for information centers with a strong thematic emphasis on Anabaptism

and Mennonitism).

The 1983 Mennonite Tricentenary. Another major emphasis the Historical Committee dealt with was the question of outlining an appropriate approach to celebration of the North American Mennonite Tricentenary in 1983. By 1983 it would again be time to project a meaningful educative program that centers in the overall question of Mennonite identity.

Mennonite Experience conferences will be helpful as well in this regard, the next one to be held Oct. 25-27 at Messiah College (evening of Oct. 25-afternoon of Oct. 26) and at Mellinger Church, Lancaster (evening of Oct. 26-noon of Oct. 27). James O. Lehman, Eastern Mennonite College, is the contact person for this conference for those interested in attending.

Assembly 79. The General Assembly (Aug. 11-17) will include a spot in its program (Tuesday 4:00-6:00 p.m.) for the historically minded, including local and family history and interpretive studies. The strengthening of a network of Mennonite conference and congregational historians will also be a hoped-for result of this session.

Some leave, some stay, in Nicaragua

Caught in the middle of Nicaragua's bloody civil war, the 13 missionaries and VSers with Rosedale Mennonite Missions (RMM) who remain in the country face tremendous odds and uncertainties. No quick end is in sight as the struggle between military dictator Somoza's National Guard forces and the Sandinista National Liberation Front intensifies.

Before the explosion of violence last September, RMM administered about 35 VSers and missionaries in five locations in the Central American country located between Honduras and Costa Rica. They began work there in 1970.

Since September, RMM has been open to missionaries leaving or staying according to personal call and preference. As of May 25, twenty-five adults and children still remained to work in the patched-up peace which had been restored.

The situation, however, became critical on June 4 when the Sandinistas called for a nationwide strike that closed business and paralyzed transportation in Managua and other cities.

Harold Miller, director of missions-Latin America, and Wilbur Bender, field director of VS in Nicaragua for the past 2½ years, with the RMM administrative staff, made the agonizing decision to evacuate the VS team beginning on June 8. But outbreaks of violence, canceled flights, and severed communication systems complicated the process.

Assistant VS Director Marc Hershberger and his wife, June, left immediately for Puertas Viejas, 52 miles north of Managua to bring in a team of six VSers located there.

As Hershberger returned to the capital with his load of personnel, VS couple Clayton and Thelma Nisly, from Puertas Viejas, volunteered to drive the 185 miles east to La Esperanza to help evacuate the four workers there. About halfway to their destination the Nislys were stopped and their vehicle forcibly taken. They found temporary shelter with a missionary from the Central American Mission, but remain stranded.

Meanwhile back in Managua, VSers packed for final departure between outbursts of fighting on both sides of the VS house. After hours in prayer, on the phone, and in ticket lines, Bender was able to arrange for the departure of the VSers located in Managua before he left on June 10.

Bender and Marc and June Hershberger were relieved to get passage on an unexpected flight composed mainly of well-to-do Latin women and children fleeing the country. Heavy fighting had almost completely closed the airport and sealed off the roads to the VS center 12 miles across town.

Concern now centers in the mission personnel remaining in the outlying areas who were not able to get into Managua and also on the Allen Roth family, who elected to remain in their home, located in Villa Libertad on the eastern edge of Managua.

As far as Bender knows, the remaining missionaries, with the exception of the Roths, are all in quiet areas of the country, but cut off from the capital because of guerrilla activities concentrated around Managua.

Somoza imposed martial law on the beleaguered country on June 6. Electricity and water have been off in Managua since June 10, although telephone service is still intact. The Roths live in a section of the city in which heavy fighting and bombing has occurred. Somoza's bombing is concentrated in poorer parts of the city where Sandinista activity and support are strongest. According to Bender, food supplies are also running low because of the strike which crippled the city last week.

The last communication with Allen and Carolyn Roth and their two-year-old daughter, Lanita, was on June 8. At that time they were clear about their intention to remain because of the tremendous needs around them. "We're holding onto the promises of God," said Allen.

The evangelical church in Nicaragua comprises about 20 percent of the population and the young Mennonite church numbers about 150 members.—Richard and Jewel Showalter

Preston's story 175 years old

The last weekend of May 1979 was a happy time of fellowship and inspiration for one of the oldest congregations of the Ontario (Canada) Conference.

Formerly known as Bechtel's (38 years), Hagey's (112 years), and for the past 25 years as Preston Mennonite, the 25th anniversary of the dedication of the present meetinghouse and 175 years of ministry were observed on May 26 and 27.

The celebrations began on Saturday evening with Scenes from the Past, a drama written by Stanley Shantz, a grandson of longtime former pastor and bishop, B. B. Shantz. It was directed by Carol Steinman.

How I Saw God at Work at Preston Mennonite Church was the theme for Sunday morning, with former pastors Howard Good and Rufus Jutzi participating. A highlight of this service was the presentation of certificates of recognition to these two brothers, as well as to Myra Shantz, widow of the late B. B. Shantz, and Amos Martin, former deacon. The children, young and old, were captivated by a missionary story by Edna Schmiedendorf Hurst, who went out from this congregation as a missionary to Tanganyika.

An outdoor afternoon service at the old Hagey site was a pleasant break in the Sunday program. Conference historian Lorna Bergey brought insight into the Hagey congregation's historical contribution.

A highlight of this meeting was the presence of eight members of the Enoch Gingrich family, two of whom served on the program. They are direct descendants of the area's first settlers. This family played an important part in the development of the Hagey fellowship. Arthur, of Ailsa Craig, conducted the devotional. John E., now of Denver, Colo., was the guest speaker.

Among the significant things he mentioned in his Historical Sketch was a tribute to brothers Jesse and Leslie Witmer, to whom he gave credit for their missionary promotion work which resulted in many leaving this home base for service in overseas and home missions. One of these, Helen Witmer Burkholder, who served in Ethiopia, brought a Response from a Past Missionary.

A fitting close to this service was a litany of praise written and led by the present pastor, Willis Breckbill.

The celebration ended on a joyful note with a songfest led by Mahlon Shantz and Stan Gingrich. The congregational singing was interspersed by a local ladies sextet and a duet by Stan and Doreen Shantz Gingrich.

The concluding message, Preston Mennonite Church Today, was delivered by church council chairman, Bruce Snyder.—Elton S. Kinzie, church historian



Eastern volunteers commissioned

Nineteen persons spent the week of June 3-8, 1979, in Voluntary Service orientation at EMBMC headquarters, Salunga, Pa.

The Eastern Board volunteers and their assigned locations are as follows:

First row: Ruth Zook, Belleville, Pa., to Reading, Pa.; Grace Kennel, Parkesburg, Pa., to Mobile, Ala.; Barbara Nissley, Manheim, Pa., to Birmingham, Ala.; and Sarah Enders, Lancaster, Pa., to Americus, Ga.

Second row: Susan Rice, Perkasie, Pa., to Anderson, S.C.; Diane Burkhart, East Earl, Pa., to Camp Deerpark, Westbrookville, N.Y.; Rosemary Shultz, Willow Street, Pa., to Corning, N.Y.; Marie Hammond, Madera, Pa., to Philadelphia, Pa.; and Jay Smucker, Manheim, Pa., to Philadelphia, Pa.

Third row: Lynn Burkholder, Red Lake, Ont., to Reading, Pa.; Gary Long, Columbia, Pa., to Anderson, S.C.; Gerald and Mary Alice Ressler, Harrisonburg, Va., to Lebanon, Pa.; and Doris Gehman, East Earl, Pa., to Mobile, Ala.

Fourth row: Leon Newswanger, Narvon, Pa., to Camp Deerpark, Westbrookville, N.Y.; Jeff Earl, Grafton, Ohio, to Americus, Ga.; Craig Zimmerman, Lititz, Pa., to Mobile, Ala.; and Joseph Hoover, New Holland, Pa., to Mobile, Ala.

Not pictured: Janet Landis, Refton, Pa., to Palo Alto, Pa.

West Africa churches aided by Mennonites

Before David and Wilma Shank left for Ivory Coast, West Africa, they said for their new assignment they would be "waiting on the Lord."

The Shanks knew that orientation, setting up their household with co-workers James and Jeanette Krabill, following up earlier contacts, writing, preaching, and studying would occupy them initially. They also knew that mission done in the African way does mean waiting on the Lord.

Krabills and Shanks have been sent to French-speaking West Africa by Mennonite Board of Missions, Elkhart, Ind., for a ministry of listening and enabling with African Independent Churches (AICs). Dave prefers to call AICs, messianic and prophetic movements. They are indigenous churches.

"Our work with African religious movements is in reality an extension of a ministry pioneered by Mennonite Board of Missions," Dave said. In 1959 and following, Ed and Irene Weaver initiated a significant missionary stance in eastern Nigeria, Ghana, and later in visits along the west coast of Africa. The first part of that story is told in *The Uyo Story* and later contacts in *From Kuku Hill.*

Eastern Mennonite Board of Missions and African Inter-Mennonite Mission assumed initiatives with independent churches in Southern Africa. Other groups have since worked at the task, too; however, "To the best of our knowledge, our Mennonite missions have had more collective experience in this kind of ministry in Africa than any other church or missionary agency," Dave Shank said.

Canon Simon Barrington Ward, secretary of the London-based Church Missionary Society, said in a public meeting last fall that this particular ministry of the Mennonites is a model for other Western mission agencies. It is a quiet, behind-the-scenes servant ministry which the message of the New Testament calls for in response to the servant ministry of Jesus, he said.

Ramers honored for 50th

Clarence J. and Ethel Ramer were honored for their 50 years in the ministry at the Duchess (Alta.) Mennonite Church on Apr. 29. Present for the Sunday afternoon open house were all their children but one. Present were Robert, Edmonton, who served as MC; Virginia and Raymond Brubaker, St. Albert; Jo Anne and David Siemens, Calgary; William Ramer and his wife, and Doreen and Eldon Ropp, all from Duchess.

Friends also came from Sundre, Olds, Brooks, and a number of other places. Greetings were read from the Northwest Mennonite Conference; Pastor Regehr extended best wishes from the Rosemary Mennonite Church; and the Westside Mennonite Church, Carstairs, sent a telegram for the occasion.

Robert told the assembled that no matter where he went in North America someone knew his father. Though C. J., as he is known, has lived in the area 62 years, he has traveled widely and is known throughout the church.

World Conference finances reviewed in Strasbourg

The Executive Committee of the Mennonite World Conference convened in Strasbourg, France, May 15-17. Chairing the sessions was the newly elected President, Charles Christano of Indonesia.

Among the significant actions was the review of the Tenth Assembly finance. Reports were received indicating that the Tenth Assembly expenditures during the period 1975 to the close of 1978 totaled $302,370. Income for the Tenth Assembly operations amounted to $301,209, leaving a net deficit of $1,160.

Slightly more than half the Tenth Assembly income, $156,695, was realized from registration fees. Another $43,029 was contributed in the World Fellowship Sunday Offering. Extra sales of handbooks, songbooks, and other literature totaled $37,795. Half of the amount received in the offerings during the Tenth Assembly was allocated to Tenth Assembly expense and amounted to $20,397. Personal contributions amounted to $22,773. The remaining income was realized from sale of displays and other miscellaneous payments.

Of special note was the amount of $8,324 contributed by persons who received free housing in private homes. This money was

designated for assistance to persons needing help who would not otherwise be able to attend the Tenth Assembly. A total of $8,291 was expended for this purpose. These funds assisted 170 people to attend the Tenth Assembly.

Other expenditures for Tenth Assembly included $40,336 for the facilities in Wichita, including the Century II Convention Center and local church buildings. Approximately $50,000 was expended over a four-year period for staff and office expense at Lombard, while another $45,000 was spent in Kansas for Hosting Committee, Local Arrangements, and Newton office staff and office expense.

Another major expenditure was the cost of the editing, compilation, and printing of the materials that were included in the registration packet including the *International Songbook*, *Program Book*, *World Handbook*, *Art Catalog*, and the *Proceedings*. These literature items totaled approximately $90,000. Other expenses included youth activities, simultaneous interpretation equipment, displays, program planning, speakers, and general administration.

The Mennonite World Conference Travel Fund expended a total of $179,614 during a five-year period from January 1, 1974, to December 31, 1978. During this same period, income amounted to $185,850. Adding to this a beginning balance of $3,450, the net balance at the end of 1978 equaled $9,685.

These funds were raised from a variety of sources. The registration fee included a $5.00 appropriation to the Travel Fund. Other sources included the mission boards of North America, MCC, various Mennonite conferences in Europe, the World Fellowship Sunday Offering, Mennonite businesses, and foundations and individual contributions.

Of special interest was the fact that the Travel Fund enabled 107 persons from Asia, Africa, and Latin America to attend the Tenth Assembly in Kansas in 1978. This included General Council and Presidium members, 15 women from the Third World, the India Choir, and a few other Third World leaders. In addition, the costs for hospitality and domestic travel for the USSR delegation were covered from this account. (Churches in the USSR covered the cost of the round-trip ticket to Wichita, Kansas.)

The travel funds were also used to facilitate travel to Executive Committee and Presidium meetings in 1974, 1975, 1976, and 1977.

An amount of $20,397.20, representing one half of the total of the three offerings taken during the Tenth Assembly, has been designated as reserve funds for Travel Fund, Literature and Translation, and special projects. As of the end of 1978, all these funds were retained on account.

A third Mennonite World Conference account, the General Account for ongoing operations of the Mennonite World Conference office, showed a deficit of $100 for the year 1978. Income amounted to $14,968, while expenses and beginning deficit balance totaled $15,068.

The Mennonite World Conference Executive Committee in its Strasbourg meeting accepted these financial reports and the auditors' report.

mennoscope

The youth registrations for Waterloo 79 now total 550. Youth groups still planning to register should do so very soon if they plan to be lodging in the same general area. Youth are encouraged to send in their remaining balance as soon as possible. Complete pre-payment will greatly facilitate registration procedures on location. This pre-payment should be postmarked prior to July 25 to ensure its arrival before the convention. Send all payment for youth registration/meals/lodging to: Waterloo 79, Youth Convention Office, Box 1245, Elkhart, IN 46515.

The Mt. Jackson Mennonite Church, Mt. Jackson, Va., will have a homecoming and dedication service for the newly completed church building on July 8. All former EMC Y-students, former members, or other interested persons are invited to this celebration. For more information, write to Steve Landis, 5916 Lonas St., R. 2, Mt. Jackson, VA 22842.

Goshen College has openings for one or more part-time faculty members in the Department of Home Economics for the 1979-80 school year. Courses to be taught are in nutrition and foods, home economics education, and child development. Apply to Orville Yoder, Associate Dean, Goshen College, Goshen, IN 46526.

West Fallowfield Christian School, Atglen, PA 19310, needs a grade 5-6 classroom teacher for September. Please contact Richard Umble, principal, if you are interested.

The Director of the Mennonite Heritage Center in Souderton, Pa., has received a grant from a private foundation in Cambridge, Mass. The grant given to Mary Jane Hershey, Harleysville, will be used to make a study of Mennonite Fraktur. Fraktur is a form of calligraphy that was brought to Pennsylvania with the early settlers of German background. Highly embellished and decorative, the calligraphy was taught to children in school. Although "frakturing" was done by persons of diverse religious faith, Mennonites usually related their writing to their faith. The study will take the form of an inventory and will include only Fraktur produced in the Franconia Conference area. This covers the early settlement in Germantown and in the present-day counties of Montgomery, Bucks, Chester, Berks, and Lehigh. Persons having or knowing of Fraktur that should be included in this study may contact Mrs. Hershey at 1171 Old Sumneytown Pike, Harleysville, PA 19438.

The 34th annual CPS reunion will be held at Cove Valley Camp, Mercersburg, Pa., on Aug. 5, at 1:00 p.m. Lunch will be served at a reasonable fee. Reservations should be sent to Cove Valley Camp, R. 3, Mercersburg, PA 17236 (before July 30).

Johnstown Christian School has openings for two elementary teachers. Interested persons should contact Kurt Horst, R. 2, Hollsopple, PA 59335. Phone (814) 288-2588 or 288-2387.

Marvin and Neta Faye Yoder, missionaries in Japan for 15 years, returned to that country this month after an extended health leave in the USA for their daughter Becky. In early 1976, at the urging of their Japanese doctors, Yoders had taken Becky to the cancer specialists at the University of Iowa Hospital in their home state. For more than two years Becky battled the disease. She died on Aug. 5, 1978. Reappointed by Mennonite Board of Missions, Elkhart, Ind., Yoders left the USA on June 9 and are taking a Japanese language refresher course in Tokyo from June 11 to July 27. During this time, they will receive their placement and assignment from Japan Mennonite Church. They expect to work on the island of Hokkaido, where most of their MBM colleagues are located.

Shalom Christian Academy, near Chambersburg, Pa., is in need of a principal, preferably with administrative training or experience. Also needed are teachers for grades 1, 4, and 5 in the elementary school, and typing and boys physical ed in the high school. For more information write or call Box 134, Maugansville, MD 21767. Phone (301) 733-7986.

Howard Zehr, Jr., has assumed the responsibilities of Offender Ministries resource person with Mennonite Central Committee U.S. Ministries. Previously Edgar Epp of Saskatoon, Sask., served in this capacity for both the United States and Canada. While Epp now narrows his focus to the Canadian constituency, Zehr will highlight potential criminal justice ministries in the U.S. Zehr will serve in the position half time in addition to continuing his responsibilities with the Victim Offender Reconciliation Program (VORP) in Elkhart. Promoting the VORP concept as part of Offender Ministries will be another emphasis.

The Mennonite Board of Missions news story originating in Santa Cruz, Bolivia, and printed in the June 12 issue of *Gospel*

Herald, pages 472 and 473, identified David Letkemann as "a Mennonite Central Committee worker who is contact person for the Mennonites in Bolivia." David and Sara Letkemann are workers with the Commission on Overseas Mission of the General Conference Mennonite Church, and are currently on furlough in North America. For four years the Letkemanns have been involved in church planting and leadership development in the area of Santa Cruz, Bolivia.

Mennonite Board of Missions workers David and Wilma Shank have joined James and Jeanette Krabill in Abidjan, Ivory Coast, for a new ministry among messianic and prophetic movements in West Africa. For settling in with the Krabills, Dave said, "I painted our study, built a desk and file for both of us out of the shipping crate that came from Aberdeen, put up shelves, built a dressing table for Wilma, and repaired two chairs that a Campus Crusades missionary gave to us. Wilma has made curtains, installed mosquito netting, and done other projects. Furniture is so terribly expensive. Our friends see that we're working within some limits." The address for both MBM couples is 08 B.P. 2120, Abidjan 08, Ivory Coast.

New addresses for Paul and Bertha Swarr and Roy and Florence Kreider, workers in Israel with Mennonite Board of Missions, Elkhart, Ind.: Paul and Bertha Swarr, 5 Rav Ashi, Ramat Aviv, Israel; Roy and Florence Kreider, 13 Shaanan Street, Ramat Gan, Israel.

"Church officials repeatedly stated that our assistance was a loud, clear sermon to the government that the church would help the country assist the needy," stated Ron Mathies after a visit to Mozambique. This spring Mathies, MCC representative in Swaziland, visited refugee camps in Mozambique, where Mennonite Central Committee began sending aid in 1978, continuing into 1979. Approximately 100,000 refugees from Zimbabwe/Rhodesia are in five settlements. MCC channels its aid through the Christian Council of Mozambique (CCM).

The Southeast Iowa Mennonite churches have already organized to hold the Iowa Relief Sale on Apr. 26, 1980, in Washington. Representatives of 15 churches have drawn up a constitution and applied for incorporation. Wilbur Swartzendruber, Wellman, is chairman of the executive officers. Proceeds will go to Mennonite Central Committee, according to Swartzendruber.

Carl Newswanger, copastor of Mennonite Church of Normal, Ill., since 1976, moved to Orrville, Ohio, to assume pastoral leadership of Orrville Mennonite Church on June 27. The Normal congregation held a commissioning service for Carl and his wife, Louise, on June 17.



The Anglican bishop of Swaziland, B. L. N. Mkhabela, visited Mennonite Central Committee June 4 and 5. When the U.S. Department of State planned a trip for the bishop, he asked to include MCC in his itinerary. At Akron he talked with various persons interested in Africa and toured the Material Aid Center and Self-Help Shop. He also visited Menno Housing in Lancaster, an Amish farm, and Eastern Mennonite Board of Missions and Charities in Salunga. MCC personnel in Swaziland learned to know the bishop through mutual involvement in the Anglican Church Thokoza Center. The church provided buildings for a South African refugee school at the Center, and MCC the material and personnel for running it.

Doretta Dorsch arrived in the U.S. on May 26. She and her husband, Jim (scheduled to arrive on July 2), serve on the staff of Rosslyn Academy, Nairobi, Kenya. They plan to return to Kenya on Aug. 24 for two more years of service. Their stateside address is R. 2, Box 221 C, Hollsopple, PA 15935.

Arlene Stauffer, with children Rose and Carl, arrived in the U.S. on May 29 from the Philippines. Her husband, James, is scheduled to arrive in mid-July. The Stauffers have been granted a one-year furlough. Their temporary stateside address is c/o J. Mark Stauffer, EMC, Harrisonburg, VA 22801. A son John is enrolled at Hesston College.

Charles and Fern Bauman returned to the U.S. on June 4 after serving 5½ years in Sudan. Charles served as projects coordinator with the Sudan Council of Churches on behalf of the churches in the southern part of the country. The Baumans' address is 16 Hertzler Road, Newport News, VA 23602.

Gerald and Sara Shenk and son Joseph returned to the U.S. on June 12 from Yugoslavia, where they are enrolled as students. After a two-month leave they plan to return to Yugoslavia for another two-year term. Their address until mid-August is Route 3, Box 310, Mount Joy, PA 17552.

Evelyn Petkau of MCC, Washington, D.C., unit talks about needs she sees in her volunteer work in inner-city Washington. Petkau, of Morden, Man., is completing a two-year assignment as a social worker with *For Love of Children*, an agency that tries to help homeless or neglected children. Petkau describes FLOC's role as attempting to break the cycle of poverty and despair that traps many children in the city. "Washington is a city of harsh contrasts," she says. "It has the very prominent wealthy and powerful and it has the less visible poor, and among them are the almost invisible children with their critical needs."

Neil Stoltzfus was licensed and installed as minister of the Rainbow Mennonite Church, Mountain City, Tenn., on June 10. Herman Glick, overseer, was in charge of the service. The Rainbow Church is a member of the Atlantic Coast Conference.

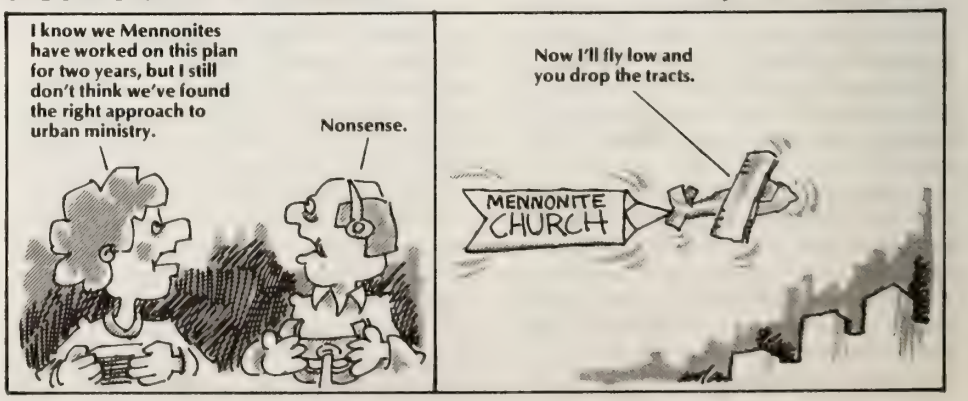
Special meetings: Stanley Shirk, Lyndhurst, Va., at Zion Hill, Singers Glen, Va., July 15-22.

New members by baptism: one by baptism and one by confession of faith at Sunnyside, Phoenix, Ariz.; eleven at Hartville, Ohio.

Change of address: Elmer S. Yoder from 12960 Etter Rd. NE, Hartville, Ohio, to 3511 Edison St. NE, Hartville, OH 44632.

Sisters and Brothers

by Joel Kauffmann



readers say

Recently I read the article "Apples of Gold" by Patricia Lehman MacFarlane (June 12). There are many articles I do not read, but I wanted to write and tell you this article is tops in saying it like it is. When I was graduating from high school, we each could have a saying or verse put with our name in the yearbook. I chose Proverbs 25:11, the one verse this article mentioned. How true it is when the author says, there is a time to speak and a time to be silent. The important thing is to know when to do either one. Sometimes I wonder if I really listen when someone is sharing with me. As my goal in the future I choose James 1:19, 20, "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God."—**Jean Oberholtzer, Elizabethtown, Pa.**

° ° °

I'd like to respond to Ruth Burkholder's thought-provoking article "Lord, Teach Us to Celebrate." I needed that! An additional way to avoid the Pharisee trap, however, is to find more joy and celebration in giving itself. The word translated "cheerful" in "God loves a cheerful giver" is the root of the word "hilarious," which suggests that giving should be an experience of great joy! In contrast the Pharisees not only failed to give joyfully, they also failed to give *liberally*. At least their fondness for money was considerably greater than their love for the poor.

In the act of pouring expensive perfume on Jesus, the former prostitute cited in the article cheerfully gave up her right to use the perfume on herself or for benefit of her trade. Likewise, the "prodigal father," symbolizing God's extravagant welcome of repentant sinners, enjoyed the meal all the more because he gave the banquet for others' enjoyment, not for his alone. This is not to say Ms. Burkholder spent her money unwisely! It is only to suggest that "hilarious giving" is also an act of celebration.—**Harvey Yoder, pastor, Zion Mennonite Church, Broadway, Va.**

° ° °

I support the concern of Jonathan Roth from Goshen College regarding the church's need for a unified stance on alcohol ("Hear, hear!" June 5). I too endorse our strong, proud stand for nonresistance. However, I do have a concern that maybe we have worked so hard at developing our stand for nonresistance, that at times we have overlooked other areas of concern that need to be worked at such as human consumption of alcohol! I am afraid that we as pastors have no idea of the number of potential alcoholics we already have in our denomination. Nor do we have a clear idea of the problems that the potential alcoholic has and the results it will have on other lives within our congregations.

Thanks so much for including this timely article in the *Gospel Herald*.—**Bob Shreiner, pastor, Bethel Mennonite Church, Gettysburg, Pa.**

° ° °

I would like to comment on your "Hear, hear!" in the June 5 issue. I appreciate the comments of Jonathan Roth very much. I thoroughly agree with his sentiments. It is tragic that we treat the evil of beverage alcohol so lightly. In my case, I have been trying to alert our Mennonite brotherhood to the massive suffering and death due to alcohol for over 40 years.

I have talked to many social workers. Some say that at least 80 percent of child abuse and tragic circumstances in the home have alcohol as the root. Alcohol is at the root of a high percentage of all crime. In the 1930s I wrote to Judge Lewis E. Fawcett of New York. He answered that invariably when he would ask the defendant if he had anything to say, the answer was that he would plead for mercy since he was drunk and didn't know what he was doing.

It may be that we have come to the juncture of history when the Mennonite Church is ready to face the issue of beverage alcohol. Let us pray that this is the case.—**Andrew R. Shelly, Newton, Kan.**

° ° °

I would like to express appreciation for John Roth's concern in "Call for a church-centered peace witness" and the way he shared it (June 12). I think that he is calling our attention to a very crucial issue in our theology—a belief in a two-kingdom theology and a separation of church and state.

Depending on the way one reads church history, we may not have very good reason for optimism about the church becoming a dynamic, active, social, and political force which gives itself to healing the wounds and meeting the desperate needs of our world in a quiet suffering-love kind of way. But on the other hand, a careful reading of the account of the early church, and even of some of the bright spots in subsequent church history, would give us reason to believe that the church can become what God intended it to become. Thanks to John Roth for a very stimulating article and to you for deciding to print it.—**David Helmuth, Elkhart, Ind.**

° ° °

In your editorial for the June 12 issue of the *Gospel Herald* entitled "The Legacy," I was stunned by the first eight words. I read and reread those words hoping I would discover a mistake. It is difficult for me to believe that these words came from the pen of a *Gospel Herald* editor. It seems to me that a more humane word could have been used in reference to Spenkelink's electrocution. It is my prayer that these words will never fall into the hands of his mother. Let's put ourselves in her shoes for a little while and consider the pain and anguish she experienced. Never before have I written to "Readers Say" but today I had to speak out my innermost feelings.—**Ella M. Hostetter, Sarasota, Fla.**

births

Children are an heritage of the Lord (Ps. 127:3).

Brenneman, Lynn and Donna Jo (Swauger), Bittinger, Md., first child, Cody Dustin, June 7, 1979.

Brubacher, Ralph and Anne (Brubacher), St. Jacobs, Ont., first child, Matthew Chad, Feb. 20, 1979.

Dalke, Michael and Bonnie (Holdeman), Halstead, Kan., second child, first son, Rueben Holdeman, June 6, 1979.

Ebersole, Larry and Teresa (Neil), Shippensburg, Pa., first child, Janelle Marie, Mar. 29, 1979.

Gregory, Barrett and Celina (Cortez), Des Allemands, La., first child, Nicholas Barrett, May 31, 1979.

Heatwole, Richard and Marj (Steiner), Linville, Va., first child, Kendra Marie, Apr. 26, 1979.

Hertzler, Wilmer and Lois (Layman), Harrisonburg, Va., first child, Anthony Lamar, June 7, 1979.

Hochstetler, Glenn and Betty (Mullet), Sarasota, Fla., first child, Kelby Allen, June 1, 1979.

Hostetler, John and Naomi (Martin), Columbiana, Ohio, second child, first son, Alan Todd, May 2, 1979.

Kauffman, David and Willow, Saginaw, Mich., first child, Heidi Marie, May 9, 1979.

Liechty, Daniel and Mary (Rich), Goshen, Ind., first child, Eric Allen, born on May 29, 1979; received for adoption on June 3, 1979.

Miller, Clifford and Janice (Wenger), Versailles, Mo., first child, Robin Joy, June 8, 1979.

Miller, James and Louise (Wittmer), Hartville, Ohio, third child, second daughter, Jenelle, June 3, 1979.

Miller, Randy and Karen (Martin), Sarasota, Fla., third son, Bryan Keith, June 8, 1979.

Nafziger, Ed and Carmilla (Grieser), Archbold, Ohio, first child, Landon Joel, May 29, 1979.

Neuschwander, Joel and Carolyn (Brown), Hubbard, Ore., second child, first son, Raymon Joel, June 9, 1979.

Rice, Donald and Kathy, Norristown, Pa., first child, Loren Donald, May 12, 1979.

Ross, Wesley and Nancy (Gerber), second child, Jeremy Wesley, June 5, 1979.

Warner, Kelly and Bonnie (Kandel), Fredericktown, Ohio, second son, Joseph Lawrence, June 5, 1979.

Weber, Ray and Victoria (Slade), Elmira, Ont., first child, Ian Ray, June 1, 1979.

Wenger, Leslie and Patsy (Jordan), Galion, Ohio, second child, first daughter, Jaime Kay, June 5, 1979.

Yoder, Bill and Edith (Wagler), Uniontown, Ohio, fourth child, second daughter, Christina Sue, June 3, 1979.

Yoder, Larry and Sue (Hess), Harrisonburg, Va., second son, Zachary Paul, June 7, 1979.

marriages

They shall be one flesh (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Dannelley—Shirk.—Jay C. Dannelley, Baptist Church, Midland, Mich., and Sylvia A. Shirk, Parkview cong., Harrisonburg, Va., by S. Allen Shirk, father of the bride, Apr. 7, 1979.

Elwood—Hinton.—John R. Elwood, Fisher, Ill., United Methodist Church, and Sandi L. Hinton, Fisher, Ill., East Bend cong., by Wilbur Nachtigall, June 9, 1979.

Ernst—Gingerich.—Leonard Ernst and Grace Gingerich, both of First Mennonite, Colorado Springs, Colo., by John Gingerich, May 19, 1979.

Frey — Ziegler. — Murray Arthur Frey and Sharon May Ziegler, both of Hawkesville, Ont., Hawkesville cong., by S. David Garber, May 12, 1979.

Hackman—Rice.—Daryl Hackman, Earlington, Pa., Plains cong., and Barbara Rice, Perkasie, Pa., Deep Run East cong., by John Ehst, June 3, 1979.

Harder—Schloneger.—Alan Harder, Dalton, Ohio, Lutheran Church, and Debra Schloneger, Dalton, Ohio, Kidron cong., by Bill Detweiler, May 5, 1979.

Hess—Graybill.—Curtis L. Hess, Strasburg, Pa., Neffsville cong., and Karen R. Graybill, Lancaster, Pa., Forest Hills cong., by Clyde D. Fulmer and Robert Petersheim, June 2, 1979.

Martin—Sauder.—Leon R. Martin, Farmersville, Pa., Indiantown cong., and Resie M. Sauder, Manheim, Pa., Hess cong., by J. Elvin Martin and Glen M. Sell, May 19, 1979.

Miller — Devore. — Lester Miller, Dalton, Ohio, Kidron cong., and Barbara Devore, New Philadelphia, Ohio, Church of Christ, by Bill Detweiler, May 5, 1979.

Miller—Kleese.—Sheldon Miller and Lori Kleese, Wayland, Iowa, by William Kettlitz, May 12, 1979.

Nighswander—Weber.—John Darrell Nighswander, St. Jacobs, Ont., Steeles Avenue cong., and Marlene Esther Weber, Hawkesville cong., Hawkesville, Ont., by S. David Garber and Murray Stephenson, June 9, 1979.

Nissley—Miller.—Crist Nissley, Honey Brook, Pa., and Sue Miller, Narvon, Pa., both from Hopewell cong., Elverson, Pa., by Willard Mayer, May 26, 1979.

Nussbaum — Shetler. — Marlin Nussbaum,

Wichita, Kan., East Bend cong., and Karla Shetler, Pigeon, Mich., Michigan Avenue cong., by Charles Haarer and Irvin Nussbaum, May 26, 1979.

Rohrer—Herman.—Dennis Rohrer, Manheim, Pa., Neffsville cong., and Wendy L. Herman, Lewisburg, Pa., Nazarene Church, by Clyde D. Fulmer, June 9, 1979.

Stoltzfus—Jacobs.—Glenn L. Stoltzfus, Philadelphia, Pa., Diamond Street cong., and Jane E. Jacobs, Landisville, Pa., Chestnut Hill cong., by Donald R. Jacobs, May 26, 1979.

Swarm — Graber. — Randall Eugene Swarm and Jo Ann Graber, both from Middlebury, Ind., First Mennonite cong., by Samuel J. Troyer, June 9, 1979.

Yoder—Maninger.—David B. Yoder, Wichita, Kan., Kingview cong., Scottdale, Pa., and Gailan Maninger, Wichita, Kan., Baptist Church, by Ron Brunk, May 20, 1979.

Correction: In the **Lehman—Miller** marriage notice in the June 12 issue, the name should have been listed as Glen W. **Lehman,** not **Miller.**

obituaries

Blessed are the dead which die in the Lord (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Brubacher, Henrietta, daughter of Dilman and Louisa (Cressman) Brubacher, died at the K-W Hospital, Kitchener, Ont., June 3, 1979; aged 93 y. Surviving are one sister (Ida—Mrs. Enoch Bauman) and 2 brothers (Stanley C. and Shannon W.). She was preceded in death by one brother and 2 sisters. She was a member of First Mennonite Church. Funeral services were held at the Edward R. Good Funeral Home on June 5, in charge of Glen Brubacher; interment in First Mennonite Cemetery.

Eash, Cloyd C., son of Noah A. and Mary A. (Lehman) Eash, was born in Somerset Co., Pa., May 4, 1900; died at Somerset Co., June 5, 1979; aged 79 y. On June 25, 1921, he was married to Salome Eash, who died on Aug. 9, 1970. On Mar. 15, 1974, he was married to Nellie A. Swope, who died on Nov. 30, 1977. Surviving are 2 daughters (Esther—Mrs. Nelson Gindlesperger and Dorothy), one grandson, 3 great-grandchildren, and one brother (Carl). He was a member of Kaufman Mennonite Church. Funeral services were held at Mason Funeral Home on June 8, in charge of Stanley R. Freed; interment in Stahl Mennonite Cemetery.

Godshall, David Lee, son of Willis D. and Eva B. (Halteman) Godshall, was born at Sellersville, Pa., Jan. 29, 1950; died as a result of head injuries at Episcopal Hospital, Philadelphia, Pa., June 10, 1979; aged 29 y. Surviving are his mother, one brother (Earl Glenn), and 3 sisters (Jean G.—Mrs. Mark Kolb, Betty—Mrs. Stanley S. Derstine, and Mary Lou—Mrs. Timothy S. Landis). He was preceded in death by his father and one sister (Gloria H. Godshall). He was a member of Franconia Mennonite Church, where funeral services were held on June 13, in charge of Floyd Hackman and Earl Anders, Jr.; interment in adjoining cemetery.

Hostetler, Nancy E., daughter of Thomas J. and Jerimina (Yoder) Peachey, was born at Belleville, Pa., Nov. 2, 1901; died at Lewistown Hospital, Lewistown, Pa., May 24, 1979; aged 77 y. On Jan. 25, 1923, she was married to Dan K. Hostetler, who survives. Also surviving are 2 sons (Lloyd M. and Thomas D.), 2 brothers (Joseph G. and Thomas E.) and 2 sisters (Elsie A. and Bertha E.). She was a member of Locust Grove Mennonite Church, where funeral services were held on May 27, in charge of Elam Peachey, Gerald Peachey, and Erie Renno; interment in Locust Grove Cemetery.

Jantzi, Orval Michael, son of Michael and Mary (Steinman) Jantzi, was born in Biggar, Sask., Mar. 21, 1923; died at South Huron Hospital, Exeter, May 21, 1979; aged 56 y. On May 6, 1950, he was married to Doris Lebold, who survives. Also surviving are 3 sons (Luke Michael, Paul David, and Peter Orval), 2 daughters (Mary Beth and Rebecca Doris), and one grandchild. On Dec. 16, 1962, he was ordained to the ministry and served the Zurich and Parkhill Mennonite churches. He was a member of Zurich Mennonite Church, where funeral services were held on May 24, in charge of Leonard Epp and Clayton Kuepfer; interment in Zurich Mennonite Cemetery.

Kniss, Lloy A., son of John and Louisa (Blough) Kniss, was born in Johnstown, Pa., Mar. 31, 1897; died at Rockingham Memorial Hospital, Harrisonburg, Va., June 7, 1979; aged 82 y. On June 29, 1924, he was married to Elizabeth Luther, who survives. Also surviving are 3 sons (Paul G., David L., and Mark A. Kniss), one daughter (Esther L.—Mrs. Myron Augsburger), 11 grandchildren, and 3 brothers (Orville F., John N., and Paul B. Kniss). He was ordained to the ministry in 1920 and to the office of bishop in 1943. He served in India from 1926 to 1942 and held pastorates in Johnstown, Pa., Masontown, Pa., Dayton, Ohio, and Baltimore, Md. Funeral services were held at Weavers Mennonite Church on June 9, in charge of Dan Smucker, Raymond Charles, David Thomas, Melvin Delp, and Richard Early; interment in the church cemetery.

Mayer, Elmer, son of Moses and Rachel (Lichti) Mayer, was born at Baden, Ont., Apr. 6, 1902; died of emphysema at Kitchener, Ont., May 12, 1902; aged 77 y. On June 23, 1926, he was married to Catharine Everatt, who died on Jan. 10, 1978. Surviving are one son (Cecil), 2 grandchildren, 2 brothers (Clarence and William), and 4 sisters (Adeline—Mrs. Simon Gingerich, Elmina—Mrs. Jerry Wismer, Mabel—Mrs. Elmer Streicher, and Viola—Mrs. William Gingerich). He was preceded in death by 3 brothers (Aaron, Allen, and Edgar). He was a member of St. Agatha Mennonite Church, where funeral services were held on May 15, in charge of Nelson Martin and Elmer Schwartzentruber; interment in St. Agatha Mennonite Cemetery.

Miller, Jacob J., son of Joseph J. and Mary Miller, was born near Kalona, Iowa, Apr. 18, 1899; died of a heart attack at the University Hospital, Iowa City, Iowa, May 28, 1979; aged 80 y. On Oct. 4, 1920, he was married to Barbara A. Gingerich. She preceded him in death. On Aug. 4, 1974, he was married to Katie Nisly, who survives. Also surviving are 2 daughters (Eunice—Mrs. Otis Yoder and Lois—Mrs. Vernon Nissley), 2 brothers (Chris B. and Dennis J. Miller), 9 grandchildren, one great-grandchild, 4 stepdaughters, 2 stepsons, and 25 stepgrandchildren. He was preceded in death by 4 brothers, 2 sisters, and one stepson. He was ordained to the ministry on Nov. 25, 1937, and served the Fairview Conservative Mennonite Church. Funeral services were held at the Fairview Conservative Mennonite Church on June 1, in charge of Morris Swartzendruber and John Hershberger; interment in the Fairview Cemetery.

Miller, Marion W., son of William E. and Lizzie Miller, was born near Kalona, Iowa, July 27, 1926; died of a heart attack at his home on May 28, 1979; aged 52 y. On Oct. 29, 1946, he was married to Ida Gingerich, who survives. Also surviving are 4 sons (Nelson, Melvin, Morris, and Dale), 2 daughters (Neva and Norma), 2 grandchildren, 4 brothers (Wayne, Ora, Elijah, and Manass), and one sister (Marjorie—Mrs. Ervin Chupp). He was preceded in death by one brother and one sister and 2 grandchildren. He was a member of Fairview Conservative Mennonite Church, where funeral services were held on June 2, in charge of John Hershberger and David L. Yoder, interment in the Fairview Cemetery.

Moyer, Mary, daughter of Paul and Elizabeth (Lohr) Beachy, was born in Jennings, Md., June 23, 1884; died at Eastern Mennonite Home, Souderton, Pa., June 8, 1979; aged 94 y. On Sept. 2, 1903, she was married to William H. Moyer, who died on May 3, 1954. Surviving are one daughter (Beatrice Detweiler), 3 sons (William, W. Paul, and Mark), 19 grandchildren, 30 great-grandchildren, 4 great-great-grandchildren, one sister (Nellie J. Nissley), and one brother (McKinley Beachy). She was preceded in death by 2 sons (Galen and Walter). She was a member of Doylestown Mennonite Church, where funeral services were held on June 11, in charge of Roy Bucher, Joseph Gross, and Silas Graybill; interment in Doylestown Mennonite Cemetery.

Renno, Joseph Y., son of Erie H. and Verna A. (King) Renno, was born at Belleville, Pa., Aug. 20, 1941; died of cancer at Belleville, Pa., May 29, 1979; aged 37 y. On Dec. 27, 1960, he was married to Shirley Kauffman, who survives. Also surviving are 4 children (Marcia, Kenneth, Debra, and Jamie), 3 sisters (Sara—Mrs. Irvin Hartzler, Ann—Mrs. Acquilla Kanagy, and Faith L.), and 2 brothers (Robert L. and Thomas E.). He was a member of Locust Grove Mennonite Church, where funeral services were held on June 1, in charge of Elam Peachey, Gerald Peachey, and Ivan Yoder; interment in Locust Grove Cemetery.

Schrock, Alma D., daughter of David B. and Emma (Stutzman) Hochstetler, was born at Kalona, Iowa, Apr. 30, 1900; died at Mercy Hospital, Iowa City, Iowa, June 6, 1979; aged 79 y. On Aug. 26, 1924, she was married to Elmer J. Schrock, who survives. Also surviving are 4 sons (Robert D., Duane E., Stanley C., and Donald), 3 daughters (Emma Jean, Doris—Mrs. Eric Thirtle, and Shirley—Mrs. Michael Michelozzi), 15 grandchildren, 4 great-grandchildren, and one sister (Edna—Mrs. William Logan). She was preceded in death by an infant daughter, 2 brothers, 2 sisters, and one grandchild. She was a member of East Union Mennonite Church, where funeral services were held on June 11, in charge of Lonnie Yoder and J. John J. Miller; interment in East Union Cemetery.

Stauffer, Henry, son of Benjamin R. and Fannie (Weidman) Stauffer, was born in Rapho Twp., Pa., Oct. 28, 1894; died at St. Joseph Hospital on May 28, 1979; aged 84 y. On June 6, 1918, he was married to Emma Snyder, who survives. Also surviving are one daughter (Helen S. Hernley), 2 sons (Clarence S. and Howard S.), 13 grandchildren, 12 great-grandchildren, and one brother (Elam W.). He was a member of Landisville Mennonite Church, where funeral services were held on May 31, in charge of Elam W. Stauffer and Arthur H. Miller; interment in Erisman Mennonite Cemetery.

Stiver, Helen Marie, was born at Lagrange, Ind., June 8, 1912; died at Goshen (Ind.) General Hospital, May 12, 1979; aged 66 y. She was married to Clyde Bolinger, who died in 1949. In 1958 she was married to Lamar Stiver, who died in 1970. Surviving are one son (Duane Bolinger), one stepson (Lee Stiver), and one brother (Harry Wagner). She was a member of Clinton Frame Mennonite Church. Funeral services were held at Rieth, Rohrer, Ehret Funeral Home on May 15, in charge of Vernon E. Bontreger; interment in Violett Cemetery.

Cover by H. Armstrong Roberts, p. 534, McGill College of Architecture; p. 536 by Joseph Miller; p. 540 by Jim King.

calendar

Indiana-Michigan Mennonite Conference, Holdeman Mennonite Church, Wakarusa, Ind., July 15-17.

Annual Session of Virginia Conference Assembly, Eastern Mennonite College, Harrisonburg, Va., July 25-27.

Waterloo 79 (Mennonite General Assembly and Youth Convention), University of Waterloo and Conrad Grebel College, Waterloo, Ont., Aug. 11-16.

items and comments

Mother forced to pay victim of son's theft or lose home

A son's theft of $3,900 nearly cost a suburban Washington woman her house when a judge invoked a law making parents responsible for their offspring's wrongdoing. Maryland law makes parents liable for child-inflicted losses or damages up to $5,000 and can be enforced by a newly toughened procedure. The mother, who was not identified because of the boy's juvenile status, was ordered to pay $3,900 plus court costs or have a lien placed against her house after her son was "found involved" in stealing the cash from a purse left on the seat of a parked auto. "This is going to show people that when Junior does a little shoplifting or burglary, they can lose their home," the judge said.

Court sides with Adventist in his quarrel with union

The U.S. Supreme Court, in separate actions dealing with the free exercise of religion, upheld a California Seventh-day Adventist's refusal to join or pay dues to a union. The California case involved a challenge by David Anderson to a "union security" collective bargaining agreement with his employer, General Dynamics. The union security provision of such an agreement requires each employee to join the union and pay dues. Although Mr. Anderson had worked for General Dynamics for nearly 16 years under a separate collective bargaining agreement which did not require that he join the union, he was nevertheless fired in 1972 when the new agreement with the International Association of Machinists AFL-CIO took effect.

Operators of Amish school taken into Nebraska court

Two Old Order Amish farmers, who operate a one-room school taught by an Amish teacher, will go on trial in Nebraska for failure to have their children taught by a state certified teacher. Nebraska requires a religious school to be taught by state-approved college trained teachers. The Amish teacher in question has 25 years of teaching experience but doesn't meet the state requirements because Amish people traditionally do not attend school beyond eighth grade. The teacher, therefore, would not have formal college training in education.

The net effect of the Nebraska law is to force Amish children to be taught by non-Amish teachers which would ultimately destroy their church-community, according to Pastor William C. Lindholm, chairman of the National Committee for Amish Religious Freedom. The committee has retained a constitutional lawyer to defend the two rural Pawnee City Amish farmers, Atlee Miller, father of 10 children, and Levi Troyer, father of seven.

Pollster says one family in four has a problem with alcohol abuse

Pollster George Gallup reported that one person in four now says an alcohol-related problem has adversely affected his or her family life, compared with less than half that figure in 1974. Addressing a luncheon of the Alcohol Information and Action Network, held in conjunction with the United Presbyterian Church's General Assembly, Dr. Gallup said that "all of our surveys on the subject of drinking and drug dependence point to the inevitable conclusion that alcohol abuse—already our number two health problem—is growing in seriousness." He warned that "unless dramatic and creative steps are taken, we can accurately predict that the 1980s will be marred to an even greater degree than the 1970s" by the problem.

Chinese women hosted by Christian groups

Several Christian women's groups hosted the first all-women's delegation from the People's Republic of China to visit the U.S. "I feel it is very appropriate for church women to be in touch with women in other parts of the world, to better understand their lives and the roles they play in their societies," said Dorothy Wagner, international community director for Church Women United. Church Women United and the Roman Catholic Sisters of Loretto were among ten groups and business firms which cosponsored a luncheon for the 11 Chinese women.

"We are being submerged in a sea of warm friendliness," said Huang Ganying, leader of the Chinese delegation.

Children's communion approved by Presbyterian Church in U.S.

The 119th General Assembly of the Presbyterian Church in the U.S. (PCUS) voted to admit baptized children to the Lord's table. The issue now will be sent to the regional governing units (presbyteries) for ratification. This would allow the parents of the child and the session of the local church to decide when the child should participate in the sacrament of holy communion. The session would determine the most appropriate way in which each baptized member would be welcomed to the Lord's table and make provision for announcement and greeting at the baptized child's first communion. The practice generally within the church has been for children to be admitted to communion after their confirmation, which comes usually between the ages of 10 and 15.

List of "missing" in Argentina handed to military government

The Roman Catholic bishops of Argentina, for the second year in a row, have presented to the military government a list of persons who have not been heard from since their arrest by police. The list was handed over in the course of a meeting between Cardinal Raul Primatesta of Cordoba, head of the Argentine Bishops Conference, and President Jurge Rafael Videla. Church sources did not disclose the number of names on the list, but it reportedly contained several hundred. Cardinal Primatesta also gave General Videla a message from the recent assembly of bishops, calling for the release of union leaders arrested for protesting the economic conditions in the country.

Michigan clergy against nuclear development

Three prominent Michigan clergymen joined anti-nuclear forces in opposing nuclear development as not only irresponsible but "immoral," as reported by the Associated Press. Thomas Gumbleton, the assistant bishop of the Roman Catholic archdiocese of Detroit, was joined by Richard Devor of the Central Methodist Church and Rudolf Elsey of the First Unitarian Universalist Church in a joint statement. Gumbleton says he thinks "it is morally necessary at the present to be against nuclear development." The three clergymen differed slightly over a portion of their statement which called for "an end to nuclear weapons and nuclear power."

Religious donor still paces voluntary giving in the U.S.

Charitable giving in the United States reached a record $39.56 billion in 1978, with religion continuing to receive the largest single share—$18.4 billion or 46.5 percent of the total. The other major distributions for the 1978 contributions, according to the 1979 annual report of Giving USA, published by the American Association of Fund-Raising Counsel (AAFRC) Inc., are: Education, $5.52 billion, 14 percent of the total; Health & Hospitals, $5.45 billion, 13.8 percent; Social Welfare, $3.99 billion, 10 percent; Arts & Humanities, $2.49 billion, 6.3 percent; Civic & Public, $1.14 billion, 2.9 percent; Other, $2.57 billion, 6.5 percent. Total giving in the U.S. increased by 9.4 percent last year, slightly more than the rate of inflation, according to Giving USA researchers.

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

The year of the refugee

Nineteen seventy-nine has been designated by the United Nations as the Year of the Child. Some have been alarmed that this is a program to take our children away from us or to restrict family discipline. It is not likely that these things will happen. It is more likely that the Year of the Child will be overshadowed in its latter half by the problem of refugees. Since many refugees are children, there is a tragic overlap of the two.

The refugee problem has come to our attention recently through the troubles of people in Southeast Asia. Particularly vivid in our minds is the plight of refugees from Vietnam who are putting out to sea, and refugees from Cambodia who are crossing into Thailand. According to the office of the U.S. Coordinator for Refugee Affairs, there are more than 700,000 Southeast Asian refugees in temporary camps. A regular stream of Southeast Asian refugees has been coming to Canada and the U.S.

What is not well known about the refugee picture is that there are more refugees in Africa and the Middle East than in Southeast Asia. It is estimated that from two to three million are refugees in Africa and that there are about 1.7 million Palestinian refugees. These have not attracted as much attention as those from Asia because few if any are seeking entrance to North America. Instead, they would simply like to go back home.

A world refugee table in the June 17 issue of the New York *Times* indicates there are unsettled refugees in 37 countries, a total of 6,897,000, according to a quick adding of the figures in the table. How many is 6,897,000 people? For a comparison, I looked at the alphabetical listing of North American cities in the *World Almanac*. The number of refugees comes close to the total population of the following cities: Akron, Albany, Albuquerque, Allentown, Amarillo, Anchorage, Atlanta, Augusta, Austin, Bakersfield, Baltimore, Baton Rouge, Billings, Binghamton, Birmingham, Bismark, Bloomington, Boise, Boston, Bridgeport, Buffalo, Calgary, Charleston, Charlotte, Chattanooga, Cinncinati, Cleveland.

Why have these people left their homelands? In most cases it is because of the disruption caused by war. In Vietnam it appears that, incredible as it may seem, the government is squeezing out a group of its own citizens, people of Chinese ancestry. The dilemma of Southeast Asian refugees has recently come to the fore because they are placing great burdens on neighboring countries such as Hong Kong, Malaysia, and Thailand. The governments of these small countries are confused and overwhelmed by the extent of the problem. As an article in the *Far Eastern Economic Review* put it, "A dozen refugees are a humanitarian problem. A thousand pose a social dilemma, putting strains on the economy of the host country and threatening the living standards of its citizens."

As the desire of the Palestinian and the African refugees is to go home, that of the Southeast Asians is to get away. According to a report from Church World Service, some 14 countries have accepted a total of 134,386 Southeast Asian refugees from 1975 through the end of March 1979. Among the higher numbers located in a given country are Australia, 16,073; Canada, 3,793; France, 35,500; Germany, 2,661; USA, 70,098. At the end of March there were 218,068 persons waiting for places to go.

Dick Clark, U.S. coordinator for refugee affairs, told the New York *Times* that it is much less expensive to resettle refugees through voluntary agencies such as churches. According to a report from Church World Service, 1,889 persons were sponsored through their auspices from January through April 1979. Of these 700 were sponsored by American Baptists, 216 by Church of the Brethren, 51 by Mennonites, to name a few.

Fourteen of these 51 were sponsored by the Kingview Mennonite Church at Scottdale, Pa. What does it take to sponsor a refugee family? From having participated somewhat and observed otherwise, I would say that it takes general good will and support on the part of the congregation. In addition, there should be a few people who are prepared to give a major amount of time to the project, and quite a few who will give smaller amounts of time and gifts in kind.

Congregations interested in considering sponsorship may wish to order a 15-minute filmstrip which provides information on sponsoring. Contact Gary Brouse, Room 656, Church World Service, 475 Riverside Drive, New York, NY 10027. Rental of the filmstrip is $15.00. Another source of information is Don Sensenig, Mennonite Central Committee, 21 South 12th St., Akron, PA 17501; (707) 859-1151.

Many of us can trace our family histories back to a time when our ancestors were refugees. Now it is our turn to show compassion in the spirit of Matthew 25:35b, "I was a stranger, and ye took me in."—Daniel Hertzler

Gospel Herald

July 10, 1979



MENNONITE BIBLE
ELKHART
LIBRARY
ASSOCIATION

Church not in name only, by Wilbert R. Shenk

Church not in name only

by Wilbert R. Shenk

As we think about the condition of the church today, we must confess to a need for renewal. When we refer to "revival," we immediately think of the need for a renewal in inward piety, of greater personal commitment to obedience to Jesus Christ. But the call to renewal should also be the call to rediscover the nature of the church and Christ's purposes for His people. The lukewarm church is one which has lost the vitality which comes when the Holy Spirit is honored and is able to release within the body all the gifts He wants to give to the people of God.

More specifically this calls for us to reconsider the nature of the church and its mission in the world. Renewal refocuses for the church its true purposes under God.

Mission put at odds with church. Christians have struggled from early times with a schism. After an initial phase during which the church expanded spontaneously into the Mediterranean world and beyond, a separation entered the picture. Since then the history of the church has been marked by a pattern whereby we have mission without church and church without mission. This schism introduced the sub-biblical notion that mission is the special vocation of the few. Rank-and-file members are not expected to assume their missionary responsibility.

The Protestant Reformation in the sixteenth century added to the problem by refusing to consider seriously that the church had a missionary responsibility. Indeed, some reformers argued that mission was a unique responsibility of the original apostles and no longer had a claim on the energies of the church. They conceived of the church as primarily a place for the pastoral care of its members and as one of the pillars upholding the social order. The church was tied to the nation/state.

In the seventeenth century Protestants began to organize missionary societies outside the church. Renewal movements such as Pietism emerged within the church but were not tied to the church. The important evangelical revival in the eighteenth century did nothing to alter the pattern. Revival leaders found themselves at odds with the leaders of the churches.

The nineteenth century opened with an outburst of efforts to organize many new missionary societies. Revival fires during the previous century had engendered enthusiasm for "experiential religion," a personal experience with Christ which demanded practical application in evangelism and works of compassion. Foreign missions afforded wide scope for both. The evangelical movement saw itself as heir to the Protestant Reformation and the emphasis on personal salvation through justification by faith. But this biblical insight was not united with the equally necessary concern for renewal of the church. There was little discussion of the nature of the church in spite of the protests some evangelicals made against this imbalance. They called for a vision of discipleship and the ethical implications of the gospel. The modern missionary movement emerged without the benefit of either a comprehensive theological foundation or a clear

Wilbert R. Shenk is secretary for overseas missions, Mennonite Board of Missions. This article is adapted from a convocation address at Union Biblical Seminary in India on March 18, 1979.

Gospel Herald

Church not in name only 546
Wilbert R. Shenk

My concern for Yugoslav believers 549

An open letter to Al Longenecker 550
Jonathan Beachy

I'm listening, Lord, keep talking 551
Robert J. Baker

Daniel Hertzler, Editor **David E. Hostetler**, News Editor

Volume 72 Number 28

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan $9.50 per year mailed to individual addresses. Eighty Percent Plan $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States. Copyright © 1979 by Mennonite Publishing House.

relationship to the church.

Until well into the twentieth century, theologians did not know what to do with a theology of mission, and they consigned it to a position as a subsection within practical theology. Mission was not conceived as an outworking of the nature of the church itself. The challenge before us today is to recover a vision of the missionary nature of the church and its inherent structures for mission. I believe that Christ calls His church to be a dynamic missionary society.

Putting the pieces back together. We shall briefly consider the nature of the church, keeping in mind its mission. The Bible describes the church as a movement, a pilgrim people, a sent-out people, those who have been called in order to serve, a people under mandate. In reality, however, we accept images of the church which make it static and parochial.

The nature of the church is often discussed in terms of three features: witness, service, and fellowship. Taken separately, each aspect seems to embody the meaning of the church, but when all are fitted together we possess a richer and more profound reality.

Witness is described by some 30 terms in the New Testament. These various terms may be grouped around three words. First, witness means "to herald." When the king issues an edict, an official emissary trasmits it. What is important is the king's word and not the one who is transmitting it. The role of the herald is simply to get the king's message out to the people. Second, to witness is to announce good news. An event of great importance to the nation has transpired. It is a red-letter day and the people are called to celebrate it. Isaiah 52:7 speaks of the messenger who announced, "Your God reigns." Messiah has come to save His people. This is the dawn of a new day, the day of salvation. Third, the one who gives testimony before the court is a witness. The early church soon associated this term with "martyr" because those who testified to the work of Christ frequently lost their lives for their faith.

Several points stand out as we think about witness. It is based on a specific mandate. The role of the message bearer is to be an instrument and not the primary actor. A witness speaks about events—the unfolding of God's plan in the lives of people. It is noteworthy that the Johannine writings, which we consider to be the most theological, emphasize the concreteness of the gospel: it is incarnated in the Person of Jesus; it is that which we have touched, seen, and heard. A witness calls his listeners to decision. He is not reporting ordinary news of the day which does not involve the audience. This news is pointedly personal and demands response. At the same time this message is for every person in the world. It is not for a favored few but comes from the heart of God to every one of His creatures.

Because our concept of witness is tied up with preaching, and evangelism means proclamation, we are apt to restrict its meaning. Witness has a twofold character. The witness to life in Christ which is heralded to the world must also be heralded to the church. The message which we take to a dying, sinful world is also the message by which God's people are being saved. Edification and evangelism cannot be strictly separated. At the same time we need to think afresh about the modes of witness. Direct proclamation is an important form of witness, but in certain places in the world today circumstances demand other forms.

Acts 4:1-22 tells of the encounter between the apostles and the authorities. Ultimately, the authorities restrained themselves and did not mete out the punishment they obviously wanted to administer because the apostles' witness caused their audiences to "wonder." Christian witness too often does not create that sense of wonder which stirs people to ask questions and to listen with respect.

A colleague has reported an experience where 15 top scholars from another religion have been meeting quietly with 15 Christian scholars to speak with one another about the uniquenesses of their respective faiths. One of these scholars remarked to the Christians that he and his colleagues were 15 individuals, but "among you Christians there is a strange unity. We have to solve the mystery of that unity." The presence of the Holy Spirit creates wonder.

Too often we have conceived of Christian witness as being a confrontation. If we can acknowledge that we are being saved by the same message we want to share, and that that process is far from completed in our lives or in the church, we can stand alongside those to whom we witness in the confidence that the Holy Spirit is drawing them to the Father in the same way we are being drawn to Him.

Service both defines and describes Jesus' messiahship. The Gospel of Luke twice records the discussions the disciples had about who would occupy places of honor in the kingdom (Luke 9 and 22). On each occasion Jesus took sharp issue with the disicples. He termed such talk as worldly and dissociated Himself from that style of life. He identified Himself, by way of contrast, as being "among you as one who serves."

This was not mere pretense on the part of Jesus. He set forth an entirely new basis for His ministry. Jesus linked His messiahship to Old Testament prophecies of God's suffering servant who would "pour out his life for many." He demonstrated that the kingdom of God is based on love rather than coercion. Love cannot be manipulated. People cannot be forced to accept love. Every attempt we make to "buy" another individual's love ends in frustration, for it violates the meaning of love.

The manner of God's coming to us—in the form of a servant—determines the manner of our relationship to one another and to the world (cf. Matthew 25). The early church sang of this unique servant (Philippians 2). Messianic servanthood calls for solidarity of the servant with the one being served. It overthrows the conventional notion of professional service. Isaiah 53 speaks of the Messiah as the One who "has borne our griefs and carried our sorrows." Such complete identification. It sets *Christian* service apart from philanthropy and charity. Philanthropy does not require identification of donor and recipient. The recipient becomes an object of charity. Christian service is to be judged by a higher standard. It is to witness to justice and love.

Service in the church carries two levels of meaning. On the one hand, the church as the body of Christ is called to be a servant people. The form of the church's presence in the world is modeled on that of the Lord of the church. On the other hand, certain members of the church are gifted by the Holy Spirit for service. We may fail to recognize these varied forms of service and the enormous importance they play in the life of the body.

I had a godly grandmother who never spoke in public or provided any leadership for small groups in the church. But she had a peculiar ability to move among the congregaton week after week offering words of encouragement, making sure visitors were welcomed, providing hospitality. After she died people noticed a difference. They said, "A light has gone out." Her presence had been a benediction of love. Her service lighted the way for many.

The Apostle Paul placed a premium on service. He spent several years and placed his prestige on the line to raise relief assistance among the scattered congregations on behalf of the Jerusalem church. For him it demonstrated the indissoluble bond of unity within the Christian fellowship regardless of cultural and national differences. Such *diakonia* portrays the meaning of the new creation where mutuality in service is the basis for relationship rather than vying for position and rank.

Fellowship provides the context for witness and service. The new life I experience when I am reconciled to God results in a new relationship with others who are also in relationship with the Father. Together we experience fellowship. This kind of fellowship occurs wherever the Holy Spirit ignites a new relationship between God and His people. The Bible does not know of solitary discipleship. It is always discipleship in community.

The RSV New Testament uses four words to define *koinonia:* fellowship, communion (sharing in), participation (having a share), and contribution (giving a share). This relationship is rooted in Christ and His work. Our experience of fellowship is nothing more than an overflowing of His grace at work in our lives.

Fellowship is the characteristic quality of those being saved by Christ. Fellowship is that experience of sharing of life in Christ. The early Christians were marked out as those who "love one another." What we often forget is that this becomes the true context for evangelism. In my congregation we have recently been studying *Friendship Evangelism* by Arthur G. McPhee (Zondervan, 1978). We have also been analyzing the pattern by which people have been added to our congregation over the years. In every case individuals have been won to faith and membership through a network of relationships, all the result of our fellowship as a congregation.

Where there is church there is mission. Missionary action requires and involves witness to a message which is being lived out by a community. This living fellowship acts in a new way as a serving community. Any missionary action which does not encompass these three elements is incomplete.

The church which views its witness, fellowship, and service as being for itself rather than an extension of Christ's love to the world is not truly the church, the body of Christ. Few Christians would deny this as a proposition, but in practice many congregations fail to preserve this twofold view: life within the body as a means of maintaining mission to the world.

Yet the integrity of Christian witness requires this unity of church and mission which comes by rooting mission in congregational reality. Without this base, witness is carried out within a vacuum. Fellowship which does not see itself as contributing to witness becomes sterile. Service which does not draw its inspiration from fellowship and witness to the gospel soon loses its authentic Christian dynamic.

The modern missionary movement has played itself out. But it is not our prerogative to debate whether or not there will be mission in the future any more than we do not debate whether there will be a church. So long as there is church there is mission.

More than 20 years ago the late R. Kenneth Strachan formulated what has since been called the Strachan theorem: a movement succeeds in direct proportion to its ability to enlist the full participation of every member. This principle provided the basis for the Evangelism-in-Depth movement. Strachan only stated formally what the New Testament demonstrates. The early church spread rapidly precisely because it successfully enlisted every member in mission.

The challenge before us today is to work and pray for renewal of all congregations, that they might become true missionary communities. The nature of the church makes it a dynamic missionary society. As a part of that renewal we will need to repent of this longstanding schism between church and mission. The reunion of church and mission promises a new and vital missionary age, with congregations participating in the setting apart of Spirit-gifted members for the particular ministry to which each is called in the body of Christ.

The cross

When the powers of darkness assail the soul,
With only the cross between—
Only the cross?
What more could one want?
As a giant dagger,
Its short top in the hand of God,
Its long root striking deep at sin and death.
Or as a shield defending the weary soul.
The aura of its mystery,
Making up in size and space for its gaunt form.
On Calvary's hill it stood, will ever stand,
Wisdom-confounding symbol of Almighty God's
Salvation unto suffering man.

—Allan W. Smith

My concern for Yugoslav believers

My concern for Yugoslav Christians was focused by an insistent questioner whom I met outside a Zagreb Protestant church one evening. He claimed he often sat watching people go in and out of "that silly place." Well dressed and acquainted with various faith traditions, he made it clear that his allegiances were with none of them. Although under the influence of something stronger than lemonade, his mind would sometimes clear in bursts of intensity.

"Protestant, eh? Against whom are you struggling?" he asked. My chance for a bit of peace witness? Quite unacceptable. "No, no," he pressed, "your Luther was a fighter, a great fighter against the pope!" Point taken, though Luther would have fought me, too.

So? My partner in this ad hoc dialogue then is familiar with Christianity's conflict-ridden past, if not its present controversies. But abruptly: "I'm going back to the train station. That is the only place where people know how to agree with each other."

I remained, reflecting on the history of Christian warriors, the church at war with itself. Against whom is our struggle? Which way is the front?

Through the centuries, the major divisions of the Christian church have sliced directly through what is today Yugoslavia. The primary tension between Greek and Latin, Orthodox and Catholic is written across the face of the land. Even during more than 400 years of resistance to the Turks, accommodation with Islam was often easier than cooperation between Christians. When the Reformation made slight headway, the Counter Reformation wiped it out.

During political and cultural domination of one people by another, conversion was sometimes the only escape from torture and death. Religion was so intertwined with nationality that conversion could be tantamount to treason. Gruesome atrocities linked to religious intolerance are as recent as the past world war. This underlines the ethnic character of religion—poor soil for the tiny free churches which are a phenomenon little more than 100 years extant in this country.

Yugoslav believers with a free church heritage are very few. In the now-departed days of established Christendom, the nominal Orthodox population was near 45 percent, Catholic 30 percent, and Muslim 12 percent. Thus, the persuasions held by Baptists, (Darby) Brethren, Pentecostals, and similar groups were distinctly unpopular, and found a hearing mainly within ethnic minorities, never constituting even one percent of the total population.

But with the close of World War II these small groups in the new socialist constitution found themselves on an equal footing with other faiths before the law. Where interfaith hostilities had undermined the integrity of the Christian witness, reordering of these relations was a welcome change.

Thus, historic opportunities unique in this century stand before these believers today. Their work in printing religious literature and organizing seminars, retreats, and schools for religious training has been developing in this decade, including a theological faculty established in 1976. Yet every such effort is hampered by internal weakness, the church at war with itself. No congregation is too small to be without some sharp disagreement, causing paralysis of its outward witness.

Healthy criticism has a place, of course, in the life of any dynamic enterprise. But, as Yugoslav leaders stress, where resources are limited our energies should be devoted as much as possible to positive contribution. At the same time it would be naive to gloss over longstanding tensions and divisions. The past has very long tendrils in Europe. Reconciliation is needed on personal, family, and group levels. Our house must be put in order before we can invite others into it.

Outward witness requires the freedom which comes from inner health. Politeness to strangers is not very attractive when they discover how we battle each other over small change.

This then is the center of my concern for the Christian believers of Yugoslavia: that the church can turn from infighting to an active participation in the life of the society around her; though crippled by her embattled legacy from the past, that she may burn with a vision to be salt and light in Yugoslavia.

The writer of this article is Mennonite student in Yugoslavia.

An open letter to Al Longenecker

by Jonathan Beachy

During the past several months that we have known each other I have appreciated your ability to ask hard questions. Maybe my appreciation comes from the fact that I feel like I'm continually asking hard questions too. I think your term in Kenya helped you to understand my perspectives, but I wonder if you have really considered what you are saying to me.

You talk about setting up schools, clinics, agricultural programs, and Bible and theological schools in the Third World. Have you considered what long-term effect these institutions will have on your intended recipients? Have you thought about the implications of cultural differences? Did you ever wonder if Third World theologians might have more to say to us than we do to them? Have you questioned whether your own lifestyle might be incongruous with your concerns for others?

Sometime soon, although I know you're very busy, I hope you'll have time to go with me to Carmel. No, not Mount Carmel, there are no mountains anywhere near this place. The closest thing to a mountain is a mound three feet high and twelve feet across, but it's an ant hill, and there are lots of them.

You won't find Carmel on any map although it might show up on some greatly enlarged Skylab photographs since there are at least twenty palm log houses there. In addition there are about half a dozen brick ones, including the *mayordomo's* (foreman's) house, with running water, drapes at the windows, and an indoor toilet.

Why should you go with me, or as you asked, why should I even think of going back there in the first place? Actually, I'm a little bit afraid to tell you.

The answers I give you won't make good missionary stories. If I say them too loudly the missionary giving in your church might drop even lower than last year's average of $43 per member, and my administrator wouldn't like that. But you asked, so I'll try to tell you.

Telling you why is difficult if you've never been to Carmel, or any place like it. I know you've seen pictures of near naked bodies running around under palm trees, with monkeys hanging from the tops of the trees, but that's not what Carmel is like; you've got to experience it to understand it. Maybe if I introduce you to some of the people there you'll understand a little better.

Meet María. She is one of the most beautiful people I know. She looks like she's at least 45, but actually she's only 30. Part of her aged look is due to the way she is literally giving her life for her children. That's right. Nutritionally her diet is horrendous, but the milk she provides for her babies is nutritionally sound, at the cost of her own health.

Her children—that's Roberto playing soccer with the other boys—are ten and two years old. I know you thought these people had large families, but María is typical of the mothers here. Actually, María has had six children, but only two are living. One died when he was 18 months old (María was pregnant at the time, and didn't have enough milk to give him, and he just couldn't make it on rice and noodles).

Two other children died during the last measles epidemic that went through here. I remember the frustration of not being able to buy measles vaccine; finally some *generous* American company donated their almost outdated supplies, but they arrived too late for María's children. Marta, María's other child, died last year; that's what brought her to see us.

By the time María realized how sick Marta was and then walked for three days through semi-swamp and clouds of mosquitos to get to the clinic, it was too late. I still get so angry I can't see straight every time I think about it. In a country that exports beef, in the area that is producing the beef, a large American company *cannot afford* to pay its workers enough to allow them to buy meat, or other protein sources, that would prevent the awful protein energy malnutrition that, together with diarrhea and dehydration, killed María's fourth baby.

But María, you must meet María, and her husband, Tomás. In spite of the intense suffering they have endured—I assure you that they loved their children every bit as much as you love yours—their faces are radiant. To see and talk with María and Tomás makes me churn inside.

They have little of what I think is important. Tomás' job as a cowboy for the Interamerica Products Company (IPC) pays only 25¢ an hour. Yet basic staples (flour, sugar, and beans) cost about as much as they do in the States.

In spite of a long hard day in the sun, Tomás as a cowboy, and María cutting firewood, carrying water, and looking for food, they join dozens of others at the palm log church building to sing for hours. Later, they and the children listen at-

---

Jonathan Beachy and Al Longenecker were recently students at Associated Mennonite Biblical Seminaries. In December 1978 Jon and his wife, Ruth, completed 5½ years as Overseas Missions Associates in Paraguay. They are assigned to Argentina as general missionaries with Mennonite Board of Missions, beginning in 1980.

tentively to a sermon by an uneducated pastor.

I don't understand all of what the pastor says, but I get the gist of his talk: "God is faithful, my brothers and sisters. We have suffered hunger and need, but we have enough. Those not in the church have tried to quiet us; they have told us they don't like our singing; but we know and love God and will continue to sing to Him. Last week our brothers and sisters at Rio Azul were beaten during their worship service, but they sang on. And so will we. We will not lose heart; we will not fight back. God is our strength."

What is their secret? What have they learned? They don't know the difference between Barth and Bultmann, but what they know made a visiting Anglican bishop call them the "people of the shining eyes." Their clothes have patches upon patches; tomorrow's meals are not stored waiting to be prepared but will be available, somehow, when the time comes; they have no water supply closer than the pond half a mile away, but yet their bodies do not reek with sweat, and they will gladly share long cold drinks of *terreré* with you. (That is, as cold as an earthenware jug can make it when the temperature is well over 100°.)

Why should I go back to Tomás and María? Am I selfish to want to sit and learn from them and their people? To want to learn more of their joy and to share it with you? Now that I've learned a little of their language perhaps I can learn from them. Possibly I'll have a chance to talk with someone high in government again, and to request that justice be done, and to rejoice with Tomás and María and the others when their prayers are answered, as they were when the beatings stopped, and the guilty person was punished.

Maybe I can learn to know the *mayordomo* of IPC, and share with him some of the joys that providing justice can bring—or should I hit him hard with all the biblical condemnations for oppressors? Somehow I think I'll need to sit and learn, hurt and cry, and rejoice and pray a lot with Tomás and María first, and then share that joy with you and others here.

Somehow it doesn't seem right for me to go to talk with the non-Christian *mayordomo* when there are so many people, even in our churches, Al, who haven't experienced release from mammon and its false security and its base in injustice. I do wish you could go with me to Carmel, but if you can't, could you think a minute about the people at Carmel and what they could teach you—not what you or I could teach them?

Have you considered how mammon might have a grip on your life? Have you thought about who the real master of your life is? I think we continually need to ask ourselves these questions and others which help us to consider how we can be more faithful.

That's what's important isn't it—to be faithful, or is it to be successful? Tomás and María are real people who live in the Paraguayan Chaco who have enriched my life beyond measure, but by most of our standards they aren't successful. I welcome your response and hope we can continue our conversation.

I'm listening, Lord, keep talking

The bicycle song. Riding a bicycle to school is often a therapeutic, spiritual exercise for me. It's like a tonic. Epecially in the mornings, God seems very close.

During the past year or so, He has given me a song that I as a monotone can sing as I ride without worrying if I am offending others. God is never offended. My monotone is not monotonous to Him. This morning He gave me another verse to that song, one that I needed, that brought me much joy. After we went over it several times, God said, "Share it with others, Bob."

But I protested that it was our song, and besides, it was so simple, and I wasn't even sure if the meter was right. I always have lots of reasons to remain selfish.

In reply He said, "What I have helped you to create, is of worth. You need not be ashamed of it. And you should not be selfish with it. I will use it to bless someone."

And so I monotoned through our song as I continued to school, all the verses I could remember.

When your days seem dark and gray,
When it seems so hard to pray,
Say, "Praise the Lord," say, "Praise the Lord."

When your days have been so long,
When it seems you've lost your song,
Say, "Praise the Lord," say, "Praise the Lord."

When your burdens weigh you down,
Don't forget you wear a crown,
Say, "Praise the Lord," say, "Praise the Lord."

Then the new verse, the one He gave me this morning:
When your life is dry and sour,
You must claim the Jesus power,
Say, "Praise the Lord," say, "Praise the Lord."

And I went through the chorus a couple of times:
It is the answer, it is the answer,
Placing you in sweet accord.

I'm certain that it must seem strange to one musically inclined, that a song could be sung, set to a single note of music. But God and I like that song so very much.

And God said, "Share it."

So I did. —**Robert J. Baker**

Violence intensifies in Nicaragua

Renewed and more intense outbreaks of violence in Nicaragua between Sandinista guerrillas and President Anastasio Somoza's forces have caused thousands of refugees to flee the country. Mennonite organizations are taking steps to aid those affected by the war, which has intensified since the last week in May.

Heavy combat and bombing has besieged the capital, Managua, in recent weeks, with Sandinista guerrillas continuing to hold major portions of several larger cities in the northwest part of the country. The guerrilla offensive and a general strike by labor and business prompted Somoza to declare a state of siege, and heavy sustained violence is expected to prevail for the forseeable future in Nicaragua.

The Evangelical Committee for Development Assistance, CEPAD, has launched a new program to feed 8,000 of the neediest families, though food is scarce, and is requesting financial and material aid from outside. Mennonite and Brethren in Christ churches in Nicaragua work with CEPAD, and Paul Kirst, Mennonite Central Committee refugee project director in Central America, has requested that MCC send food or funds to CEPAD.

The MCC Executive Committee, meeting in Des Plaines, Ill., June 21 and 22, was expected to approve response to the disaster by appropriating funds for purchase and distribution of food and medical supplies through CEPAD and Mennonite and Brethren churches active in those countries.

In December 1978, MCC (Canada) received approval from the Alberta International Assistance Program for an in-kind matching grant for food assistance to Central America for war victims. Sums of $24,500 to match the grant from Alberta for the purchase and shipment of cooking oil and $20,500 for the purchase of food for feeding programs are recommended. Of this $20,000, $5,000 already has been sent to Honduras for food purchase for refugees and up to $5,000 is authorized to airlift food and medicine from Guatemala to Nicaragua.

Most North Americans, including Mennonite Voluntary Service workers, have left Nicaragua because of the heavy fighting, although some have stayed to support the Mennonite church. Kirst, along with Nelson Weber and Marlin King, workers in Honduras with MCC and CEDEN (the Honduran Committee for Emergencies and Development) are working with refugees fleeing Nicaragua in Honduras. Over 54,000 are registered with the Red Cross there now.

Additionally, three workers with Rosedale Mennonite Missions, an agriculturist and two nurses who left Nicaragua during the conflicts, have been reassigned to Honduras.

Escalating fighting has indicated that both Somoza and the Sandinista rebels have more reserve fire power. Reports are that devastation of all major cities is much more extensive than in the 1972 earthquake.

Buckwalter baptizes second-generation Christian before leave

A second-generation baptismal service in Japan was led by missionary Ralph Buckwalter recently on the eve of his departure for the U.S. on an extended health leave. A worker for 30 years with Mennonite Board of Missions, Elkhart, Ind., Ralph is suffering from melanoma, a type of cancer.

On May 27, two days before leaving the Japanese island of Hokkaido, Ralph baptized Haruto Takaoka, a young physician who is the son of Dr. and Mrs. Takaoka of Tsurugadai Mennonite Church in Kushiro. Ralph had baptized the parents more than 20 years ago.

The elder Takaoka, who specializes in gynecology and obstetrics, operates Siloam Hospital in Kushiro. He is also one of the lay leaders of the Tsurugadai congregation, which is currently without pastoral leadership. Mrs. Takaoka is a tea ceremony instructor. Their son Haruto was a playmate of the Buckwalter children years ago.

"In his testimony of faith," Ralph reported, "Haruto described how he had come to see that science and medicine were not the total picture, but that within God's continuing work of creation and renewal in the world, science and medicine play only a small part."

Ralph and his wife, Genevieve, arrived in Los Angeles on May 30. At the urging of their Japanese doctors, they had traveled to the U.S. last December for tests and treatment; then Ralph had made a brief visit again in early May to the University of Southern California Cancer Center. At that time he was advised to return to Los Angeles for an extended period of treatment.

Ralph is now commuting as an outpatient from an apartment in Upland, provided by Mountain View Mennonite Church. "In this quiet, restful place we are regaining physical strength and are experiencing the joy of welcoming guests to our own home," the MBM missionaries wrote on their thirty-second wedding anniversary on June 12. They have numerous friends and relatives in the Los Angeles area.

"The new treatment program is going well," Ralph said. "It is premature, however, to make any judgment regarding results of the current treatment, but we are encouraged by the positive attitude of the doctors."

Krauses appointed to serve in Japan

C. Norman and Ruth Kraus of Goshen, Ind., were appointed missionaries to Japan on June 19 by Mennonite Board of Missions, Elkhart, Ind. They will leave for their assignment next January.

A religion professor at Goshen College for nearly 30 years, Norman is the director of the school's Center for Discipleship. He is also the author of five books, including *The Community of the Spirit* (1974) and *The Authentic Witness* (1979).

Krauses' MBM appointment was in response to a strong appeal from the Japan Mennonite Church for assistance in the area of teaching, noted Overseas Missions Secretary Wilbert R. Shenk. "The unique aspect of their role is to help deepen and strengthen the theological foundation of the church," he said.

Norman and Ruth's exact placement and assignment will be determined by the Japan Mennonite Church during their one-year language study period in Tokyo. The Japan Mennonite Church has 16 congregations located on the northern island of Hokkaido.

"One of our goals is to help plan for an extension program in theological education using the fine persons already in Japan," Norman said. "I also want to do some theological writing in response to a request from the church in Hokkaido." Eastern Hokkaido Bible School, directed by Takio Tanase, is the church's current educational effort.

Krauses sense a growing maturity and sensitivity within the 28-year-old Japan Mennonite Church. "I think the church is on the edge of something," Norman said. "I see great potential, and my excitement grows as I think of fitting into the process." The MBM couple will also be available for a teaching ministry in other Asian countries.

Norman is a native of Denbigh, Va., and Ruth (Smith) was born in Lima, Ohio. They are the parents of two sons and three daughters.

Treat China with care

"What Christian churches do in China will have to be done with great care," says Hershey Leaman, associate overseas secretary for Eastern Mennonite Board of Missions, Salunga, Pa.

Commenting on the Mennonite Council of International Ministries decision to make a three-month research on China before a strategy is formulated, Leaman said, "The work of Western Christian missions in China in the past is not simply a matter of history but an experience we need to learn from so as not to duplicate mistakes."

He listed several precautions to take: 1) the safety of Chinese Christians dare not be jeopardized; 2) initial mistakes must be avoided to assure long-term involvement; and 3) Asian Christians must be an integral part of the planning.

The Council of International Ministries (CIM) which represents seven groups, at a meeting in Elkhart, Ind., in May agreed that any Mennonite involvement in China will be done jointly, not separately by various groups. The Council noted that the cooperation of the Mennonite colleges is essential since various student exchange programs are already being arranged. It was also pointed out that the counsel and viewpoint of Chinese Mennonites in Hong Kong, Indonesia, and Taiwan (some of whom have relatives in China) are very important in planning an approach to the mainland. Charles Christano, president of Mennonite World Conference, although an Indonesian citizen, is of Chinese origin.

The Council further agreed to appoint Hugh D. Sprunger and Atlee Beechy to study recent developments in China and within three months bring a proposal to Mennonite groups interested in China.

Sprunger and his wife, Janet, have spent the past 25 years as missionaries in Taiwan with the Council of Overseas Ministries of the General Conference Mennonite Church. They are fluent in two Chinese languages. The Sprungers will be based in Hong Kong with Eastern Board missionaries Ira and Evelyn Kurtz. The Mennonite ministry in Hong Kong will be carried on jointly by the Eastern and the General Conference Mennonite Mission Boards.

"Since the two Boards already are to work in Hong Kong, we assume a direct involvement in any Mennonite programs which CIM may undertake for the mainland," Leaman says.

The CIM will coordinate any program initiatives proposed by its constituent mission, service, or educational agencies.



Steel beams make up the construction

MPH warehouse to meet August target

After five years of careful study and planning, construction of the new Mennonite Publishing House warehouse is in progress. The 85- by 86- by 27-foot-high building is going up where the old Mennonite Apartments once stood.

The warehouse will add the storage space needed to meet the increased demand for MPH products. In addition to storage for books, congregational materials, and supplies, the new facility will allow better loading dock accessibility, safety, and efficiency. The structure also allows for an additional floor if needed in the future.

After a three-week strike at the start of construction, the bricklayers completed refacement of the old tile building, and immediately excavation began. Steelworkers erected the massive steel structure in only two weeks, adding the decking over the girding to hold the cement floors. Already the double block cement walls and the reinforced poured concrete walls stand even with the ground level.

"There's been good cooperation among the contractors, architect, and engineers. Things are really running smoothy," says John Beachy, director of finance and service at MPH, who is responsible for working with the architect and various contractors. "Contractors are holding to their August completion date."

Over $750,000 is needed, however, to finance the warehouse. A bank construction loan for $388,000 has allowed construction to get underway. Congregation and individual loans also assist financing until congregational donations come in.

Solicitation has begun, with many churches choosing to put donations into their budgets or to take special offerings to assist with the construction. Individuals and organizations are also picking up the challenge. The Ohio Conference WMSC, for example, has contributed $500 to the project and the Allensville GMSA of Allegheny Conference, comprised of girls eight to twelve years old, plan a Bikathon to help in warehouse funding. Individual gifts ranging from $2 to $1,000 have already been received.

Information about the building program has been sent directly to 375 of the 900 Mennonite congregations. Mailings are made as conferences give approval.

"It's like prepaying one-half cent per member per week," maintains Nelson Waybill, MPH personnel director and head of the fund-raising effort. "That's based on every member responding and the Publishing House operating another 30 years like it has just done before seeking capital again. That seems incredibly small. However, those small amounts add up significantly for the average family which is trying to not only contribute their own part, but help cover for others who can't give. They are contributing $30 to $40 which doesn't come easily with inflation and other expenses like they are. Yet, there are a lot of people determined to do it." "The Publishing House is the church at work in the printing business," contended S. F. Coffman 50 years ago. The Publishing House continues to work for the church in the printing business.—Kenton Beachy



Eugene Witmer moderating a meeting

From Paradise to the world

"Our congregation was mobilized . . . in a way we haven't been for any other cause for many years," is the way Eugene (Gene) R. Witmer characterized the Bible and Missionary Conference held at Paradise (Pa.) Mennonite Church, June 15-17. "It was our prayer," he continued, "that we might 'gain a new vision' for missions, and, without a doubt, this has happened."

Gracing the program were Mennonite luminaries J. C. Wenger, professor of historical theology at Goshen Biblical Seminary; Don Jacobs, overseas director of Eastern Mennonite Board of Missions, Salunga, Pa.; and Nate Showalter, associate director of home ministries at Eastern Board. Eric Crichton, pastor of Calvary Independent Church, Lancaster, and The Sheeler family, members of the Chamber Singers of Harrisburg, contributed significantly to the program as well. Witmer moderated the conference.

Spearheaded by the congregation's six-month-old missions committee, the membership has been deeply involved in "church growth" programs as encouraged by Showalter and Chester Wenger of Eastern Board. Mission was clearly the theme of the conference.

Paradise Mennonite Church supplied some of the denomination's earliest missionaries to Chicago, Philadelphia, India, and other points. But more recently, this congregation has not been a sending body, and concern over this fact seemed to be felt at the Friday morning prayer breakfast and Bible hour discussions.

Don Jacobs opened his series of speeches with the observation that the meetings were being held "on Singers Avenue in Paradise." In his keynote address, Jacobs emphasized that "mission movements are young people's movements." There were young people in attendance to document this assertion.

But Jacobs took a potshot at institutions, of which he is also a part: "We have an almost intolerable trust in agencies, he said. "We expect the organizations to do our work."

"I believe that we must be prepared to see new authentic grass-roots movements for Jesus Christ," he said. "I think this is going to happen soon."

J. C. Wenger presented The Biblical Mandate for Missions, Faith to Live by, and Bible Translation as Mission. He brought his characteristic wit and insights to the thoughts he wanted to get across, yet made his points about mission and translation with interesting but hard facts.

H. Raymond Charles led the assembled in a Call to Commitment at the final service on Sunday afternoon. We must be excited, informed, and involved, he said.

A dramatic historical presentation produced by Henry Benner with Janet Kreider and Nathan Hege gave a audiovisual stimulus to the program it would not have otherwise had. It was informative of Paradise's beginnings in mission. The Lancaster County bishops had to come to terms with the missionary impulse. Lay leaders also had to accommodate to resistance to change. But missions were, nevertheless, launched with success.

Nate Showalter gave continuity and joy to the conference through music and musical direction.

Other congregations in the county may be gearing up to follow the Paradise experience.

Gas crunch causes drop in Lancaster tourist trade

The Lancaster County, Pa., tourist industry, already hurt by rumors in the wake of the Three Mile Island nuclear accident and discovery of polio cases among several Amish residents in the area, has been hard hit by the U.S. gas crunch.

Estimates during the last week of June ranged from an overall drop of 20 percent to a decline of 55 percent in business compared to the same period last year.

Dutch Wonderland, amusement park east of Lancaster, told the *Lancaster New Era* its weekend attendance was off 50 percent. The Amish Farm, also on Route 30 East, and several other Amish country operations reported slightly smaller drops.

Several motel resorts, however, including the Mennonite-owned Willow Valley Farms complex at Willow Street, said their business was actually up. Elmer Thomas, general manager of Willow Valley, told *Gospel Herald* that the gas situation had had no noticeable effect on business.

While admitting the shortage was unpleasant, Thomas said he expected it to have no long-term negative effects on the tourist industry.

Thomas also accused the local media of emphasizing the negative aspects of the crunch rather than the positive.

One factor in his own optimism, Thomas said, was the imposition on June 27 of an odd-even gas rationing plan by Pennsylvania Governor Dick Thornburgh. Thomas expressed hope the odd-even system (restricting gas purchases on the basis of license plate numbers) would get the "area moving again."

At the other end of the county, Joanne Ranck, manager of The People's Place, Intercourse, Pa., was more guarded in her assessment of the gas situation. On the third day of odd-even, gas lines were still long, she observed, and highway traffic was down.

"Of course" the gas crunch has had an effect on business at the Mennonite-owned Center, she said. The weekend before the fourth of July is "normally one of the biggest weekends of the summer." But June 29 and 30, instead of being exceptionally busy, was a little quieter than usual, she said.

Ranck noted that most of The People's Place visitors come from New Jersey, New York, and Maryland, as well as Pennsylvania. Because these states are nearby she said she didn't expect higher gas prices to have a negative effect on business, as long as stations were pumping. "If gas is available, we'll have a good summer," she said, "even if it (gas) is expensive."

Has the gas crunch made a difference in attitudes expressed toward the Amish? "Oh, yes," Ranck said, "there is a guest book that people can sign (The People's Place) and

we've been reading comments such as 'you have the answer to our energy problems.' People are definitely conscious of the gasoline situation right now and can make the association that the Amish use less of the nation's available energy resources."—David Graybill.



Ruth Janzen from Beatrice, Neb., member of the Central Phoenix Discipleship household, Phoenix, Ariz., and Gene Herr

Discipleship programs to be expanded

An evaluation of the two-year-old Discipleship program of Mennonite Board of Missions Voluntary Service has affirmed the training and study units in Phoenix, Ariz., and Richmond, Va.

Conducted June 1-6 in Phoenix, the evaluation was guided by former VS director John Eby, Relief and Service Committee chairman Isaac Glick, and VS staff. The process included written VSer evaluations, personal interviews with each current and several former discipleship VSers, discussion with local pastors and employers, and staff meetings.

The Discipleship program was developed in 1977 to make the most of the growth aspects of Voluntary Service. On-location directors Gene and Mary Herr in Phoenix and Bruce Yoder in Richmond guide experiences in the disciplines of a program of book and Bible studies, journal writing, seminars, household unit meetings and worship, one-to-one counseling and accountability sessions, and congregational involvement and job assignment. The goal is to reflect on and mature as disciples of Jesus.

The evaluation led to a reaffirmation of the importance of relationships with the local congregations involved with the program. "Discipleship units are not congregations," said newly appointed Relief and Service Secretary Rick Stiffney, "even though some congregational functions may happen within the units—such as worship. There is a mutual resourcefulness that can and should happen between the local congregations and the Discipleship units." Congregational host families have been one helpful resource to Discipleship VSers; VSers can and have made significant contributions to the congregations as well.

Goshen (Ind.) College administrator Orville Yoder also evaluated the college credit program which allows Discipleship VSers to earn up to 12 hours of credit for their experience and related study assignments.

"An overwhelming sense of rightness and potential surrounds the Discipleship program," said John Eby. VS plans to continue the Discipleship program and looks to the future with eagerness.

"I'd like to see older adults in the program—persons who want to step back and reevaluate their life direction." Rick Stiffney added, "Others could add to the leadership in the units or lead studies in specific areas where they have expertise. There are lots of possibilities."

In the meantime, VS hopes to maintain full units in both Richmond and Phoenix, and also provide for a strong service component in its 38 other units in Canada, Puerto Rico, and the USA.

Spring Mount celebrates 45th

Spring Mount Mennonite Church, Spring Mount, Pa., will observe its 45th anniversary on July 15, the exact date when the first Sunday School was held there in 1934.

Members from Salford Mennonite Church founded this afternoon Sunday school, in what was then a resort town at the edge of the larger Mennonite community, in a building which had once been a clothing factory. The services were changed to the forenoon in 1941. Paul Ruth served as the first pastor from 1944 to 1975. The present building was erected in 1949.

The weekend program will begin Saturday, July 14, at 7:30 p.m., when Bishop John E. Lapp will speak on The Outreach Vision Which Emerged in the Franconia Mennonite Conference in the thirties and forties. Sunday morning, Kenneth Seitz, former missionary to Mexico, will speak on The Same Mission, a Different Age. A carry-in meal and a program of testimony and singing will follow in the afternoon.

The present membership of the congregation is 82.—John R. Smucker

mennoscope

Larry D. Rohrer, Columbiana, Ohio, was installed as pastor of the Salem (Ohio) Mennonite Church on July 1. A recent graduate of Eastern Mennonite Seminary, Rohrer will live with his wife, Sharon, at 1171 W. Wayne St., Lima, OH 45801; phone (419) 223-6858. Officiating at the installation service was Kenneth Benner, area overseer, and Elvin Sommers, Ohio Conference Leadership Commission representative, of Plain City, Ohio. A reception for the Rohrers was held immediately following the service in the church fellowship hall.

After a year of part-time pastoral leadership at First Mennonite Church, Iowa City, Iowa, Boyd Nelson, secretary for church relations at Mennonite Board of Missions has resigned his MBM post. He has been called to a half-time pastoral assignment at Bonneyville Mennonite Church, Bristol, Ind., and plans to study at Associated Mennonite Biblical Seminaries, Elkhart, Ind. In 1959 Boyd was named secretary of information services and in 1978, secretary of church relations. No immediate appointment to the Church Relations post will be made, pending review of total MBM structure by directors.

Two young Argentine people, Mr. and Mrs. David Dutra, have given up jobs in Buenos Aires so that they can move to Santa Rosa in La Pampa Province to assist in the work of the Mennonite congregation there. "I believe this is a healthy situation where church 'support' is not involved, since the Dutras will support themselves," said Delbert Erb, pastor of their home church of Floresta and a worker with Mennonite Board of Missions, Elkhart, Ind. "This is the second such case in a year, although several of our young people are also helping in other congregations," Delbert added.

Mennonite Board of Missions Voluntary Service has announced that it has a number of openings for program directors this summer. It needs men and women with skills in coordinating and planning who will help keep a VS unit running smoothly while they also serve in a community-oriented assignment. Director couples are needed as soon as possible in La Junta, Colo.; Mashulaville, Miss.; San Francisco, Calif.; Carlsbad, N.M.; and Pinedale, Calif. One director, preferably a male, is needed in Aurora, Ohio, to work in health care. For further information contact Personnel Office, Box 370, Elkhart, IN 46515; phone: 219-294-7523.

Robert Otto, worker in Belgium with Mennonite Board of Missions, Elkhart, Ind., arrived in the USA on June 19 for a summer furlough. His wife, Wilda, and their three children arrived on June 23. Their address during July is c/o Walter Otto, Springs, PA

15562. Their August address is c/o Emery Cender, R. 47 South, Gibson City, IL 60936.

The new furlough address for Charles and Marjorie Mumaw, workers in Israel with Mennonite Board of Missions, Elkhart, Ind., is 309 E. Monroe St., Goshen, IN 46526.

Trinity Mennonite Church, Morton, Ill., and children of Mahlon and Dorothy Miller are sending the couple on a historical study tour to Europe July 6-22. Congregation and family are commemorating the couple's 25th wedding anniversary.

Rachel Fisher, a part of the pastoral team at College Mennonite Church, Goshen, Ind., reported a busy weekend June 16 and 17. The two days included eight new members received by transfer and six by baptism, a wedding ceremony, a 50th-wedding anniversary celebration, and a congregational business meeting among other activities.

Mennonite Central Committee and Menno Travel are planning an educational tour to India and Bangladesh for Nov. 25 to Dec. 15. The tour is planned to acquaint North American Mennonites with the Mennonite Church in India and with the cultures of these countries. It will include participation in the Just World Seminar in Calcutta, Dec. 8-13, hosted by the Young Men's Welfare Society of Calcutta and is a feature of the International Year of the Child. For information, write either MCC or MTS.

First Mennonite Church, Middlebury Ind., will ordain Bradley A. Miller to the Christian ministry at its 75th anniversary homecoming on July 29. J. C. Wenger will be the speaker at the morning service with a look at the future. The 2:00 p.m. vesper will focus on the past. All members, and friends, are invited for the occasion. Samuel J. Troyer is the current pastor.

Barbara Prasse, director of student services at McCormick Theological Seminary, addressed the graduating class and visitors at Associated Mennonite Biblical Seminaries, Elkhart, Ind., on essentials for the Christian ministry June 1. There were 41 graduates. Students were commissioned for future assignments on May 31. Some of the assignments are as follow: 15 will be pastors, eight will be going overseas, and six will be teaching. The service included a time of sharing, a short meditation by Henry Poettcker—AMBS president, and communion.

Special meetings: John Drescher, Scottdale, Pa., at Birch Grove, Port Allegany, Pa., July 21, 22. **James Delp,** Catonsville, Md., at Faith, Oxford, N.J., Aug. 5-8.

New members by baptism: three at Media, Oxford, Pa.; seventeen by baptism and one by confession of faith at Souderton, Pa.

Change of address: LeRoy Bechler from Elkhart, Ind., to 8806 3rd Ave., Inglewood, CA 90305 (effective Aug. 8).

readers say

After reading "Hear, hear!" in the June 12 *Gospel Herald,* I felt like shouting, "Praise the Lord! I'm glad there are some who haven't allowed the world to "squeeze them into its mold." Of course, sometimes we need to change our methods of doing things in the church, but when we start overlooking things that God calls sin, we're in big trouble, I'd say.

As you may have guessed, I'm in the over-thirty crowd, but I still have some mileage left to serve Jesus, I believe, if He tarries, and I shudder to think of how far we may depart from the plain teaching of Scripture in the next five or ten years, if the trend continues.

I'm reminded of the time, recorded in Ezra 3, after Solomon's temple had been destroyed and the foundation was laid for a new one. In Ezra 3:12, 13 it says, "But many of the priests and Levites . . . who were ancient men, that had seen the first house . . . wept with a loud voice; and many shouted aloud for joy. So that the people could not discern the noise of the shout for joy from the noise of the weeping of the people."

I'd like to paraphrase that passage to read, "Today the youth are speaking with eloquence about all the wonderful changes they are bringing about in the church, but the ones with a bit more maturity and insight are weeping and wondering what compromise will be suggested next."—**Grace D. Lehman, Lancaster, Pa.**

° ° °

I just finished reading "Call for a Church-Centered Peace Witness" (Roth, *GH,* June 12). He has said so well what I often grope for words to say. Having spent two years in Peru and six in Vietnam with MCC I am aware of the importance of international and national policies to help bring about more equality between the haves and the have-nots, working at these problems in terms of helping millions of people as compared to a few villages or my hometown. But somehow, tackling the U.S. government as another lobby group, marching as another march group, demanding amnesty "for the good of the country" just doesn't quite fit the picture for me.

Is it our calling to insist the government must "deserve the right to call itself Christian" by our standards? The government is not the *church*—we Mennos know that—and I agree with John Roth that we would do well to work hard at helping the church be the radical peace witness it has the potential for being. Every one of us has the call every day to active peace witnessing. It just is easier to understand the peace position after experiencing forgiveness from a neighbor for a base-balled window, or after someone has helped shovel mud out of a living room, than after hearing a speech on peace on TV.

I also appreciate Roth's recognition that we do need Peace Section offices, direct confrontation and interpretative services, but that we keep these in correct perspective in our peace witness in kingdom building.—**Ruth Yoder, Hesston, Kan.**

° ° °

I appreciate very much Brother John Roth's "Call for a Church-Centered Peace Witness" in June 12 issue. I believe there are many in the church that stand by him in this understanding.—**Jacob C. Kulp, Souderton, Pa.**

° ° °

Three cheers for Gladys Kennel for her courage in writing her concerns in "Hear, hear!" (June 12). I was reminded of one of my brethren in our congregation whose usual comment when we discuss things which the Mennonite Church once taught were wrong according to Bible principles but now they are winked at or even condoned among us . . . goes like this, "Well, when did they lie?"

I have discovered that it is a rather sobering exercise to list on a paper the things which we as Mennonite Christians once taught were contrary to the way of obedient Christian discipleship and now the church has come to a position of ominous silence and in some cases even seeking to justify these changes from Scriptures.

It is heartbreaking for example to learn that conscientious Mennonite young people must attend a non-Mennonite college if they want to go to a college where all the girls wear dresses and the boys have short hair and visible faces. I suppose one sign we are still in the flesh is our uncurable penchant to apply warnings like 2 Timothy 4:3, 4 and 2 Peter 3:14-18 to some other person or group.—**Maurice W. Landis, Lancaster, Pa.**

° ° °

In response to "capital punishment" (May 8) I feel a reborn ex-convict has very much to say to us, for he has experienced God's grace in a slightly different dimension and perspective. We can gain many new insights into the love of God through men and women such as these. God changes wasted lives which society on the average shuns and considers any positive effort on their part as a waste of time. The Lord teaches that "all have sinned and come short of the glory of God." I affirm Mr. Howland in his saying that "it is inconceivable that sinful people incapable of conferring life should take it upon themselves to take lives." I believe the gospel of Christ commands us to love all men even as Christ has loved us.—**Sherry Rogers, Canby, Ore.**

births

Children are an heritage of the Lord. (Ps. 127:3)

Balzer, Harlen and Susan (Miller), Hesston, Kan., first child, Geoffrey Joel, June 1, 1979.

Berry, Dan and Marian (Martin), Elida, Ohio, first child, Heather Elizabeth, June 4, 1979.

Bishop, Duane and Pat (Histand), Luray, Va., second child, first son, Loren Jay, June 16, 1979.

Buchholtz, Brian and Janet (Bearinger), Kitchener, Ont., second child, first son, Christofer Lee, June 13, 1979.

Dintaman, Stephen and Betsy (Halteman), Princeton, N.J., first child, Abram Christiaan, June 3, 1979.

Gingerich, Mark and Anita (Bachman), _____ Colo., second child, first son, Mark Jared, May 17, 1979.

Hall, Steve and Gloria (Yutzy), Hutchinson, Kan., second child, first daughter, Melissa Marie, June 5, 1979.

Headings, Kenneth and Deena (Bazzle), Bellefontaine, Ohio, second child, Kristina Marie, June 4, 1979.

Hershberger, Ron and Debbie (Tinney), Hartville, Ohio, first child, Angela Dawn, June 12, 1979.

Hills, Larry and Ruth (Yoder), Hartville, Ohio, first child, Aaron James, June 15, 1979.

King, Dennis and Judy (Harding), Lincoln, Neb., second child, first daughter, Katherine Harding, May 27, 1979.

McTigue, Steve and Connie (Yoder), Portland, Ore., second daughter, Corrie Elizabeth, June 6, 1979.

Martin, Ron and Jill (Bulmer), Elmira, Ont., first child, Nicole Anne, June 7, 1979.

Miller, Frederick and Judy (Baker), Dalton, Ohio, second daughter, Jessica Rose, June 9, 1979.

Miller, Herman and Rachel (Culp), Leetonia, Ohio, fifth son, Todd Ervin, June 20, 1979.

Nice, Donald and Delores (Rice), Souderton, Pa., second child, first daughter, Jolene Renee,

June 8, 1979.

Phillips, David and Carole, Charlottesville, Va., third child, second daughter, Cathleen Joy, June 6, 1979.

Reitz, Richard and Diane (Weber), Lititz, Pa., first child, Alicia Văn, May 30, 1979.

Rich, Phillip and Gwen (Brenneman), Archbold, Ohio, third child, second daughter, Rebecca Marie, Jan. 21, 1979.

Tinsler, Paul and Sandra (Richer), Wauseon, Ohio, third child, second son, Nickolas Paul, June 15, 1979.

Yoder, Lowell and Jacqualyn (Gantz), Bellefontaine, Ohio, first child, Amanda Lyn, June 22, 1979.

Zehr, Earl R., Jr., and Gloria (Steria), Croghan, N.Y., first child, Angela Mae, May 4, 1979.

marriages

"They shall be one flesh" (Gen. 2:24) A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister

Blaker—Matthews.—Gregory Alan Blaker, West Liberty, Ohio, South Union cong., and Reva Joy Matthews, West Liberty, Ohio, Oak Grove cong., by Howard S. Schmitt, May 19, 1979.

Brubaker—Miller.—Lowell Brubaker, Manheim, Pa., Erisman cong., and Debra Miller, Linglestown, Pa., Church of the Brethren, by Donald Rummel and Howard Witmer, June 9, 1979.

Bucher—Aker.—Cyrus Scott Bucher and Cynthia Aker, both of Charlottesville, Va., Charlottesville cong., by Richard K. Early, May 13, 1979.

Cox—Downing.—Kenneth John Cox, DeGraff, Ohio, South Union cong., and Rhonda René Downing, DeGraff, Ohio, by Howard Schmitt, June 16, 1979.

Doehrmann—Wyse.—Tony Doehrmann, Stryker, Ohio, Zion cong., and Ronda Jean Wyse, Archbold, Ohio, Lockport cong., by Ellis Croyle, May 19, 1979.

Fort—Miller.—Kevin Fort and Sheila Miller, both of Sugar Creek cong., Wayland, Iowa, by Orie L. Roth, May 26, 1979.

Gochenour—Short.—Rick J. Gochenour, Pettisville, Ohio, Central cong., and Sandra S. Short, Archbold, Ohio, Zion cong., by Ellis Croyle, June 16, 1979.

Kijewski—Witzel.—Robert Kijewski, Woodstock, Ont., United Church and Janet Witzel, Bright, Ont., Cassel cong., by Ephraim Gingerich, June 17, 1979.

Link—Yoder.—Dave Alan Link, Wauseon, Ohio, Inlet cong., and Michelle Delight Yoder, West Liberty, Ohio, South Union cong., by Howard Schmitt and Dale Wyse, June 2, 1979.

Raber—Beachy.—Phil Raber and Wanda Beachy, both of Plain City, Ohio, Sharon cong., by Elvin J. Sommers, June 16, 1979.

Steiner—Amstutz.—John Richard Steiner, Dalton, Ohio, Chestnut Ridge cong., and Kristine Kay Amstutz, Apple Creek, Ohio, Sonnenberg cong., by Ray Himes and Glenn Steiner, June 16, 1979.

Thomas—Folk.—Brian E. Thomas, Stahl cong., Hollsopple, Pa., and Cheryl K. Folk, Blough cong., Hollsopple, Pa., by Marvin Kaufman and David Mishler, May 5, 1979.

Thompson—Yoder.—Gary Thompson, West Jefferson, Ohio, Church of Christ, and Vicki Kaye Yoder, West Jefferson, Ohio, South Union cong., by Philip Conrad and Howard S. Schmitt, June 9, 1979.

Vadaz—Coblentz.—Howard Vadaz, Hartville, Ohio, Christian Church, and Judy Coblentz, Alliance, Ohio, First Mennonite cong., by Richard F. Ross, June 16, 1979.

Weaver—Martin.—Galen R. Weaver, Reinholds, Pa., Church of the Brethren, and Janet G. Martin, Ephrata, Pa., Metzler cong., by Amos H. Sauder, June 2, 1979.

Yoder—Conrad.—Timothy Joseph Yoder, Archbold, Ohio, West Clinton cong., and Sarah Beth Conrad, Goshen, Ind., Holdeman cong., by Willard Conrad, father of the bride, May 26, 1979.

Yoder—Miller.—Paul T. Yoder, Richmond, Va., First Deaf cong., Lancaster, Pa., and Laurel Suzanne Miller, Wakarusa, Ind., College cong., by Arnold C. Roth, June 16, 1979.

Yoder—Renno.—J. Mark Yoder, Belleville, Pa., Allensville cong., and Faith L. Renno, Belleville, Pa., Locust Grove cong., by Timothy Peachey and Erie Renno, father of the bride, June 16, 1979.

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14:13) We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations

Detweiler, Esther H., daughter of Henry H. and Alice (Hagey) Halteman, was born in Franconia Twp., Pa., Oct. 9, 1922; died at her home in Harleysville, Pa., June 13, 1979; aged 56 y. On June 28, 1941, she was married to Walton N. Detweiler, who survives. Also surviving are 4 daughters (Sharon Faye, Marilyn—Mrs. Earl G. Godshall, Gloria H.—Mrs. Paul A. Bukovec, Ruth Ann—Mrs. Jerald L. Nyce), 2 sons (Laverne H. and Clyde H.), 5 grandchildren, 2 sisters (Mrs. John M. Landis and Mrs. Floyd A. Clemens), and one brother (Elwood H. Halteman). She was preceded in death by 2 infant sons (Leon Ray and Brian). She was a member of Franconia Mennonite Church, where funeral services were held on June 16, in charge of Floyd Hackman and Curtis Bergey; interment in adjoining cemetery.

Frey, Urias, son of Menno and Leah Frey, was born in Woolwich Twp., Ont., Feb. 16, 1911; died at his home in Waterloo, Ont., May 28, 1979; aged 68 y. On May 11, 1938, he was married to Helen Weber, who survives. Also surviving are one son (Laverne), 2 daughters (Shirley—Mrs. Uwe Kroll and Karen—Mrs. Greg Bouthillier), 5 grandchildren, 3 brothers (David, Clayton, and Loyd), and 2 sisters (Lydia Ann—Mrs. Sylvester Bauman and Adeline—Mrs. Moses Metzger). He was preceded in death by one son (Gerald) in 1973 and one brother. He was a member of Erb Street Mennonite Church, where funeral services were held on May 31, in charge of Wilmer Martin; interment in Erb Street Mennonite Cemetery.

Hartzler, Joan Elizabeth, daughter of Clyde and Lillian Leabo, was born at Denver, Colo., June 9, 1948; died at St. Lukes Hospital, Kansas City, Mo., June 9, 1979; aged 31 y. On Sept. 18, 1967, she was married to Robert Hartzler, who survives. Also surviving are 3 children (Cristi, Debbie, and Bobby Jo). She was a member of Sycamore Grove Mennonite Church, where funeral services were held on June 12, in charge of Kenneth F. Steckly; interment in Clearfork Cemetery.

Kolb, Bertha, daughter of Harry W. and Lena (Metzler) Reeser, was born at Gap, Pa., May 13, 1903; died at Morris, Pa., June 12, 1979; aged 76 y. On Oct. 19, 1927, she was married to Arthur G. Kolb, who died on Oct. 23, 1971. Surviving are 4 daughters (Arlene—Mrs. Charles Yoder, Reba—Mrs. Leonard Miller, Mildred—Mrs. Lester Halteman, and Miriam—Mrs. James Queer), one son (Kenneth), 15 grandchildren, 4 great-grandchildren, and 4 sisters (Anna Reeser, Nora—Mrs. Clarence Lefever, Ruth—Mrs. John Longacre, and Miriam—Mrs. Daniel Longacre). One son (James) died in infancy. She was a member of Mennonite Bible Fellowship. Funeral services were held at Vincent Mennonite Church on June 16, in charge of Norman G. Kolb and Karl G. Glick; interment in Vincent Mennonite Church Cemetery.

Lehman, Sarean Aldula, daughter of Elias and Lavina (Baumgartner) Amstutz, was born at Kidron, Ohio, Feb. 10, 1909; died at Aultman Hospital, Canton, Ohio, June 12, 1979; aged 70 y. On Nov. 23, 1929, she was married to Willis A. Lehman, who survives. Also surviving are 7 sons (Donovan, James, Chester, Maurice, Paul, John, and Steve), 3 daughters (Marjean, Bonnie, and Luanne—Mrs. Dennis Hatter), 20 grandchildren, one great-grandchild, one sister (Elva—Mrs. Allen Zuercher), and 2 brothers (Ellis and George Amstutz). She was preceded in death by one son (Kenneth), one grandchild, and 2 brothers (Menno and Leo). She was a member of the Sonnenberg Mennonite Church, where funeral services were held on June 15, in charge of Ray Himes and Delvin Nussbaum; interment in Sonnenberg Mennonite Cemetery.

Sherer, Elam F., son of Samuel H. and Elizabeth (Forney) Sherer, was born at Mt. Joy, Pa., Feb. 27, 1898; died at the home of his daughter near Lititz, Pa., June 2, 1979; aged 81 y. On Oct. 27, 1921, he was married to Anna R. Witmer, who died on Jan. 16, 1976. Surviving are 2 daughters (Mary Jean—Mrs. Simon Kraybill and Anna Ruth—Mrs. Samuel Keens), one son (C. Witmer), 14 grandchildren, 6 great-grandchildren, and 2 sisters (Anna and Mrs. Elizabeth Sollenberger). He was preceded in death by one sister (Stella Horst) and a brother (Simon). He was a member of Mt. Joy Mennonite Church, where funeral services were held on June 5, in charge of Henry Frank and Shelley Shellenberger; interment in Erisman Mennonite Cemetery.

Weaver, Martin E., son of David E. and Amanda (Hershey) Weaver, was born in Waynesboro, Va., June 15, 1893; died of heart failure at Good Samaritan Hospital, Lebanon, Pa., Apr. 19, 1979; aged 85 y. On Oct. 31, 1917, he was married to Verda Anna Garber, who died on July 5, 1967. On Sept. 14, 1968, he married Virgie Shank Burkholder, who survives. Also surviving are 4 daughters (Helen—Mrs. Elmer Showalter, Lois—Mrs. Lester Ebersole, Ruth—Mrs. Paul Stoltzfus, and Alice—Mrs. Ezra Beachy), 3 sons (Marlin, John, and Richard), 32 grandchildren; 26 great-grandchildren, 3 brothers (Jason, David, and Aaron), and one sister (Anna Good). He was a member of Elm Street Mennonite Church, where he had served as pastor until 2 years ago. Funeral services were held at the Myerstown Mennonite Church on Apr. 22, in charge of Aaron Shank, Sidney Gingrich, and Paul Ebersole; interment in Kralls Cemetery.

Yoder, Sadie M., daughter of Joseph and Mary (Yoder) Byler, was born at Belleville, Pa., Sept. 1, 1903; died at William Penn Nursing Home, Lewistown, Pa., June 15, 1979; aged 75 y. On Dec. 12, 1926, she was married to Jake H. Yoder, who died in 1968. Surviving are one daughter (Enid—Mrs. John Yoder), 4 grandchildren, 2 great-grandchildren, one brother (Jess W.), and 3 sisters (Annie—Mrs. Nelson Glick, Mrs. Mildred Miller, and Amanda—Mrs. Joseph Hartzler). She was a member of Locust Grove Mennonite Church, where funeral services were held on June 18, in charge of Gerald Peachey, Elam Peachey, and Erie Renno; interment in Locust Grove Cemetery.

Cover by Rohn Engh; p. 554 by Lois Shenk

calendar

Indiana-Michigan Mennonite Conference, Holdeman Mennonite Church, Wakarusa, Ind., July 15-17.

Annual Session of Virginia Conference Assembly, Eastern Mennonite College, Harrisonburg, Va., July 25-27.

Waterloo 79 (Mennonite General Assembly and Youth Convention), University of Waterloo and Conrad Grebel College, Waterloo, Ont., Aug. 11-16.

Anticipating Waterloo

The Mennonite Church's biennial assembly, Waterloo 79, will have something for everyone, Aug. 11-16, at the Conrad Grebel College on the Waterloo (Ont.) University Campus. Programs are designed for enjoyment, inspiration, and challenge. The event is not only for pastors, church administrators, delegates, committee and board personnel. It is for families and individuals.

Registration is scheduled for Saturday afternoon, Aug. 11, 1:00 to 5:00 p.m., in the Physical Activities Complex (PAC). The youth will complete their registration in the Village 1 Great Hall. The more who preregister and make lodging and eating arrangements beforehand, the more efficiently the process will flow. For all who have prepaid, it is simply a matter of checking in, receiving an information packet, and going to their lodging.

After Saturday afternoon all registrations will be done in the campus center, which will also house the information, youth, media, transportation, and tour desks. More information on registration can be obtained for youth by writing Waterloo 79, Youth Convention Office, Box 1245, Elkhart, IN 46515, and for adults, children, and young adults, Waterloo 79, Conrad Grebel College, Waterloo, Ont., or phone (519) 579-1979.

For transportation from the airport, bus, or train depot, write the Transportation Committee at the Waterloo address above.

All persons who purchased the package deal will eat in the dining rooms of the buildings where they lodge: youth, including those in Renison and St. Paul's College, in Village 1; children and adults in Village 2; and young adults in Conrad Grebel College.

Those with a lodging and breakfast package will do the same thing for that one meal. They, with all those who lodge off campus, can eat in South Campus Hall, one of the snack places, or at eating places off campus.

All preregistrants are receiving a mailing which includes a receipt, confirmation, explanation of official papers, a list of tours, seminars, congregations, area map, and, for those so requesting, a list of motels and/or campgrounds. Those registering at the Assembly will receive the same materials as those who preregistered.

Assembly planners are hoping for a good kick-off Saturday evening with the first mass meeting. The Menno Singers will provide special music and Willis Breckbill will deliver the moderator's address.

Sunday has lots of options. Local churches welcome visitors for morning worship. And there is a program for those who choose to remain on campus. All youth will meet in the PAC, at 10:00 a.m., with youth from the surrounding Mennonite communities.

Drama, interest groups, crafts, renewal, and recreation liven the afternoon hours. At 4:00 p.m., there will be a music convocation for everyone on the Conrad Grebel College lawn.

A variety of experiences will be offered Sunday evening.

Five news sheets, named *Waterline*, will appear—one on Saturday and one each noon Monday through Thursday. A special issue of *Mennonite Reporter* will be produced and prepared for Thursday evening pickup. Tapes of specific items on the program will be available throughout the week.

Since the Book of Acts will be in focus during Assembly Bible studies, participants are invited to read it beforehand.

There will be a nursery for preschool children. Provision will be made for children of parents who are delegates to the Assembly from 7:45 a.m. until the regular children's activities begin at 9:45.

Ontario welcomes you. The local people will do their best to host you. Perhaps not all details will be ideal, but hopefully they will be tolerable for "pilgrims and strangers." There is gas in Canada if you can get to the border.—Newton L. Gingrich

Waterloo 79

August 11-16, 1979

General Assembly
Youth and Adult Conventions
Children's Activities

Waterloo University Campus

THEME:
Acts: "A Story Begun . . . "

Moderators: Willis Breckbill, Glendon Blosser, Anne Weber
Music: Wilbur Maust and Marvin Miller
Bible study: Howard Charles

SATURDAY, AUGUST 11

1:00 p.m. Registration
6:30 p.m. Youth mass session
7:45 p.m. Joint mass session
Responsive reading
Bible study introduction
Moderator's address: Willis Breckbill
Menno Singers
9:15 p.m. Variety

SUNDAY, AUGUST 12

7:00 a.m. Chapel time, Conrad Grebel chapel, chapel for anyone
9:00 a.m. Minority caucuses for youth, Black, Latino
10:00 a.m. Youth mass session
10:00 a.m. Services for Latinos and Blacks
10:00 a.m. Service for children and adults not visiting a congregation
Celebration litany: Where We've Come From, Ferne Burkhardt
Solo: Dan Lichti
Children's emphasis: Keith and Nancy Hostettler
Message: Waterloo 79 theme, John Hess
1:00 p.m. Youth mass choir practice, quizzing, recreation, and talent night auditions
2:00 p.m. Drama, renewal service
2:00 p.m. Fellowship, interest groups, intergenerational recreation
2:00 p.m. Crafts festival; Out-Spokin' Hike
4:00 p.m. Joint music convocation
6:30 p.m. Youth mixers
7:30 p.m. Youth seminars; films
7:30 p.m. Adult mass session
Worship: Wilbur Maust
Lee Heights Singers
Region I introduction
Bible study: What Is the Message?
Where we are in urban concerns, Ivan Kauffmann
9:15 p.m. Variety

MONDAY, AUGUST 13

6:30 a.m. Early morning hikes, youth
6:45 a.m. WMSC prayer time combined with chapel
8:00 a.m. Assembly business; films; recreation

items and comments

In Vietnam, it's push and shove between Christians and government

Religious activities in Vietnam have predictably been restricted under the communist regime, but churches are still functioning and the future of the estimated 1.8 million Christians is unclear, according to a Church World Service (CWS) delegation which recently visited Vietnam. Vietnam Christians and the government have been engaged in a psychological "pushing and shoving match" for the past four years and the confrontation is not finished, said Douglas R. Beane of the Church of Christ in Thailand, CWS regional Asia representative. He said Vietnam's 1.7 million Catholics are definitely harder to "push around" than the 150,000 Protestants, and Catholics have a good chance of maintaining their strength. He predicted that the future would be "much harder" for Protestants.

Members of the CWS delegation visited Vietnam (May 23-June 6), where they met with government officials, toured a new economic zone and the Chinese border area, and inspected projects to which CWS has contributed. They also talked with Catholic and Protestant leaders. The delegates said they strongly questioned recent news reports that Hanoi was receiving millions of dollars in payoffs from ethnic Chinese refugees, who were being encouraged or driven by the government to leave.

Graham says SALT II won't go far enough

Evangelist Billy Graham told reporters in Houston, Texas, that he thinks the SALT II treaty doesn't go far enough toward disarmament. At a news conference held in connection with his appearance at the annual meeting of the Southern Baptist Convention, Mr. Graham charged that "SALT II doesn't even touch on some of the worst weapons." Mr. Graham decried the fact that the United States spends $400 billion on defense every year, and commented, "Just think what that much money could do to feed a hungry world."

More of world is hungry now than in 1974, says UN aide

Despite encouraging developments recently in India and elsewhere, there are probably more hungry and malnourished people in the world now than there were five years ago, says the director of the World Food Council. Maurice Williams, head of the United Nations agency charged with dealing with problems of hunger and food supply, said the situation remains one of "inadequate progress, of challenges yet to be met, and opportunities yet to be seized to drastically reduce hunger and malnutrition in the world."

8:45 a.m. Children by buses to day's activities; return by 12:00
8:45 a.m. Youth seminars
10:20 a.m. Joint Bible study: Who Are the Participants?
12:00 p.m. Youth and joint mass choir
1:00 p.m. Recreation; films; drama; simulations, bus trip, hike, quizzing
1:45 p.m. Children to buses and return 5:00 p.m.
2:00 p.m. Assembly business: youth and adult seminars; Out-Spokin' Hike
5:00 p.m. MYF groups
6:30 p.m. Youth minority caucus; Black and Latino
7:30 p.m. Five adult meetings: Models for Church Growth
7:30 p.m. Youth mass session; drama
9:15 p.m. Variety

TUESDAY, AUGUST 14
7:00 a.m. Chapel time
8:00 a.m. Assembly business; films; recreation
8:30 a.m. Youth mass session
8:45 a.m. Children to buses
10:20 a.m. Joint Bible study: What Are the Media?
12:00 p.m. Youth and joint mass choir practice
1:00 p.m. Quizzing; recreation
1:45 p.m. Children stay for drama
2:00 p.m. Assembly business for everyone:
Study report—Leadership and Authority in the Church
4:00 p.m. Fellowship and interest groups
4:30 p.m. Drama: "The Secret Church"
5:00 p.m. MYF groups
6:30 p.m. Youth minority caucus: Blacks and Latinos
7:00 p.m. Joint mass session
Greetings by fraternal visitors
Worship: House of Fellowship group
Children's story: Barbara Smucker
Children's choir: Helen Martens
Message: "Ministering Through Word and Deed," Myron Augsburger
9:15 p.m. Variety

WEDNESDAY, AUGUST 15
6:30 a.m. Early morning hikes
7:00 a.m. Chapel time
8:00 a.m. Assembly business; films; Out-Spokin' Hike
8:45 a.m. Children to buses; youth seminars
10:20 a.m. Joint Bible study: "What Are the Problems?"
12:00 p.m. Youth and joint mass choir practice; WMSC luncheon
1:00 p.m. Quizzing; recreation; films; drama
1:45 p.m. Children to buses
2:00 p.m. Assembly business; Out-Spokin' Hike
3:00 p.m. Youth mass session
3:00 p.m. Adult seminars
6:30 p.m. Youth mixers
7:30 p.m. Youth seminars, films
7:30 p.m. Adult mass session
Responsive reading: Ruth Brunk Stoltzfus
Children's story: Barbara Smucker
Message: Rich Christians in a Needy World, Edgar Stoesz
Respondents: Raymond Jackson and Rolando Santiago
9:15 p.m. Variety

THURSDAY, AUGUST 16
7:00 a.m. Chapel
8:00 a.m. Assembly business; films; recreation
8:30 a.m. Youth mass sessions
8:45 a.m. Children to buses
10:20 a.m. Joint Bible study: What Are the Resources?
12:00 p.m. Youth and adult mass choir practice; commentary discussion
1:00 p.m. Quizzing; recreation, films; drama
1:45 p.m. Children to buses
2:00 p.m. Assembly business; Out-Spokin' Hike
4:00 p.m. Youth mixers
4:30 p.m. Adult seminars
6:30 p.m. Youth Minority Caucus—Blacks, Latinos
7:30 p.m. Joint mass session
Youth mass choir, Marvin Miller
Adult mass choir, Wilbur Maust
Children's story, Barbara Smucker
Communion
Message: Witnessing and Discipling, Emma Richards
9:15 p.m. Variety

NEWSPAPER

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

What heroes!

"Woe to those who are heroes at drinking wine, and valiant men in mixing strong drink" (Is. 5:22).

My father once remarked sadly that the beer wagons always had the best horses. Today the comparison may be less clear-cut, but it appears that the facilities and equipment related to the production and distribution of harmful, legal drugs are some of the best and their ads some of the slickest.

Recently a large company took space in a national magazine for a corporate ad on behalf of its people and products. Good people and good products, the ad proclaimed. Since I recalled that the Lord Himself declined to accept the adjective good, I thought it interesting that this company should appropriate it. Particularly when I saw that they turn out mainly weeds for burning, which are said to pollute the lungs and restrict the blood vessels, and a beverage containing alcohol, to muddle the mind. Indeed, on another page of the same magazine was an ad for one of this company's products with a warning that the U.S. surgeon general had determined that its use is a danger to health.

What heroes are these whose claim to fame is promoting drugs to pollute the lungs and muddle the mind and then call themselves good? Little Jack Horner, move over.

Another ad in a later issue of the same magazine was sponsored by the weed burners' institute. In this ad persons who have taken issue with the burning of weeds in public places are presented as wall-builders. Remove such walls, the weed burners' institute pontificates, for walls are not nice. They divide people from one another. Such heroism is almost more than we can bear.

I was reminded of these things when reflecting on the manner in which a Mennonite pastor and a mighty beverage company slugged it out recently on the CBS evening news. Neither, of course, encountered the other. Instead, reporter and photographer visited first one, then the other, and spliced the film to bring the presentations together.

Eugene Souder, pastor of Mt. Vernon Mennonite Church, Grottoes, Virginia, has been leading a fight against the location of a brewery in the Shenandoah Valley. Why would a brewery locate in Shenandoah Valley? There is good water, evidently, and hard-working people, apparently. A good place for brewing. More jobs and prosperity would come to the valley.

Why should a pastor stand in the way? "We don't need a brewery," he told CBS in a brief clip of the conversation aired on the news. "There is enough drinking here already." What more he said, we do not know, for his only other comment on the air was to express frustration at the way this company is imposing itself upon the valley.

Joining Gene Souder on behalf of the opposition were Ben and Mary Kirtley, who have not agreed to sell their farm to the beverage company. They just want to keep on farming it.

In response, the advocates for the beverage company pointed out what a good thing this would be economically. And one of them observed that if it were a company making "buttons and bows" there would be no objection. Maybe.

A colleague of mine wondered whether leading a campaign against the beverage company is the best way to address the issue of alcohol use. To keep a brewery out of Shenandoah Valley will not keep beer out of the stores. This must be faced on a personal and a congregational level.

This is certainly true. Yet raising the issue in this way calls attention not only to the question of beverage alcohol, but also to the use and conservation of natural resources. I suppose that brewing is basically a "clean" industry, not smelly like paper-making or smoky like steel. Yet to take over 2,000 acres of the Shenandoah Valley for a brewery is to go against the tradition of the Brethren and the Mennonites who have farmed in this area for generations.

Isaiah the prophet seemed to make a connection between the "heroic" production of strong drink and dishonesty in business practice. The warning quoted at the beginning is followed immediately by words against those "who acquit the guilty for a bribe and deprive the innocent of his right" (5:23). It is troubling to consider how much of our society's energy is given to the production and distribution of harmful substances—legalized drug pushing.

The personal energy and corporate efficiency are impressive. The money accumulated is awesome. But what a sad commentary on the nature of our times that such activity is generally judged only on the basis of what it contributes to the gross national product with little regard for its ultimate results.—Daniel Hertzler

Gospel Herald

July 17, 1979

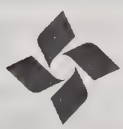
MENNONITE BIBLICAL SEMINARY
ELKHART
LIBRARY

Issues before the General Assembly

2. Affirmation of faith



Affirming Our Faith in Word and Deed



An Assembly 77 Congregational Study Guide

The church in the German Democratic Republic

When I initially visited the German Democratic Republic (East Germany) in 1971, I assumed, in my youthful naivete, that Christianity (God) and Marxism (Mammon) were locked in a life-or-death struggle there. I have learned since then that it is not that simple. Many individuals are attempting to combine Christianity with Marxism. Others, surely the majority, are not especially impressed with either. Let us not forget that God and Satan are present in both camps. This fact can help us stay humble.

Today, 55 percent of the German Democratic Republic's (GDR's) 17 million people are members of the Lutheran (or Reformed) Church. In addition there are 1.3 million Catholics, 37,000 Methodists, and 30,000 Baptists. A diminishing church of 200 Mennonites still exists. Of course, not all church members are committed, practicing Christians. GDR friends state that approximately 15 percent of all East Germans can be considered committed born-again Christians. There are roughly an equal number of Communist Party members.

A problem in the church. A major problem is in the church. The Lutheran Church was one of Germany's official state churches until 1945. At that time 90 percent of the population was officially Lutheran. The unpleasant but healthy shrinkage of church power and wealth since then is one factor contributing to the disillusionment of GDR Christians. Many Christians feel powerless to influence the course of their government and society. Whether these Christians are truly powerless is most debatable, yet many of them are feeling that way.

I am impressed with the church's unique opportunity to be a moral giant in the GDR. The Lutheran Church has been released from its old bondage to the state; new challenges are being offered. This church is gradually becoming a believers' church. It appears to enjoy more respect in the eyes of the people than its sister church in West Germany, which is still a state church.

A secular cause of disillusionment with life in the GDR is the difference between the consumer goods available in the East and those available in the West. After waiting several hours in line to buy a well-tailored coat, the GDR citizen can return home (with or without a coat) and watch those marvelous coat commercials on West German TV. In the West, the cars are shinier, the chocolate bars sweeter, and a Lutheran pastor or engineer earns 300 percent more money.

It is painful for me to observe that many GDR Christians measure their own society with the same superficial yardstick as the Westerner. Also in Marxist societies, many persons see a growing gross national product as the highest good and equate happiness with the accumulation of consumer goods.

The writer is a Mennonite worker in Eastern Europe. The article is one of a series supplied by cooperation of the Eastern Mennonite Board of Missions and Charities and Mennonite Central Committee.

Gospel Herald

The church in the German Democratic Republic 562

The freedom of the Sabbath 564
Melodie M. Davis

2. Affirmation of faith 565
Paul M. Lederach

Three attitudes toward people 566
Milo Kauffman

Daniel Hertzler, Editor David E. Hostetler, News Editor

Volume 72 Number 29

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan: $9.50 per year mailed to individual addresses. Eighty Percent Plan: $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States. Copyright © 1979 by Mennonite Publishing House.

Rather than using their position as outsiders to criticize Western consumer societies, many East Europeans are more attracted to expensive cars than Westerners.

A second problem is spiritual and theological disorientation. Articles on East European churches usually stress conflicts between church and state, illustrated with stories of persecution. Yet the primary problems of churches in the GDR are internal. We are our own worst enemies. As in other countries, the church in the GDR is caught up in spiritual coldness and clerical opportunism. As elsewhere, there are an abundance of issues (sexuality, biblical criticism, church discipline) dividing "evangelical" from "liberal" Christians.

The southern portion of the GDR, the "Erzgebirge," has a strong, revivalistic tradition. At present there is an impressive youth awakening there. It is without any equal in West Germany. This strongly charismatic movement is not without its weak points: many groups seem to stress a strongly premillennial "just waiting for the rapture" eschatology.

Let us hope the GDR church can get its "God movement" together, that liberal, socially active but theologically weak members may grasp the necessity of a Bible-centered theology, and that inward directed, privatistic evangelicals may grasp the entire breadth of the "God movement." I have this same hope for churches everywhere.

Concentrate on the world. Looking to the future I think it important that evangelicals in socialist countries become involved in developing a truly non-American evangelical faith attractive to Marxists and other social revolutionaries. GDR Christians do not have enough vision for the fact that their brothers and sisters in Cuba and Vietnam need them. Christians in the GDR must stop comparing themselves with the West Germans and begin to concentrate on the world. Church leaders such as Joachim Fränkel and Werner Krusche have done some wonderful writing on living as Christians in a Marxist society, but there is yet no reason for undue self-satisfaction.

Despite a relaxation of church-state tensions since the conference between Lutheran Bishop Albrecht Schönherr and First Secretary Erich Honecker in March 1978, the ideological conflict remains. A current issue is military education in secondary schools. The church has been protesting loudly.

Rather than suggesting how GDR Christians are to be helped by us, I would like to stress an initial period of listening. We from North America have much to learn, and they, not being a silent church, have much to tell us.

The GDR church has expressed great sensitivity to the issues of war and peace and has spoken out strongly against further militarization everywhere. I am pleased with the present dialogue between the GDR Lutherans and the National Council of Churches in North America. It is important that churches from East and West confront one another on issues of peace. We, who bear the marks of the God-and-country thrust of most American churches, can learn much from the East Germans' intimate awareness of the weaknesses of all political systems.

Signing the seven last words

The concert choir sings
The last words of our Lord.
On left-stage, the Signers
Interpret for the deaf
Seated in front auditorium rows.
The Signers . . .
Four, sometimes more,
One for each music score,
Unconsciously performing
A beautiful ballet.
Fingers flashing, hands enacting,
Arms arched heavenward
In fervent adoration
Or crossed over the breast
Symbol of warm devotion.
Signers . . . young college students
Caring enough
To learn the silent language
That those who cannot hear
Might suffer the sorrowing words
"Father, forgive them" . . .
"It is finished."—Dorothy Shank

A very private thing

True sacrifice admits no witness.
Alone upon the mountain Abraham prayed,
eyes gushing tears, even as he raised the blade,
"To You, O God Most High, I give my dear desire.
What You have given, that do You require."
No matter God Himself the slaughter stayed.
Even as the knife was drawn the sacrifice was made.

And Christ, you say, had many witnesses.
All the Sandhedrin at that travesty
of trial; and all who would might see
the Anointed on Golgotha's shameful road
plodding toward His dying, bearing His load.
And this was but the public Calvary.
The sacrifice was in Gethsemane.

Still sacrifice admits no witnesses.
Though anyone may see the gifts we bring,
and judge, in their own manner, if the thing
may be of little worth, or rather, great;
they have no measure, cannot evaluate
the truest value of the offering.
Real sacrifice remains a private thing.

—Lorie Gooding

The freedom of the Sabbath

by Melodie M. Davis

I grew up as a Mennonite deacon's daughter in Midwest United States in the fifties and sixties. There were certain very well-defined rules about what we could or couldn't do on Sundays. So the idea of the "freedom of the Sabbath" was certainly foreign to me. Sundays were anything *but* free.

Washing dishes was okay. (Which I hated.) But cutting out a dress and sewing it was not. (Which I loved.) Gathering eggs was okay. (Because it was necessary to minimize breakage.) But grading eggs was not. That could wait until Monday.

Selling eggs was an even bigger no-no. We had a sign out by the road that said "Eggs for Sale," but it also proclaimed boldly, "No Sunday sales." Even then people would stop and beg that we just slip them a dozen or two since they'd driven all the way out from town. Daddy sometimes gave in, especially if they were relatives; and *then* he usually refused to accept any money for the eggs.

I remember thinking of Sundays in legalistic terms, somewhat like a Pharisee; that "keeping the Sabbath holy" would result in a slightly nicer niche in heaven for me. And, to a child, there seemed to be so many things you weren't supposed to do that we went around whining, "Well Mom, then what *can* we do?" Even swimming was not allowed for a good many years of my youth, even though we had a private pasture-field pond. Swimming on Sundays was physical exertion or "work."

Pharasaical or not, I am now grateful that honoring Sunday has been deeply ingrained in me. (Somewhere between 17 and 27, my parents became awfully smart!) And finally now I am able to enjoy the true spirit or freedom in the law, and not just the letter of it. The spirit of the law as Jesus taught it was that "The sabbath was made for man, not man for the sabbath" (Mk. 2:27). In other words, "Sabbath" or literally "a time of rest" was created because God knew humans would need a day to relax their bodies and not feel pressured to do any work. Even God needed a "day" or season of rest after His labor of creation. What makes us think we can defy God's natural order by working our bodies and minds in overdrive all week and then on Sunday too?

As I watch my suburban neighbors slaving away with their Weedeaters and Toros on Sundays, I can sit back in my lawn chair and read a good book without a trace of guilt about being lazy. Only on Sundays can I rest at two o'clock in the afternoon without the Protestant work ethic mocking me. (Instead, the Judeo-Christian tradition even praises me!)

But still, the pressure to conform to the Sunday habits of others is great. I'm anxious to keep my home and yard looking just as neat as the neighbors' so there's the pressure to grunt and slave all weekend just to keep ahead of them. There is almost a feeling of "What will my neighbors think if I don't get some work done outside, especially when I didn't get it all done on Saturday?"

Longer ago, when Mennonites lived in relatively closed communities, an opposite source of pressure existed. Your Mennonite neighbors would be sure to see you if you hung out your wash or scrubbed the car or mowed the lawn on Sunday. Now, suburban sprawl and increasing mobility isolate us from that kind of group pressure, only to be faced with another!

The spirit of the Sabbath law also means, however, that in making the Sabbath for the benefit and welfare of humans, we should "do good" on the Sabbath, even if it means breaking a few pharasaical laws.

I remember clearly one Sunday in the flat lands of north Florida where we moved from Indiana in 1969. Father could see and hear across the fields a man with a truck, stuck in the mud. The truck roared back and forth, only to become more deeply entrenched. Father had no idea who it was, but he threw a heavy chain on his tractor, climbed on, and played the role of a Good Samaritan. This man happened to be a schoolteacher of mine who was notorious for his dislike of hypocritical Christians, especially Mennonites. The next day in class he related what had happened to him on Sunday, thanking me publicly for my father's rescue. He remarked that

Melodie M. Davis is from Harrisonburg, Va.

"here was a man who was willing to risk his image and reputation for not working on Sunday by being seen out on his tractor." My teacher's image of at least one Mennonite was altered.

As a child, I thought of Sunday as a day when my freedom was restricted because there were so many things I couldn't do. But now as an adult, I'm thankful for the freedom of the Sabbath; it is one day when I'm free of the pressure to keep up, a day when I can really take some time for God, for others, and myself.

Making one day out of seven a rest day was probably one of the best things that could have ever happened for us humans! No wonder then that Jesus said the Sabbath was made for people!

Issues before the General Assembly

2. Affirmation of faith

by Paul M. Lederach

Can members of the Mennonite Church identify key issues of Mennonite faith, and can they discern how these issues parallel or differ from other faiths? The urgency of knowing and living our faith is seen in the wide variety of views within the church now, and in the constant pressure of other views and practices to gain acceptance through radio and TV preachers, the religious press, and many kinds of organizations and religious events.

Some see the Mennonite faith as like any other Protestant faith except that Mennonites do not baptize babies and do not believe in war. Others go further and identify the faith with the "conservative" rather than "liberal" wing of Protestantism, feeling that Mennonites are evangelicals, and some go so far as to identify with Fundamentalism. Then there are those who are aware of the issues of Mennonite faith, but they do not see wherein they differ from the faith and practice of others.

For others the issues of faith are quite secondary. They are involved in a local congregation to be sure, but more time and energy go into organizations and groups that do specific tasks (like distribute Bibles), or that work at specific concerns (like racism or hunger), or that share special experiences (like charismatic groups). The notion is that there is work to be done and feelings to be enjoyed. Why hinder these with such questions?

The many uncertainties and many tenets of faith embraced from other sources gave rise to the concern of the Mennonite Church General Board that the church give special attention to affirmations of faith. A task group was appointed to study the matter and prepare a statement for the church to study. A statement, *Affirming Our Faith in Word and Deed*, was presented to Estes Park 77 where it was carefully reviewed. Many changes were suggested. A revised statement and study guide were published in 1978 for the church to study.

Following Schleitheim, an early Anabaptist affirmation, *Affirming Our Faith in Word and Deed* is not a confession of faith. Rather, like Schleitheim, key issues of current importance that are pivitol for maintaining Mennonite faith today were lifted up in these areas: the centrality of Jesus, the two kingdoms, the visibility of the church, and the wholeness of salvation.

Since Estes Park 77 very few congregations have studied the affirmations—when compared with the many that studied Bible interpretation and the work of the Holy Spirit. Thus issues facing Waterloo 79 are these:

Why have so few congregations studied the affirmations?

Did the General Board misperceive affirmations as a critical issue?

Did the study lack promotion as the attention of the church was turned to urban concerns at the last Assembly?

Should a study of affirmations lead to a consensus as in the study of Bible interpretation, or should this be an ongoing activity, rather open-ended?

Should the study of affirmations be extended another year, and then revise the document in the light of additional congregational responses? Or was the statement itself faulty, failing to lift up issues perceived by congregations to be key in these days?

The responses from congregations have been so few that the task group felt it received insufficient guidance to do further work. There were suggestions to add "how to" material. There were a few suggestions to add additional issues. After a careful review of all responses, the task group decided to let the statement stand as is for the present. Clearly, a key question facing Assembly 79 in regard to *Affirming Our Faith in Word and Deed* is simply, What next?

Paul M. Lederach is chairman of the Affirmation of Faith Task Force.

Three attitudes toward people

by Milo Kauffman

The story of the Good Samaritan has often been used to show three attitudes people take toward money. First, there is the attitude of the thieves—"What is yours is mine and I intend to get it." Second, the attitude of the priest and the Levite—"What is mine is mine to keep and I'll not share it with you." Third, the attitude of the Good Samaritan—"What is mine is mine to share, and I will share it with you."

We need not search long to find these three classes of people in our modern society. Our world is wounded and half dead because of modern thieves. There are streets we dare not walk at night, and scarcely in daytime, because of the thieves lying in wait to rob. We must lock our cars and houses lest thieves take our possessions. We pay 15 percent more for items at our supermarkets because of shoplifters. Due to the fact that many are watching for a chance to get large sums of money by suing doctors for malpractice we must pay higher doctor bills. Persons in government positions and with government contracts are robbing taxpayers of millions of dollars annually.

Worse yet, there are modern thieves growing rich by robbing well-meaning Christian people, making them believe that their tithes and offerings are going to help the needy and to extend Christ's kingdom. Harvey Katz, author of "*Give: Who Gets Your Charity Dollar?*" researched many of the so-called charitable and religious organizations that solicit our charity dollars. He tells us that in many cases only ten cents, or less, of each dollar we give actually goes for the cause to which we give. The rest goes for promotion or is pocketed by the promoters. Some years ago the National Better Business Bureau declared that charity rackets rank in the top four of the nation's swindlers.

Tens of thousands of dollars from well-meaning Mennonites help enrich these swindlers every year. Recently there has been considerable publicity about a prominent religious leader who is being investigated because he is believed to have misappropriated millions of dollars. A Mennonite brother told me that a few years ago he was on the same plane with this minister and overheard him say to his seat mate, "I like to get among the Mennonites. They really shell it out, and you can milk those Mennonites year after year."

Modern society also abounds with "priests and Levites." They by-pass the suffering and needy by saying, "We are not responsible. We did not rob nor beat them. As long as we are well and prosperous why become involved with other people's problems? We earned our money and will not spend it on others. Why deprive ourselves to feed the starving in India or Africa?"

Thank God, Good Samaritans can also be found among us. I know of a doctor who is giving half of his income to share with the needy and promote the work of his church. I know of a businessman who is giving 40 percent of his income to charities. Many Christians are regularly giving generously of their tithes and offerings to help others and to promote the kingdom of Christ. Thank God for Good Samaritans who say, "What is mine is mine to share, and I gladly share it."

Money and people, people and money. I believe, however, that, more importantly, the story of the Good Samaritan shows attitudes we may take toward people. Our attitude toward possessions affects our attitude toward people. The reverse is also true. Do we love people and use money, or do we love money and use people?

Many people today assume the attitude of the thieves. They see people as objects to be robbed, raped, exploited, to be taken advantage of. They use people to promote their interests and to satisfy their lustful desires. The institution of slavery was promoted by people of this kind. Prostitution thrives because of persons with this sinful attitude toward people. The bodies of people are used to enrich the pimps and the slave traders. Employers with this attitude exploit the laborers.

Amos the prophet gave a word picture of persons with this disregard for people, and promises judgment against them. "They sell the innocent for silver and the destitute for a pair of shoes. They grind the heads of the poor into the earth and thrust the humble out of their way. Father and son resort to the same girl, to the profanation of my holy name" (Amos 2:6-7, NEB).

Milo Kauffman is the author of *Stewards of God* (Herald Press, 1975).

There are others who assume the attitude of the priest and the Levite. They are indifferent to the hurts and needs of other people. They do not want to become involved in other people's problems. They say we will look out for ourselves, let others look out for themselves. If others were industrious as we are, they would not be in poverty. Like the priest and Levite they would ask, "Am I my brother's keeper?" The Apostle John asks how the love of God can dwell in us if we see others in need and do not have compassion on them.

In the early church there was a saying that if one did not feed the starving man he killed him. Another statement declared that if one did not clothe the naked, if he was able to do so, he was also a thief as was the one who took his coat. Had the man who fell among thieves died of neglect would not the priest and Levite have been responsible for his death?

What they did not. In Matthew 25 the ones on the left were not condemned for what they did, but for what they had not done. As William Barclay says, "They were not put in jail for what they did, but were sent to hell for what they did not do." Jesus said, "I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me" (Mt. 25:42-43, NIV).

Perhaps not many Christians would want to be classed with the thieves who beat, robbed, and wounded the man, but how many Western Christians must be classed with the priest and Levite? How clean are the hands of the 20 percent who possess or control 80 percent of the world's wealth and resources while millions languish in poverty and misery?

In no areas of life do the kingdom of God and the kingdom of the world come into sharper conflict than in the areas of possessions and human relationships.

The thieves who rob, beat, and exploit others bring condemnation upon themselves. The priests and Levites who rob others by selfishly clinging to what God has entrusted them also bring condemnation and spiritual poverty upon themselves. The Good Samaritans who generously give of themselves and of their possessions to supply the needs of others enrich their own lives and receive the commendation and blessings of their Lord.

Hear, hear!

The new MX missile system. The other day, I read a headline in the local newspaper which said, "Carter Approves MX Missile System." The MX missile system is an arrangement whereby the nuclear missiles of the United States could be periodically shifted to alternate launch sites so that the Russians could never be quite sure where these weapons are located. This would supposedly make the U.S. missile system impregnable.

The thing that impressed me most about this article was not the inconsistency of nuclear weapons with President Carter's Christian beliefs (for we are all used to this type of thing by now), but a statement by Senator George McGovern, who said that the decision to go ahead with the new missile system "could represent the biggest single waste of public funds since the Vietnam War." This takes my mind back to the 1972 presidential campaign, when candidate McGovern pledged that, if elected, he would withdraw all U.S. forces from Vietnam and cut the defense budget in two. At that time, as a youngster, all my sympathies lay with Mr. Nixon, who proposed greater defense expenditures and a gradual withdrawal from the Vietnamese conflict. As far as my twelve-year-old reasoning was concerned, any man who would abandon America to the communists (which I thought McGovern's proposals amounted to) was not fit to be president of the U.S. And just as I had hoped, Senator McGovern was soundly defeated.

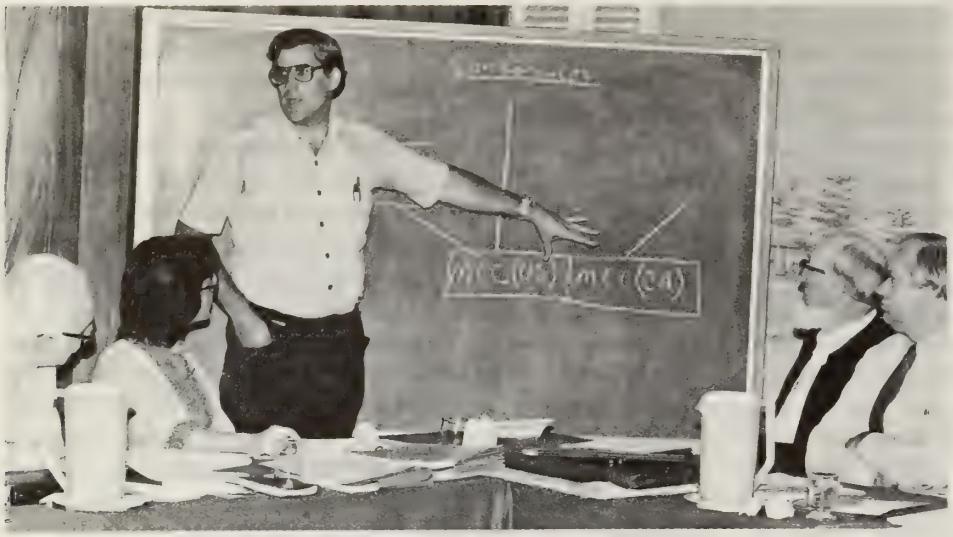
Having undergone a change of heart in the intervening years, I realized my attitude toward McGovern could no longer remain the same. My first impression when I read the above-mentioned statement was that McGovern is one of the most sensible men in American politics today. If he were pitted as a candidate today against someone with the views and policies of Nixon, McGovern would have my unquestionable sympathies.

I am not planning to become involved politically, nor do I necessarily think it is a good idea for disciples of Jesus to enter the political arena. Furthermore, I am not holding up Senator McGovern as a model of biblical pacifism to be followed by all. What I do support is the principle which he represents.

I believe he is sincere in all that he says, for he has a good record of voting for social assistance programs in Congress as well as involvement in movements to bring peace to the world as well as programs to feed the hungry. I feel that I have sufficient grounds to believe that his convictions spring from no other motive than a personal faith in Jesus Christ. I sense in McGovern's views a spirit of true compassion which can come from none other than the Master Himself.

Having said all this, I want to go on record as opposing all warfare, armaments of any kind, any defense budget whatsoever, and capital punishment, for I believe Christ's death and resurrection abolished both the need and lawfulness of these things. But deeper than this, I wish to express my disapproval of resentment between anybody, for does not Jesus say, "But I tell you that anyone who is angry with his brother will be subject to judgment" (Mt. 5:22, NIV), thus equating hostility and resentment with murder.

The only fitting response for us as disciples of the Man who said this is, then, to replace our anger with love and compassion, our weapons with food for the world's people, and our violence with acts of mercy.—**Michael Presley, Eastern Mennonite College, Harrisonburg, Va.**



John Eby, relief and service secretary for Mennonite Board of Missions, outlines a proposal for restructuring MCC. From left to right are Atlee Beechy, secretary of MCC; Faith Hershberger, MCC office secretary; Eby; Daniel King, representing the Beachy Amish, and Bruce Harder, representing West Coast MCC.

U.S. MCC comes to terms with Canadian pressure

The name, Mennonite Central Committee (MCC), may soon require one of three identifiers: Canada, United States, or North America—MCC (Canada), MCC (US), or MCC (NA) in order to meet the demands of political realities.

At least a step was taken in that direction when U.S. representatives of MCC constituents met June 20-21 in Des Plaines, Ill., to discuss structures and the possible formation of MCC (US).

The 54 participants, including Canadian observers, struggled with an issue that was formally recognized by the Cabrini Consultation Findings Committee in 1973. While Canada and the U.S. are both represented on the MCC Executive Committee, the U.S. has no national body comparable to Canada's to administer U.S. programs such as Peace Section (US) and U.S. Ministries. In addition to getting U.S. agenda off the binational committee, MCC (Canada) has desired a fuller partnership in overseas programs.

The Des Plaines conference took the measures necessary to make it possible for U.S. members of MCC (NA) to operate as the MCC (US) organization, functioning initially under the organizational auspices of MCC (NA). This will be reviewed prior to the MCC (NA) meeting in 1981.

An executive committee to function until 1981 for MCC (US) was elected. It consists of the following persons: Paul Landis, Salunga, Pa., chairman; Bruce Harder, Portland, Ore., vice-chairman; Atlee Beechy, Goshen, Ind., secretary; Mervin Dick, Minneapolis, Minn., member-at-large; and Robert Kreider, Newton, Kan., member-at-large.

Reg Toews, associate executive secretary, Akron, Pennsylvania, will be part-time staff person for MCC (US). This is an interim arrangement.

The meeting also adopted a recommendation to "work toward the formation of an MCC (US) organization with sufficient strength to assume responsibility for US agenda, to foster inter-Mennonite ministries, and to provide support services for the international MCC program with enough separation from MCC (NA) to facilitate greater mutuality and partnership with MCC (Canada). . . ."

In the new structure integration of U.S. Ministries and U.S. Peace Section will be considered. The new executive committee is to define its responsibilities and propose how an MCC (US) can be financed and staffed. The recommendations will be submitted to constituent conferences in the U.S.

"Look before you leap," characterized the step-by-step approach of the conference. Apprehension was expressed about moving too far too fast. A few members advocated a more rapid movement. Heinz Janzen, general secretary for the General Conference Mennonite Church, said he was "committed to substantive changes." Nick Rempel, conference representative for the Mennonite Brethren, said, "Why don't we reach out for the big solution right away? Let's form a strong MCC (US)."

But fears were expressed:

—A separate MCC (US) might have an identity and support problem because the various conferences now supporting MCC (NA) might react differently to supporting a domestic supra-conference agency, particularly since this agency could be seen as duplicating ministries which the separate conferences have, such as Voluntary Service.

—A viable MCC (US) would likely have to be built on the support of regional MCC organizations. Only a few of these exist. Yet regionalism should not be forced. It seems the push for regionalization is coming from the top down, contrary to the guideline that it should emerge from grass-roots inter-Mennonite activity. "Nudgings to move should come from the U.S. constituency," said Elmer Neufeld.

—The agenda and interest of current MCC regions in the U.S.—West Coast, Central States, Millindo—is essentially the overseas ministries of MCC (NA). How then, would they relate to an MCC (US) whose agenda is supposed to be domestic? (The Canadian provincial structures do not deal only with domestic program.)

Some of the discussion was philosophical, and tinged with pain. Sam Weaver, vice-chairperson of MCC U.S. Ministries, commented, "The political dimension is dictating our structure. We need models which rise above political loyalties."

Elmer Neufeld, president of the General Conference, and chairman for the meeting, said, "On the one hand Canadians say they don't want to tell Americans what to do, and yet in a sense they are telling us what to do."

The chairman of MCC (Canada), Hugo Jantz, noted, "We have a responsibility as Canadians to work in the Canadian scene. We need to take ourselves seriously and others need to take us seriously. If we have put on pressure it is not to undermine brotherhood, but a genuine working together, true brotherhood."

H. Ernest Bennett, executive secretary of the Mennonite Board of Missions, suggested the restructuring was part of a broadly based movement towards more inter-Mennonite activity and increased coupling of service and mission activities. He said the restructuring was a "next step."

In its function as an interim board for U.S. concerns the U.S. members of MCC heard reports from MCC Peace Section and U.S. Ministries, as well as MCC West Coast, Central States, and Millindo.

MCC Peace Section was affirmed in its mandate to speak to government on behalf of the Mennonite constituency. Continued participation in New Call to Peacemaking was okayed. U.S. member Daniel King, however, said the Beachy Amish fellowship agrees with certain aspects of MCC's program but has strong misgivings about the U.S. Peace section's attempts to influence government policies.—Written from reports filed by Faith Hershberger, MCC, and Vic Reimer, Meetinghouse.

Search finds missing plane, occupants

Apache County Sheriff Art Lee of St. Johns, Ariz., is coordinating the recovery effort for four Mennonite young people and their plane which has been found 192 days after the group left Phoenix, Ariz., on an overnight flight to Newton, Kan.

The wreckage of the Comanche 180 was spotted by the Civil Air Patrol in a routine flight on June 30 in a heavily wooded mountain area, 12 miles south of Vernon, Ariz. The Federal Aviation Agency began its investigation of the crash on July 2; icing was suspected to have caused the plane to nose dive into the mountainside. The occupants died instantly.

A memorial service for pilot Roy Slabaugh (24), and passengers Joe and Stephanie Guhr (both 22), Newton, Kan., and Darlis Clemens (19), Ithaca, N.Y., was planned for Sunnyslope Mennonite Church, Phoenix, on Thursday evening, July 5. The remains of the four persons were buried in Rest Haven Cemetery in Phoenix.

A memorial service that had been planned for the Guhrs at Bethel College Mennonite Church in North Newton will be conducted as scheduled on July 15. They were the children of Sam and Linda Guhr of North Newton, and Bob and Jeanine Stahly of rural Newton.

A memorial service for Darlis Clemens will be held on July 29 at the Bethel Grove Bible Church in Ithaca, in charge of Merold Stern. She was the daughter of Edgar and Rhoda Clemens and a member of the Souderton (Pa.) Mennonite Church.

The Guhrs and Darlis Clemens were en route home for Christmas on Dec. 20 from their Voluntary Service assignments in the Phoenix-based Discipleship program of Mennonite Board of Missions, Elkhart, Ind.

The parents of the four young people met in Phoenix on Jan. 6 and 7. Former Relief and Service Secretary John Eby said then, "Some of the uncertainties were resolved, and it seemed to be the time to move on to think about the next steps that need to be taken in such a sudden loss."

Writers peer into youth future, Foundation Series

It is the quality of relationships that distinguishes the believers' church and this quality should be reflected in The Foundation Series Youth Curriculum, Ross Bender, Christian educator from the Mennonite Seminaries in Elkhart, Ind., told over 30 writers, educators, editors, and designers who met from June 21 to 23 at the Bethany Theological Seminary in Oak Brook, Ill.

Bender, who went on to mention that these relationships have included the themes of brotherly love, simplicity, discipline, peacemaking, and ministry as a function of the whole people, made these comments in a major address on the theological basis for a believers' church curriculum.

Relationships emerged throughout the weekend as persons from the cooperating groups—Brethren in Christ, Mennonite Church, General Conference Mennonite Church, Church of the Brethren, and Mennonite Brethren—told of how they view those relationships. Under the three basic curriculum agenda of "biblical studies," "our theological beliefs," and "the issues youth face in the present," the writers will need to bring together such emphases as love and justice, salvation and peace, conversion and nurture, and Evangelicalism and Anabaptism.

As Marlin Jeschke, writer of the unit on Encountering Other Religions said, "This is not horse-trading to find the lowest common denominator for all of us; this is an attempt to read out of the Scriptures."

Educationally the curriculum will emphasize a variety of learning methods as they emerge from the biblical content and meet the needs of youth.

Elizabeth Yoder, one of the editors of the Series, encouraged the writers to look for positive human images of various persons, such as racial minorities, culturally conservative Mennonites, Jews, and especially women. "To correct past imbalances, special effort should be made to do justice to contributions that women, past and present, have made," she noted.

Helmut Harder, executive director of The Foundation Series Youth-Adult Curriculum, said that he was pleased with the orientation and with the progress of the project at this point. A two-year believers' church adult curriculum is also being planned and is also scheduled for release in September of 1981.

Youth Foundation Series writers of the Mennonite Church and their assigned topics are: David Augsburger, Goshen, Ind., Speaking the Truth in Love; Hubert Brown, Inglewood, Calif., Sharing the Good News; Conrad Brunk, Waterloo, Ont., Social Issues; Mary Ann Halteman Conrad, South Bend, Ind., Christian Lifestyles; Dorothy Harnish, Harrisonburg, Va., Prayer, Praise and Lament; Glen Horst, London, Ont., First Pilgrims of Faith; Marlin Jeschke, Goshen, Ind., Encountering Other Faiths; Richard Kauffman, Scottdale, Pa., Difficult Questions of the Faith; Howard Keim, Fairview, Mich., The Teachings of Jesus (Matthew); Fred Miller, Kidron, Ohio, The Making of the Bible; John Ruth, Harleysville, Pa., The Believers' Church Story; Daniel Schipani, Hato Rey, Puerto Rico, God Is Love (1 John).

Miller sees brother's dream fulfilled

Seeing a brother's dream for an international student house in Paris come true was "most satisfying" for Larry and Eleanor Miller, workers in France with Mennonite Board of Missions, Elkhart, Ind., who returned to the USA on June 3 after completing their first term of service.

Larry's brother Marlin had preceded him in Paris as an MBM/Mennonite Central Committee worker interested in a ministry with the many foreign students—particularly Africans—who flock to the French capital each year. Many of them suffer economic hardship, adjustment problems, and racial discrimination.

Marlin Miller is now president of Goshen Biblical Seminary in Indiana, and Larry and Eleanor, along with Neal and Janie Blough, were given the task by MBM in 1975 of moving the student ministry beyond the experimental stage and laying the groundwork for future French Mennonite sponsorship and leadership.

Foyer Grebel has been the result of their efforts. Working mostly with African students, the new student center provides material aid, information on various universities, a unique Christian community, assistance in securing housing, and temporary lodging at the center.

It has also been satisfying to observe the growing sense of "ownership" of the Foyer on the part of French Mennonites, Larry and Eleanor said. At Millers' request, the French Mennonite Mission has agreed to appoint French leadership for the center. A French missionary couple in Africa has consented to become directors in 1982.

"We have been enriched by our life with Africans," Larry said. "We are also happy to see the growth of a small community of African students, several of whom have caught the vision of Jesus the Suffering Servant and are now advocates of that vision in their own churches and countries."

Eleanor noted that the emerging Christian community at the center operates like an "African village religious gathering," with spontaneous activities taking precedence over structured ones. The only regularly scheduled event at this point is a Sunday evening worship service and fellowship time. Attendance is about 30.

The Millers, who were reappointed by MBM in June to another term in France, plan to focus Foyer Grebel's program on African students from Mennonite churches. "We hope to establish stronger links with our own churches and missionaries in Africa and develop a system for referrals and follow-up," they said.

The Millers' furlough address until their return to France in late August is c/o Marner Miller, 1510D College Ave., Goshen, IN 46526.

Commission on Worship and the Arts formed

What are your needs in worship? What would you like to see changed in the service? How could the arts assist in making those changes to meet your needs? Ask those questions from any small group and you'll have a lively conversation.

Six persons will see to it that such lively conversations are going to happen all over the Mennonite Church. The Board of Congregational Ministries has asked Harold E. Bauman (staff person), Jan Gleysteen, Leroy E. Kennel, Wayne North, Mary Oyer, and Loretta Yoder to form a Commission on Worship and the Arts. The Commission met for the first time at Greencroft Center, Elkhart, on May 29 and 30.

After profiling the situation of congregational worship and the arts, they saw certain strengths in existence now: a new openness to the emotional power of music, more sensitivity to the symbolic, an increasing appreciation of drama, the creation of banners, the deaf sign language ministry, and artistic integrity growing out of our life together.

Areas of need got more attention. Does the Mennonite Church have adequate theology or definition of "art" which permits us to live in creative response to God's grace? What channels exist for informing people on the arts? What approaches are being developed to define and refine the quality of worship within various cultures and settings? How can we combat visual illiteracy in our midst? Can our rich heritage of music provide norms for evaluating the new experimental sounds, and the electronic? Can the number of persons involved in the worship service to be enlarged without sacrificing unity and continuity? Do congregations know how to deal with artists as persons? How fast can practical bibliographies on worship and worship resources be developed and marketed? Can this Commission do the impossible—like providing all of the above with only one meeting a year?

At the end of the second day the newly born Commission stood up shaking, but closing its first meeting with confident prayers for moving mountains. One aggressive proposal was developing a study paper on worship and the arts for a future General Assembly. There were decisions to do workshops, to work with others, art institutions and enterprises, (*Festival Quarterly*, the People's Place, the *With* Arts contests were named), including Worship and the Arts Commissions of the other Mennonite denominations, and to write informative-interpretative articles for the *Gospel Herald*. All Commission members volunteered to help flesh out a theology of worship beginning with a view of what God is doing in creating a community.

The Commission plans to hold a mini-session at Waterloo 79 and meet again for its annual session June 9-12, 1980. Leroy E. Kennel was chosen chairman.—Leroy E. Kennel.



"Waterloo Stew" prepared by East Goshen (Ind.) MYF, Indiana-Michigan Conference.

Youth getting ready for Waterloo

MYF groups from conferences in Canada and the States are presently involved in fund-raising projects to attend Youth Convention Waterloo 79. Many groups are paying the meals/lodging cost for all who care to attend. Several groups are also covering registration and transportation expenses.

Creativity among youth has sparked chili suppers, a "Waterloo stew" evening, car washes, work days, bake sales, catching chickens, ice-cream socials, apple picking, yard sales, raking leaves, basketball tournaments, selling popcorn, selling church parking spaces, submarine sandwich sales, chicken barbecues, babysitting, and spaghetti suppers.

Two of the objectives for Youth Convention 1979 are: (1) to provide an event which unites youth groups so that they can function more effectively in their home congregations, and (2) to provide activities at Waterloo for youth to meet other youth from different geographic and ethnic backgrounds. These youth groups are already working at the convention objectives.

Director appointed for Atlantic Provinces

Evan Heise and his wife, Linda Epp Heise, of Saskatoon, Sask., have been appointed directors of MCC (Canada) program in the Atlantic provinces, for an initial two-year period, beginning Aug. 1.

This appointment followed a recommendation accepted at the MCC (Canada) Executive meeting on Mar. 23-24 that the MCC involvement in the Eastern provinces be expanded.

Evan, assisted by his wife, will be responsible for the work of MCC (Canada) throughout the provinces of Newfoundland, Labrador, Nova Scotia, New Brunswick, and possibly P.E.I. They will be working out of St. John's, Newfoundland.

While much of their work will revolve around the needs of the MCC workers in those provinces (there are nine at the present time), as well as provide supervision on the various projects, they will place considerable emphasis on encouraging a Mennonite identity among the scattered Mennonites in the Eastern provinces. It is hoped this will eventually lead to an Atlantic organization of Mennonites.

MCC's involvement is primarily in social services. A group home for disturbed boys in St. John's, Newfoundland, where four VSers are serving, is providing a meaningful witness to the community. More community involvement and leadership is the desired goal here, which the Heises will spearhead.

Evan and Linda will address themselves to four groups: the MCC workers in the Atlantic provinces, the MCC (Canada) office in Winnipeg, the Mennonites scattered throughout the provinces, and governmental and other agencies.

Unfinished business with Vietnam

Medical supplies for the Lang Grang District Hospital and pumps for the southern Song Be Province villages, to the tune of $10,000 and $96,000 respectively was the kind of aid Mennonite Central Committee Executive Committee, meeting June 21 to 23, decided to give Vietnam in the near future. Both these projects are the fulfillment of earlier plans of donations. Also, MCC Canada sent 350 tons of flour in May, as worked out through the Vietnamese embassy in Ottawa.

An MCC Canadian delegation had visited that country May 16-26, hoping to arrange for MCC personnel in Vietnam. But Vietnam remained firm in its 1975 decision not to allow any expatriate voluntary agency persons to work in the country.

Plans are to ask that MCC volunteers in Laos and Thailand be allowed working visits to negotiate and follow up projects. Because of the Vietnamese government's failure to respond to the personnel request, immediate large-scale MCC aid is not planned.

In light of the increasingly difficult refugee situation, the Executive Committee decided to encourage the Canadian government to pursue policies aimed at reconciliation and peacemaking, relating to both the refugee producing countries as well as the world powers.

Another concern taken up at the June meeting was the desperate food shortage in Cambodia. It was decided to seek acceptable ways to provide food aid, along with Friends Service Committee and Church World Service.

Staff organized for GC communications

A department of information services has been formed at Goshen College to help coordinate college communications. The department will provide the college with services in journalistic writing, photography, graphic design, and advertising.

Stuart W. Showalter, associate professor of communication at Goshen College, has been named director of information services. Two 1979 Goshen College graduates, Debra Hostetler and H. Brent Weaver, will join the staff as writer-editors.

Showalter as director will plan communications policy, supervise staff, and serve as a link between college offices, media representatives, and printers. He will also edit the Goshen College *Bulletin*.

Hostetler, as writer-editor, will work chiefly with the student development division. She will help establish annual communication goals, devise and implement public information campaigns, and write and edit publications, with a special emphasis on admissions materials. Hostetler is originally from Roanoke, Ill.

Weaver, from Kingsburg, Calif., will interpret primarily the academic programs of the college. He will also direct news services.

Masonic Temple deeded to Center

The former Masonic Temple at 17th and Diamond Streets in North Philadelphia became the property of a newly formed corporation, the Diamond Street Community Center, on Friday, June 22. The City of Philadelphia officially signed the deed over to the new board.

City Councilman Harry P. Jannotti transferred the deed to the group through the Vacant Property Program of which he is chairman.

Signing the deed for the new community center was Freeman J. Miller, president of the board of directors. Also present were the two other incorporators, Virginia Simmons and Alvis Smith, Jr., as well as board members and staff. Many of the 17 board members live in the vicinity of 17th and Diamond Streets, and represent both the general community and the Diamond Street Mennonite Church where Freeman Miller serves as pastor.

The large four-story building was donated to the city for Diamond St. Community Center by its long-term owners, the Prince Hall Grand Lodge Masons of Pennsylvania. Grand Master Thomas J. Lashley, Jr., and Grand Treasurer William H. Harris, Jr., were instrumental in making these arrangements.



Standing, left to right: J. Mark Miller, administrator; Abraham Davis, Jr.; Alvis E. Smith, Jr., treasurer; William O. Jackson; Virginia Simmons; Hattie Williams; Larry Marnet, assistant secretary; Joseph L. Lapp, attorney to the Board.

Plans call for a full range of activities for all ages in the new center, including a holistic health center, the Diamond Youth Program (including gymnasium), and a Head Start center. There will be many activities and social services for Seniors, a thrift shop, and meeting space for the Diamond Street Mennonite Church with an auditorium available to other groups.

Philadelphia Architects Workshop is preparing the floor plans. Renovation work will begin in August 1979.

Pacific Coast reacts to draft measures

After an update by members of the district Peace and Social Concerns Committee of current attempts in Congress to enact some type of draft legislation, the Pacific Coast Conference delegates adopted the following statement, which the conference moderator will send to President Carter, and Senators and Representatives from Oregon and Idaho.

"The Pacific Coast Conference of the Mennonite Church, meeting in delegate sessions at Nampa, Idaho, on June 30, 1979, is deeply concerned about present efforts of the Congress which, if successful, would initiate the registration of young men and possibly women in preparation for conscription.

"Draft registration is only one more step toward an increasingly militarized society. We regret the high priority our government has given to preparation for war. Dollar resources much needed to meet human needs are being channeled into sophisticated weapons systems. Now, in addition to the commitment of dollars and energy and natural resources, the most precious resource of all—the youth of our country—would be required to make themselves available for military purposes.

"We urge those in government who claim allegiance to God to follow the teachings of Jesus and to exercise every effort to use our nation's resources for good rather than for purposes of destruction.

"As followers of the ... Christ, we commit ourselves to a life of love and obedience to God, resulting in a life of love and service to our fellowmen. Rather than participating in war, we choose to serve others to alleviate human suffering and need.

"We urge our Senators and Representatives in Congress to vote against current attempts to reinstate Selective Service registration. We would further request President Carter to exercise strong leadership to prevent enactment of any kind of conscription legislation.

"We pledge our continuing prayer for the leaders of our government, asking that God may grant them wisdom and lead them in paths of peace."

Subsequently, the delegates adopted the following statment which they will take back to their home churches.

"We commend to our congregations the preceding statement, for their use in witnessing to government, and as a means of identifying to other church groups in their communities the positive option of peacemaking.

"We further call upon each congregation to renew its own biblical study of the centrality of peace in the gospel message. We urge that each young person be given assistance in completing a Christian Peacemaker Registration form to be filed with his/her pastor or with MCC Peace Section.

"As we continue to oppose government intervention in our lives which would forcibly require service, we commit ourselves voluntarily to a life of faithful and sacrificial mission and service to our fellowmen in the name of Christ. We ask our congregations to place a high priority in the coming year on developing conviction and giving encouragement to their members for mission and service, both at home and abroad, and in short-term and long-term assignments."—submitted by Lois Kenagy, chairman of Peace and Social Concerns

mennoscope



Annual orientation activities were held May 26-28 in Elkhart, Ind., for the staff of Out-Spokin'—a Christian biking program sponsored by Mennonite Board of Missions. Nearly 20 bicycle hikes this summer are taking interested persons through the Canadian Rockies, around northern Lake Michigan, across Prince Edward Island, to-and-from the Biennial Mennonite General Assembly in Ontario, and—the biggest one of all—3,800 miles coast to coast from Oregon to New Hampshire. This year's volunteer staff is: (kneeling) Sara Shenk, Goshen, Ind.; Jane Birky, Hopedale, Ill.; Lola Stump, Ontario, Calif.; (second row) Marty Kolb, Washington, D.C.; Sheryl Ehst, Conear, Pa.; Kim Miller, Sarasota, Fla.; (third row) John Ulrich, Archbold, Ohio, Beth Alderfer, Lansdale, Pa.; Conrad Beachy, Valparaiso, Ind.; Sid Frey, New Carlisle, Ohio; Don Rittenhouse, Souderton, Pa.; (back row) Mark Souder, Grottoes, Va.; Tim Ehst, Conear, Pa.; Ed Shirk, Leola, Pa.; and Les Engle, Mt. Joy, Pa.

Mennonite Board of Missions Voluntary Service has issued its "Ten Most Wanted List," and you may be on it. This summer, VS needs a carpenter in Indianapolis, a secretary in Philadelphia, a male community worker in Pearl River, Miss., and a teacher in London, Ont. Two Discipleship programs, one in Richmond, Va., the other in Phoenix, Ariz., need three and five people respectively. Persons interested should contact Personnel Office, Box 370, Elkhart, IN 46515; phone: 219-294-7523.

Steady interchange is taking place between Toba Indians in Argentina and Paraguay, thanks to Mennonite and Catholic missionaries. The Chaco region, which is home to the Tobas, includes the border area of the two neighboring countries. Contacts were intitiated in 1975 when Albert and Lois Buckwalter, workers in Argentina with Mennonite Board of Missions, Elhart, Ind., visited Toba Christians near the Paraguayan capital of Asunción. Buckwalters recently hosted from that area a young German Catholic missionary of the Franciscan Order for two weeks of Toba language instruction with Albert. "Linguistics aside, in spite of our very diverse backgrounds, we have found with Brother Amadeo Benz a kinship of spirit and purpose in mission to the Toba," the MBM workers said.

Stan and Jane Freyenberger, workers in Ghana with Mennonite Board of Missions, Elkhart, Ind., arrived back in that country on June 18 after a four-month furlough in the USA. Their address is Box 9, Wale Wale, Northern Region, Ghana.

Stan and Marilyn Kamp, workers in Nepal since 1969 with Mennonite Board of Missions, Elkhart, Ind., arrived on June 22 in their hometown of Orrville, Ohio, for a one-year furlough. Their temporary address is c/o Silas Kamp, 213 Washington Blvd., Orrville, OH 44667.

Bruce Leichty, new editor of the inter-Mennonite Student and Youth Adult Services magazine, *forum,* will be located at General Conference Mennonite Church headquarters. His new address is: Box 347, Newton, KS 67114; phone 316-283-5100.

Two sons of Sheik Abu Jabir are seeking photos of their father who lived in the West Bank of the Jordan in the early fifties and entertained a number of Mennonites in his big black tent. Anyone willing to share photos of the sheik, please contact Lorraine Kraft, 1306 N. Clinton Blvd., Bloomington, IL 61701.

Twenty-six volunteers attended orientation in Akron, Pa., June 5-15, in preparation for assignments with Mennonite Central Committee. Twelve will serve in overseas settings, four will work in Canada, and ten in the U.S. From the Mennonite Church: Brent Godshalk, of Blooming Glen, Pa., is beginning a three-year term in agricultural extension in Maijda, Bangladesh; Allan Sauder and Donna Snyder, a husband-wife team from St. Jacobs, Ont., will serve a three-year term in Dacca, Bangladesh, in job creation and teaching; and Carla Neufeld, of Akron, Pa., is beginning a two-year term as a residential counselor at the Marymound Home for Girls in Winnipeg, Man.

Conrad Grebel College ended its fiscal year with a total income of $820,000 and a surplus of $22,000 compared with a budgeted deficit of $9,000, it was reported to the annual meeting of the board of governors on June 22. Additionally, the college operating budget absorbed the $32,000 cost of renovating and furnishing Residence Hall to make room for ten additional students. The happy result, said Treasurer Milton Good, was due largely to strict administrative control of expenditures and to income, especially academic income, being higher than expected. Newly introduced correspondence courses in music, for instance, had attracted many students from across the country.

Glenn H. Martin resigned the pastorate of the Stony Brook Mennonite Church, York, Pa., effective June 1979. All future correspondence to this congregation should be addressed to pastor Lloyd L. Hollinger, R. D. 5, Box 5145, York, PA 17402; or telephone (717) 764-9468.

An assistant director of nursing service is needed for a 65-bed community-owned nursing home operated by the Mennonite Board of Missions. For information contact Administrator, Pioneers Nursing Home, 12th & Washington, Rocky Ford, CO 81067; or call (303) 254-3314.



Ula R. Martin

Ula R. Martin, who has served 25 years in the business office at Eastern Mennonite College, will officially retire on Aug. 9. Ula came to EMC in 1954, has served four business managers, and performed a broad range of duties within the business office. The past five years she was payroll accountant and has also been a notary for students, faculty, and the public. "Ula has helped and befriended thousands of students over the years," said Dwight O. Wyse, director of business affairs. "She also ran her own admissions department, handing out balloons to children who visited the administration building with their parents." Ula is pictured here with a ceramic bowl made by Jerry Lapp of EMC's art department that is inscribed with words reflecting her contributions to the college. She anticipates working part time and pursuing her arts and crafts interests.

Special meetings: Fred Augsburger, Youngstown, Ohio, in tent revivals at Elkhart, Ind., July 24 to Aug. 1. **Elvin Sommers,** Plain City, Ohio, at Tuttle Avenue, Sarasota, Fla., Aug. 15-19. **John Drescher,** Scottdale, Pa., at Tuttle Avenue, Sarasota, Fla., Sept. 12-16. **Harold Bauman,** Goshen, Ind., at Zion, Broadway, Va., Sept. 23-26.

New members by baptism: fifteen at Maple Grove, Belleville, Pa.; two at Methacton, Pa.

Change of address: Glenn H. Martin from York, Pa., to 2078 N. Millborne Road, R.D. 3, Orrville, OH 44667. Tel: (216) 683-7995. **Glenn Richard** from Arthur, Ill., to 1200 Linden Drive, Mt. Pleasant, IA 52641.

readers say

I agree, Bro. Bob Baker ("Linford Kauffman Was More Than 87 Words," Apr. 10), that God makes no mistakes. The reader from Oregon (May 22) makes a valid point: We live in a world with cause-and-effect laws, and our actions usually produce predictable results. But God does not just "turn us loose" as victims of those laws. He is active in directing that which affects those who commit their lives to Him.

When Linford met death on highway 191, no human error was involved. The timing was too exact, the planning too precise, to be an accident. Why should God not "ordain our deaths"? Our minds are so finite there is no way we can comprehend all the workings of God. Who are we to tell Him when this life should end? What kind of theology do we have that suggests the worst thing that can happen is to go to be with the Lord? Who knows what would have been in store—what suffering—for Linford if he had lived?

Yes, it has meant anguish for those of us who were left behind. We rely upon Romans 8:28 and 29, along with his promise, "My grace is sufficient for thee" (2 Cor. 12:9).—**Linford's mother, Mrs. Morris Kauffman, Bozeman, Montana.**

° ° °

My eyes misted over reading Lloy A. Kniss's obituary (July 3). He meant so many laughs to three young children one snowbound week of a winter many years ago. I was still thinking of him when I turned to the editorial "The Year of the Refugee." Staggering statistics frightened me. I remembered pictures I'd seen. Persons talked to. My new neighbors from Vietnam.

And I think I know, suddenly, how to stem the loss of memories of loved ones. I think I'll "adopt" more family of the heart! Thanks for a scary and fine editorial. It shook me, but for a good cause!—**Kathy Haddad, Scottdale, Pa.**

° ° °

The four viewpoints in the May 29 issue on the possibilities of nuclear war were alarming. I'm afraid I would prefer the position of the ostrich with its head in the sand. Can I prevent war from occurring? I'll take my stand with Titus Martin, in his letter published June 19, in believing that God is still at the controls.

Personally, I believe that the final conflagration will be more than a nuclear war on earth, as Peter seems to indicate, although Revelation 8 contains some things if taken literally do give a preview of what may happen yet to the earth. *Science Digest*, July 1979, also carries an article on possible celestial hazards to earth. However, we cannot entirely rule out what man may yet do. Rev. 11:18 (KJV) tells us of those who destroy the earth. I was surprised a number of years ago to learn that Lecretius, 96-55 BC, and Seneca, 61 BC-AD 37, both wrote of a final, universal cataclysm (*Worlds in Collision*, by Immanuel Velikovsky, Doubleday, 1952, pp. 374-375).

There is a danger, however, that in the end could be eternally worse than nuclear war. This would be a great deception, involving the nations, afraid of nuclear war, placing themselves under an Antichrist, an impostor of the Prince of Peace, or placing themselves under a system that is anti-God but pro-peace. Would our peace churches fall for such a thing, or would they stand with the Prince of Peace, and be willing to suffer persecution?

In Stoner's depiction of the scene of judgment day, it is to be observed that Jesus' dictum, "Render therefore unto Caesar the things which are Caesar's," is contradicted. It is not to be supposed that Jesus and Paul, who both told people to pay their taxes, were ignorant of the way that Rome got and held its power. Taxes are, after all, not freewill gifts to the state, and we may well be grieved with the way the state uses them. However, we must all live by our Word-enlightened consciences.—**Allan W. Smith, Listowel, Ont.**

° ° °

The concerns of your editorial about General Assembly elections (June 26) are certainly in keeping with my own concerns about elections in a Christian community. Probably the Nominating Committee feels this more strongly than others. When I served on the Nominating Committee (1971-75) we spent considerable committee time struggling with these very issues. How does the committee act responsibly in preparing the slate, without predetermining the outcome for the Assembly delegates? What happens to the non-elected; is there a special grace appropriated for such occasions in the Christian fellowship? What should the nominating committee do when time simply runs out and not enough persons have consented to be nominees?

There are no easy solutions, at least none we would want to adopt. We simply need to be very sensitive, and mature, as Christians in being alert to the weaknesses of the election method of choosing leadership.—**Millard Osborne, Harper, Kan.**

° ° °

I have only this morning received a copy of your editorial regarding the use of Nestle's products for infant feeding, and I think that several of the points require additional statements to clarify the situation as I find it here ("To Henry G. Ciocca," Feb. 13). First, the statement by Nestle's that no advertising is done in developing countries ignores the considerable amount of advertising done in South Africa which contains several areas with health situations far worse than that found in "developing" countries. This advertising is not limited to the political boundaries of that country, but is spread throughout Lesotho, Botswana, Swaziland, and other southern African countries, a fact which I doubt is lost on those executives at Nestle's who determine how their dollars are spent. Furthermore, advertisements are frequently disguised in clever ways, such as sponsoring "beautiful baby contests" as was recently done in East London, the main area of white population between two of the so-called homelands of South Africa, Ciskei and Transkei. In such events, there is an implied relationship between these beautiful babies and the Nestle's products given as gifts or prizes, and though this may not be technically advertising, the effect is the same.

The next point concerns the business of samples distributed. Since you refer to the Nestle's paper stating their view of this situation, I assume you have also seen the accompanying literature regarding their distribution of samples to various hospitals and other institutions. This strikes me as another form of producing a deceptively favorable view of their products, since mothers who have children fed in such places are most unlikely to have adequate facilities at home to duplicate the feeding procedures at the hospital, and yet at the same time they may well perceive these products as desirable for the effects that they can have under special circumstances.

These first two comments bring me to question your comment that: "The dilemma of your (Nestle's) company is the dilemma of our whole society." It seems to me that the only "dilemma" faced by Nestle's in this situation is how to remain active in this obviously profitable market in the face of protests from so many different segments of society. I seriously doubt that Nestle's would remain in Third World markets if they were unprofitable, merely to attempt to help solve a part of the problem faced by our society, i.e. how do we feed the world. Can anyone really believe that something other than corporate profits is the primary and perhaps the only goal of Nestle's?—**Charles Slemenda, Lesotho.**

Editor's response: This was the point I was trying to make. As I wrote further on Feb. 13: "We have highly developed ability in the areas of production and marketing of goods. We are less inclined toward determining whether the goods are really needed or are a help or hindrance to those who purchase them." In my opinion, if a stiff ethical test were applied, many other companies in addition to Nestle's would be found lacking in their devotion to the well-being of mankind.

Sisters and Brothers

by Joel Kauffmann



births

"Children are an heritage of the Lord" (Ps. 127:3)

Borntrager, Floyd and Anna Mary, Humbolt, Ill., fourth child, third daughter, Ann Margaret, June 24, 1979.

Deputy, Merlin and Jackie (Blauch), Harrisonburg, Va., second daughter, Cassie Eilene, June 19, 1979.

Graber, Melvin and Linda (Miller), Hicksville, Ohio, second son, Rodney Allen, June 22, 1979.

Hershberger, Lonnie and Jann (Penner), Millersburg, Ohio, second daughter, Tanis Trisha, Mar. 21, 1979.

Howell, William A., Jr., and Velda (Nofziger), Columbiana, Ohio, second child, first son, Wesley Allen, May 27, 1979.

Kandel, Morris and Deb (Weaver), Berlin, Ohio, first son, Kelly Ryan, Dec. 5, 1978.

Kauffman, Arden and Sue (Dalton), Millersburg, Ohio, second daughter, Megan Ann, Feb. 25, 1979.

Keeley, Gary and Linda (Morhart), Hicksville, Ohio, first child, Nathaniel Lee, June 23, 1979.

Landis, Dan and Eunice (Rittenhouse), Sellersville, Pa., third child, second daughter, Sarah Anne, May 3, 1979.

Lehman, Kenneth J. and Becky (Moore), West Liberty, Ohio, third child, second son, Kyle Jonathan, June 12, 1979.

Leis, Mark and Joyce (Lantz), Brunner, Ont., first child, Matthew David, June 25, 1979.

McCullough, Harold and Lyn (Schweitzer), Friend, Neb., second child, first daughter, Jaci Jo, May 11, 1979.

Martin, James and Cheryl (Weldy), Middlebury, Ind., fourth daughter, Leah Grace, June 23, 1979.

Miller, Clifford and Janice (Wenger), Versailles, Mo., first child, Robin Joy, June 8, 1979.

Riley, Bill and Linda (Schweitzer), Dorchester, Neb., sixth child, fifth daughter, Raina Deanne, June 27, 1979.

Scott, Jack and Ruth (Dyck), Scottdale, Pa., second child, first daughter, Deborah Ann, June 30, 1979.

Weaver, Earl and Bev (Myers), Holmesville, Ohio, second child, first son, Justin Lee, May 4, 1979.

Yoder, Larry and Sue (Hess), Harrisonburg, Va., second son, Zachary Paul, June 7, 1979.

Yoder, Rod and Lori (Riley), Friend, Neb., first child, Kiley Jo, May 17, 1979.

marriages

"They shall be one flesh" (Gen 2:24) A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Beachy—Schrock.—Jonas N. Beachy, Baltic, Ohio, and Carolyn M. Schrock, Sugarcreek, Ohio, both from Berlin cong., by David R. Clemens, June 23, 1979.

Billups—Miller.—Mike Billups, Smithville, Ohio, and Louella Miller, Shreve, Ohio, Wooster cong., by Glen A. Horner, June 15, 1979.

Birkey—Sprunger.—Lowell Birkey, Hesston, Kan., Manson cong., and Dianne Sprunger, Hesston, Kan., First Mennonite cong. (Berne, Ind.), by Murray Krabill and Kenneth Bauman, June 17, 1979.

Bontrager—Hershberger.—Greg Bontrager, Goshen, Ind., East Goshen cong., and Rita Hershberger, Angola, Ind., Lake Bethel Church by Cliff Miller, June 22, 1979.

Brubaker—Carlin.—Joseph A. Brubaker, Lancaster, Pa., Neffsville cong., and Lynda J. Carlin, Landisville, Pa., Methodist Church, by Clyde D. Fulmer and Robert Shreiner, June 23, 1979.

Carls—Miller.—Bruce R. Carls, Centreville, Mich., Methodist Church, and Sandra K. Miller, Sturgis, Mich., Locust Grove cong., by Alan Metler, June 2, 1979.

Esch—Rogers.—Paul Esch and Shawn Rogers, both of Fairview, Mich., Fairview cong., by Howard Keim, June 9, 1979.

Gerber—Brodrecht.—Bruce Dale Gerber, Baden, Ont., First Mennonite cong., and Debra Ann Brodrecht, Tavistock, Ont., Lutheran Church, by Mel Janke and Glenn Brubacher, June 23, 1979.

Gingerich—Stefan.—Hubert D. Gingerich, Woodville, New York, Woodville cong., and Mary Ellen Stefan, Albuquerque, N.M., by Andrew Gingerich, father of the groom, June 9, 1979.

Lance—Kaufman.—Dave Lance, Athens, Ohio, and Ruth Kaufman, Orrville, Ohio, Wooster cong., by Glen A. Horner, June 23, 1979.

Martin—Embleton.—Timothy Martin and Sharon Embleton, both of Greenwood cong., Greenwood, Del., by Mark Swartzentruber and Ernest Martin, June 23, 1979.

Mininger—Varner.—Gary Mininger, Harmon, W Va., and Diana Varner, Dry Fork, W.Va., both of Riverside cong., by Joe Mininger, father of the groom, June 16, 1979.

Mullet—Heistand.—Frank Mullet, Goshen, Ind., Waterford cong., and Mildred Heistand, Ephrata, Pa., Manheim cong., by Elam W. Stauffer, June 23, 1979.

Mustard—Spenler.—Robert Mustard, New Hamburg, Ont., and Diane Spenler, Milverton, Ont., Poole cong., by Amsey Martin, Apr. 21, 1979.

Nafziger—Schultz.—Earl Nafziger, Brunner, Ont., and Janice Schultz, Milverton, Ont., both of Poole cong., by Amsey Martin, 1979.

Schmidt—Gascho.—Bruce Schmidt, Godshill, Ont., and Helen Gascho, Milverton, Ont., Poole cong., by Amsey Martin, June 16, 1979.

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Beckler, Anne Elizabeth, daughter of Glen and Florence (Stutzman) Stauffer, was born in Milford, Neb., Sept. 23, 1936; died of cancer on May 24, 1979; aged 42 y. On May 28, 1954, she was married to Merle Beckler, who survives. Also surviving are 2 daughters (Carla Jo and Candance Leigh), 2 sons (Cidric Larue and Christopher Scott), her parents, her maternal grandmother (Mary Stutzman), one brother (Gene Stauffer), and 2 sisters (Mary—Mrs. Richard Roth, and Judith Kremer). She was a member of East Fairview Mennonite Church.

Derstine, Abram D., son of Abraham Z. and Anna Derstine, was born in Franconia Twp., Pa., May 10, 1911; died in North Penn Hospital on May 2, 1979; aged nearly 68 y. He was married to Ruth Moyer, who survives. Also surviving are 5 daughters (Frances, Eleanor—Mrs. Homer Schwenk, Ann—Mrs. Ted Bergey, Geraldine—Mrs. Ivan Sell, and Ruth Ann), 7 sons (Merrill M., Glenn M., Abe, Jr., Marlin M., Gerald M., Mark M., and Kenton M.) 28 grandchildren, and one brother (Rowland D.). He was preceded in death by one sister (Mamie Delp) and 2 brothers (Elwood D. and Rufus D.). He was a member of Souderton Mennonite Church, where funeral services were held, in charge of Richard C. Detweiler and Earl Anders, Jr. interment in Souderton Mennonite Cemetery.

Groff, John H., son of Abram B. and Betty (Herr) Groff, was born at Lancaster, Pa., June 10, 1961; died in a motorcycle accident at Mt. Joy, Pa., June 10, 1979; aged 18 y. Surviving are 2 brothers (Charles M. Groff and Robert T. Rote), his paternal grandparents (Mr. and Mrs. Elias H. Groff), his paternal great-grandfather (Cyrus Bomberger), and maternal great-grandparents (Mr. and Mrs. Clarence N. Herr). He was a member of Mount Joy Mennonite Church, where funeral services were held on June 13, in charge of Shelley R. Shellenberger and Nathan Showalter; interment in Kraybill Mennonite Cemetery.

Kauffman, Harvey R., son of Rudolph J. and Mary A. (Yoder) Kauffman, was born at Middlebury, Ind., Apr. 20, 1910; died in an automobile accident near Cadillac, Mich., May 24, 1979; aged 69 y. On Dec. 11, 1952, he was married to Lillie M. Steury, who died in the same automobile accident on May 24, 1979. Surviving are one daughter (June—Mrs. Robert Fowler), one grandchild, one stepgrandchild, 5 sisters (Fannie—Mrs. Levi Bontreger, Clara—Mrs. Mahlon Cross, Betty—Mrs. Dan Miller, Sylvia—Mrs. Monroe Miller, and Alma—Mrs. William Yoder), and 2 brothers (Tobe and Melvin Kauffman). He was a member of the North Goshen Mennonite Church. Funeral services were held at Yoder-Culp Funeral Home on May 27, in charge of Sam Troyer.

Kauffman, Lillie M., daughter of John and Hannah (Aschliman) Steury, was born in Allen County, Ind., Oct. 28, 1929; died in an automobile accident near Cadillac, Mich., May 24, 1979; aged 49 y. On Dec. 11, 1952, she was married to Harvey R. Kauffman, who died in the same automobile accident on May 24, 1979. Surviving are one daughter (June—Mrs. Robert Fowler), one grandchild, one stepgrandchild, her stepmother (Mrs. Malinda Steury), one sister (Mrs. Dora Miller), one stepsister (Mrs. Joann Berchett), and one half-brother (Floyd Steury). She was a member of North Goshen Mennonite Church. Funeral services were held at the Yoder-Culp Funeral Home on May 27, in charge of Sam Troyer.

Krabill, Lucille, daughter of Christian P. and Lydia (Miller) Kraybill, was born in West Liberty, Ohio, June 18, 1896; died at Green Hills Center, West Liberty, Ohio, June 26, 1979; aged 83 y. Surviving is one sister (Bertha—Mrs. John L. Yoder). She was a member of South Union Mennonite Church, where funeral services were held on June 29, in charge of Howard S. Schmitt; interment in South Union Cemetery.

Moyer, Norman M., son of Harvey F. and Iva (Moser) Moyer, was born in Berks Co., Pa., Mar. 28, 1908; died of a heart attack at Pottstown, Pa., May 6, 1979; aged 71 y. On June 8, 1940, he was married to Catharine Weller, who survives. Also surviving is one sister (Irma Moyer). He was a member of Bally Mennonite Church, where funeral services were held on May 9, in charge of James C. Longacre; interment in Hill Church Cemetery.

Rutt, Viola, daughter of Aaron N. and Elizabeth (Weaver) Rutt, was born in Chester Co., Pa., May 29, 1900; died at Landis Homes on June 7, 1979; aged 79 y. Surviving are 5 sisters (Katie, Susan, Clara Buchen, Elizabeth Horst, and Marian Weaver), and one brother (Clarence H. Rutt). She was a member of New Holland Mennonite Church, where funeral services were held on June 10, in charge of Frank Shirk; interment in the Weaverland Cemetery.

Turner, John H., son of Benjamin F. and Susan (Smith) Turner, was born in Rockingham Co., Va., May 8, 1909; died of pneumonia and heart failure at Harrisonburg, Va., June 17, 1979; aged 70 y. In 1932 he was married to Edna Mae Heishman, who died in 1957. Surviving are one daughter (Alta Sue Hawkins), 4 brothers (Hobart, Charles, Zach, and Joseph), and one sister (Goldie Turner May). He was a member of Zion Mennonite Church, where funeral services were held on June 19, in charge of Harvey Yoder; interment in Zion Cemetery.

Yoder, John, son of Alvin J. and Dorothy E. Yoder, Hartville, Ohio, died by drowning while swimming with a church youth group at Berlin Dam in Mahoning County, Ohio, June 27, 1979; aged 19 y. Surviving are his parents, his fiancée (Judith F. Rittenhouse), 3 sisters (Lois Bontrager, Ruth Hills, and Julie Yoder), and one brother (Marcus). He was preceded in death by an older brother (James), who drowned in a mission assignment in Costa Rica ten years ago. He was a member of the Marlboro Conservative Mennonite Church, where funeral services were held on June 29; interment in the Hartville Cemetery.

Cover design by Tom Hershberger; p. 572 (3rd col.) by Jim Bishop.

calendar

Indiana-Michigan Mennonite Conference, Holdeman Mennonite Church, Wakarusa, Ind., July 15-17.

Annual Session of Virginia Conference Assembly, Eastern Mennonite College, Harrisonburg, Va., July 25-27.

Waterloo 79 (Mennonite General Assembly and Youth Convention), University of Waterloo and Conrad Grebel College, Waterloo, Ont., Aug. 11-16.

Pentagon chief opposes Congress on restoring draft registration

The campaign in the U.S. Congress to restore draft registration—supported by uniformed military leaders but opposed by many of the churches—does not have the support of Harold Brown, the civilian chief of the Defense Department. In a letter opposing the congressional effort which he sent to Sen. William S. Cohen (R-Me.), Mr. Brown said that rather than revive the peacetime registration of 18-year-olds, "the proper course of action is to enhance the standby ability of the Selective Service System, including its computer resources, its staffing, and its planning."

Mr. Brown's letter responded to a request for the Pentagon's position on legislation to reinstitute registration. Proponents have also been criticized as a first step towards reimposing the draft, which ended in 1973.

Refusal to rent to unwed couple is affirmed by Minnesota court

A Roman Catholic landlady has been told by a Ramsey County district judge that she had the right to refuse to rent to unmarried couples living together. The decision, by Judge Archie Gingold, overturns a 1977 Minnesota Department of Human Rights decision, which said Mrs. Marion Balkins of St. Louis Park violated the rights of Alan Everding when she refused to rent to him. Mrs. Balkins, a devout Catholic, turned down Mr. Everding's request in 1973 to rent a Minneapolis apartment after he told her he would be living with his girlfriend. She contended that it would be a "violation of God's law" to rent an apartment that would be used for "fornication."

The human rights department has not decided whether to appeal the decision, according to Diane Johnson, public information director for the department.

Adherence to biblical inerrancy demanded of Southern Baptists

Harold Lindsell, president of the Baptist Faith and Message Fellowship and a leading advocate of "biblical inerrancy," defended his demand for creedal orthodoxy among Southern Baptists. In the dispute over alleged liberalism at Southern Baptist seminaries, some denominational leaders have argued that it would violate traditional Baptist polity to require affirmation of a statement of faith. But Lindsell took issue with that stand at a news conference held in connection with the denomination's 122nd annual meeting in Houston, Tex.

Following Lindsell's press conference, Duke McCall, president of Southern Baptist Theological Seminary in Louisville, held an ad hoc meeting with the media to reply to Lindsell's comments. McCall charged that the president of the Baptist Faith and Message Fellowship was "playing games with words," and said there are some in the Southern Baptist Convention who would "embark on a witch hunt, if possible."

British Baptist pastor shocked at money for American church buildings

A British pastor who has been on a two-month visit to the United States says he doesn't know how American Christians can justify the money they spend on churches. It is "iniquitous" and "a horror" to spend up to $5 million for a church building, said the Rev. Derek Keenan, pastor of Hawkwell Baptist Church in Rockford, England, and unpaid executive secretary of a 20-church Baptist union in his city. "I cannot see how anyone can justify spending that sort of money in this needy world for three hours a week," he commented in an interview with *Baptist Press*, news service of the Southern Baptist Convention.

Signs of hope for auto drivers

All may not yet be lost in the struggle for auto fuel. A Southern Baptist deacon from Ft. Smith, Arkansas, is advocating the use of alcohol as a fuel for cars. Stanley Barber, 49, a bridge builder and inventor, has developed a dual-fuel system which permits cars to burn gasoline or alcohol from separate fuel tanks. If developed on a mass scale, he says, the technique could make the United States less dependent on Arab oil and provide employment for thousands of people.

Meanwhile according to the *New York Times*, Tom Ogle of El Paso, Tex., has developed an "after burn" system which made it possible for him to run his car 200 miles on two gallons of gas.

Refugees now are called Vietnam's biggest single export commodity

Vietnam is encouraging the profitable mass exodus of its ethnic Chinese minority, and may try to force most of the remaining 800,000 to 1.2 million Chinese out of Vietnam, according to refugee and government intelligence sources. Refugee officials estimate that Chinese have been leaving Vietnam in recent weeks at the rate of about 3,000 a day, mostly with the approval or encouragement of the government, at a cost of more than $3,000 in gold for each adult. The Chinese in Vietnam have been increasingly subjected to harassment, including loss of jobs, closure of schools, and intimidation by police, in an effort to pressure them to leave the country, according to new refugees in Hong Kong. An estimated 300,000 Chinese have left southern Vietnam during the last year.

New Hampshire ups drinking age to 20, following Maine and Massachusetts

Eighteen- and 19-year-olds have guzzled their last legal beers in New Hampshire and officials from Maine and Massachusetts have praised the move to raise the drinking age to 20 in the third New England state. "We made a tragic mistake when we lowered the drinking age," said James Buckman, chairman of the N.H. Traffic Safety Commission. Alcohol-related accidents among teenagers increased 132 percent.

Give more to missions than to own church program

United Presbyterians gave more money to mission projects not a part of the approved denominational program than they gave to its General Assembly missions last year. This development was included in the annual statistical report presented to the denomination's 191st General Assembly by Stated Clerk William P. Thompson. "During 1978, " he said, " 'other mission' giving totaled $29,600,927, exceeding General Assembly mission contributions by about $1,200,000. Well over half of the other mission giving, $16,021,563, went to causes totally unrelated to the United Presbyterian Church."

Survey finds increased interest in religion on college campuses

Student interest in religion has noticeably increased in the last five years and the trend is expected to continue, according to an informal spot check of liberal arts colleges and universities across the nation. Among indications of rising religious interest on campuses are the growing popularity of religion courses, the swelling of student attendance at religious assemblies, and experiments that indicate Bible-based community living. More than 250 students at the University of Denver jammed a 200-seat auditorium recently for a debate titled "What Is the Evidence for the Existence of God?" according to the survey by Gehrung Associates University Relations Counselors Inc. James Kirk, chairman of the religious studies department, said that five years ago only a handful of students would have turned out for such an event.

NEWSPAPER

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

Why do we feel so poor?

As a boy I had a fantasy about money. It came to me once, maybe more than once. For some reason it came while forking corn silage out of the old wood stave silo. (Modern teenaged farm boys don't have the advantage of this "character building" task since they push a button and the silo unloader brings it down. But I have the impression that such devices break occasionally. Perhaps repairing them builds character. If I had the space and were making a different point, I could tell about other character-building jobs I had as a boy.)

But as I was saying, there was this fantasy about money. In some legal manner, I would come upon a sizable amount of money, enough to pay the family's debts and give me a good start on whatever it was I wanted to do. It would remove the strain of never seeming to have quite enough resources.

Now that I am middle aged and well paid, I still have fantasies about money. Though there has passed through my hands in the last 30 years considerably more than the amount of my teenaged fantasy, I still get an occasional deprived feeling.

In this I am not untypical. Indeed it has been observed that in our society all but the very rich feel they could use another 25 percent. Such thoughts are no doubt aggravated by inflation. The gains in wages which we have received—and may well have deserved—go up in the smoke of higher prices and increased taxes. (The state of Pennsylvania just raised its gasoline tax to 11¢ a gallon, one of the highest in the U.S.)

Yet, according to psychologists Thomas E. Ludwig and David G. Myers, "Real disposable income for the average American has risen more than 50 percent in the past 25 years" ("How Christians Can Cope with Inflation" *The Christian Century*, May 30, 1979). Ludwig and Myers use several principles of psychology to explain why we feel deprived with more. One principle is that we base our present and future expectations on our past experience. This accounts for suicides by the formerly rich during the depression. This is why winning the lottery does not make people happy. After this sort of financial high, what can you do for an encore?

Another observation is that how we feel about ourselves is often based on our observation of others. And generally, as implied by Ludwig and Murphy, we tend to compare ourselves with the wealthier Joneses instead of the poor Smiths and thus make ourselves unhappy. "Psychologists have found no upper bounds for the rising aspirations embodied in this principle," they say. "The ladder seems infinite, so unless we renounce the climb, we will be forever comparing ourselves with others above us."

If we expect that financially each year should be better than the last (why not?) and if we continue to set our sights on the finances of the people ahead of us, there is sure to be unhappiness. Who wants to go down hill? Like Paul in Romans 7, we wonder if there is no real answer to the dilemma.

Yet an answer has been around for a long time, the answer of Jesus in the Sermon on the Mount. As Ludwig and Murphy put it, "Simple living unclutters the heart and makes room for those things that have ultimate value." How do we make use of this wisdom in the face of today's inflation? The following may be of help.

1. We can accept inflation and the energy shortage as a challenge to greater efficiency. Several years ago the U.S. president tried to rally the citizens to the energy crisis by calling for "the moral equivalent of war." The performance of the people and the U.S. Congress since then suggests that many did not accept his challenge. But we should. The time is past for wasteful living. Because fossil fuel prices are some of the more inflationary, he who saves fuel, saves two ways.

2. While we are doing this, we can remind ourselves that our purpose is not for ourselves alone, but to preserve something for our grandchildren and to share with people around the world. One of the suggestions of Ludwig and Murphy is to get acquainted with the poor, to recognize that although we may be poorer than some, we are much richer than others.

3. Even beyond this perspective is the knowledge that we are not our own. We are the Lord's. Some may twist this knowledge as a cause for even more extravagance. But 1 Peter has the right perspective: "Live as free men, yet without using your freedom as a pretext for evil, but live as servants of God" (1 Pet. 2:16).

Of course, we cannot get completely away from feeling some economic pinch in this life. Isn't that what heaven is to do for us? Somewhere I read a description of heaven as a place where everyone was working with no regard for pay, just because they enjoyed their work. One might add that there will be no pay because it will not be needed. So we will finally be able to stop feeling poor.—Daniel Hertzler.

Gospel Herald

July 24, 1979

MENNONITE BIBLICAL SEMINARY
GOSHEN
LIBRARY



Congregational singing with Mary Oyer at the 10th Mennonite World Conference

Mennonite World Conference:

the blessing and the burden

Editor's Note: The tenth Mennonite World Conference provided cause for reflection by various persons in attendance. The following comments inspired by the conference came to *Gospel Herald* rather late to be included in the early evaluation of the event. They are published on the occasion of the first anniversary of the tenth assembly.

The pleasure and the pain

by Mary Mae Schwartzentruber

I attended Mennonite World Conference because it was a happening, an adventure, and an occasion to learn. I left, having experienced the excitement of the event, the pleasure of such a luxury, and the pain of knowledge—a knowledge that not only stimulated my thinking, but also demanded my response in action, thereby creating a dilemma. The report published in the *Gospel Herald* of August 8, 1978 increased my confusion, especially on three points.

First, what really happened at Wichita? The report states that one observer felt that the conference was a "family reunion, joyful, and celebrative." It goes on to say, "But the outer world did not weigh very heavily on the participants. . . . Reporters were told this conference would not deal with issues. It did not." Is this really what happened at Wichita?

Is it possible that family members can unite under the theme "The Kingdom of God in a Changing World" and not find the same world weighing heavily on their minds, or not deal with the issues of that world? The kingdom reconciles, confronts, and renews—so said the major speakers, and David Schroeder declared that the church represents such a kingdom. Yet when the Mennonite family meets and hears all this, could it disperse without having faced the issues? Seven times we were urged to come together in smaller groups to study and to apply the Scriptures to our lives, in view of effecting change on those very issues. We heard them: Schroeder called us to be more vocal, to be liberated, and to liberate; Paul Hiebert confronted us with our theology of success based on world models rather than kingdom models; H. B. Kossen challenged us to recognize, expose, and confront the powers of our day instead of being mirrors or comforters for our society; Albert Widjaja dared enumerate courses of action which the kingdom community could follow in efforts at renewal. Did we hear them?

It may be, that like Kossen, the speakers were all "a little too earthy for some." (That he should be deemed earthy pleases and almost surprises me, even if he is a professor of *practical* theology!) Perhaps we were so busy celebrating, listening to music, observing displays, renewing acquaintances, having business meetings, and being inspired, that we had no energy left for the issues. My worst fear is that the report as quoted above may reflect the reality of Wichita. Isaiah reports that God hates feasts and celebrations that are carried on while reconciliation, confrontation, and renewal are ignored.

Gospel Herald

Mennonite World Conference: 578
Schwartzentruber, Wetseh, Kauffman, Schlabach

Men and children 581
Katie Funk Wiebe

My concern for Poland 582
Phyllis Krabill

Daniel Hertzler, Editor **David E. Hostetler,** News Editor

Volume 72 Number 30

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan: $9.50 per year mailed to individual addresses. Eighty Percent Plan: $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States. Copyright © 1979 by Mennonite Publishing House.

Second, how does the international Mennonite family handle conflict? Daniel Hertzler and Paul Kraybill each comment: "If conflict is not stirred up and dealt with, perhaps there has not been a real meeting of persons, a true conference" (*Gospel Herald*, August 15, 1978). And, " . . . if we had planned some things that produced no conflict . . . we would have planned something meaningless" (*Mennonite Reporter*, August 7, 1978). Let us hear the parable of the Dutch participant.

As was the custom before major presentations, the audience sang from the book that had been specifically prepared to unite in song the maximum number of participants. However, a powerful majority of English-speaking Mennonites enjoyed singing by memory several favorites not included in the songbook. A Dutch participant objected to this practice and did so during the singing of "How Great Thou Art," a great American favorite. He was assured that he had been heard, whereupon the audience continued the singing. A keynote topic followed, "The Kingdom Confronting the Powers," and the family group sat back peacefully in their comfortable pews to continue hearing what was being said.

Power and conflict are often colleagues. Though the acted parable of conflict preceded the address, it illustrated power in action. Did a "true meeting of persons" occur? If we as a people do not recognize power at work in our own ranks, how can we confront the powers of our changing world? Yes, Brother Kossen, your topic condemns you to earthiness. (P.S. I object strongly to the statement as reported, "The audience then proceeded to finish the song." Only part of the audience had been able to sing in the first place.)

The third point of confusion is much less complicated to discuss, but much more difficult to act on. The report lauds the design of the paperback *Visual Arts* since it "fit well with the Mennonite value of simplicity." Is it not contradictory that we examine in a complimentary fashion the gnat of simplicity in a booklet's design while we swallow the ultramodern, luxurious, expensive camels of the Century II Convention Centre, the grand hotel suites, and many other rented facilities, to say nothing of travel extravagance? Mennonite value of simplicity? How confusing!

What then is clear about what happened at Wichita? I had an experience that presented me with deep, hard, and even painful issues in the form of the theme: "The Kingdom of God in a Changing World." It is changing my life. But I'd like to hear from those participants at the conference who dealt with issues, are facing them in a down-to-earth way, and are committed to change because God is their King.

Mary Mae Schwartzentruber has been a student at Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Almost the answer

by Abraham K. Wetseh

One would have thought it impossible for 9,500 persons to hold a meeting without provision for police guidance. Especially when the people involved came from different countries with different cultural identities. But on July 25-30, 1978, the people of Wichita had the privilege to witness a new type of world conference. It was the 10th assembly of the Mennonites from the world over. By Thursday July 27, registration reached 9,500 with daily attendance of 12,000 and 16,000.

It was a conference that did not confine itself with any form of ceremonial dress. The purpose was an effort to find solutions for the troubles in today's world. By inference the executive secretary, in his address, said that the conference was not a delegate conference whereby there could be voting members and nonvoting members. Instead, it was a gathering to share views in the atmosphere of brotherhood, thus respecting every other view. Hence the provision in the planning to get interpreters for all the people. There were those who could speak by sign helping those who understand that language. The president added to the voice when he said, "We have come together to discuss and share in a free will. However, this conference isn't a place to make or to pass resolutions." Resolutions he noted more often than not died on paper. He called for a resolution of the heart.

Apparently the conference was attended with mixed feelings. Some would have liked a conference of which there could be resolutions passed, calling on governments all the world over to stop oppression, cheating, and exploitation of man in whatever form. Hence the demonstration on Saturday, July 29, by a section of the community asking that the Russian Christians who were present at the conference be asked to cause their government to release Christians alleged to be detained in that country. They also claimed that the Russians were members of KGB. Another group also came to Wichita to see a business type of a meeting where there could be voting members and nonvoting members on all matters discussed. So the question, "Who arranged for that drama on Friday night?"

Contrary to the views, the theme of the conference never held any of such views. Instead the theme reads: "The Kingdom of God in the Changing World." Papers were prepared and delivered by key persons from various disciplines who tried to draw attention to modern problems and trends facing mankind.

In his quest for power man has developed a talent of destruction. He manufactured machines to kill and destroy. It also came to light that materialism poses threats to world peace. Because those who have often try to prevent those who have not from getting anything. They even divide the world into three groups. The first group, the Western nations, the second the Eastern nations, and the third group being Africa and Asia. The danger over us in our world today is the quest to grasp power which hitherto belonged to God.

The question therefore is how can man make peace in this contemporary world? For this reason the Wichita conference seemed to have almost discovered the answer. Like the day of Pentecost in Jerusalem the crowd that gathered to hear Peter's inspiring sermon about the death and resurrection of Christ did respond with a question, "What shall we do?" Peter answered them: "Repent and be baptized every one of

you for the remission of your sins." They accepted his view and as a result 3,000 souls were added to the church. So we in like manner join them in inference.

What shall we do after Wichita? The people repented and were baptized. We must resolve to denounce sin in our lives. The quest for materialism and power which belonged to God must be recognized, thus denouncing the ill attitudes against our fellowmen, remembering that God has created only one world.

Abraham K. Wetseh is secretary of the Ghana Mennonite Church

Next to godliness

by Martha K. Kauffman

"I can go home early tonight," rejoiced one of the custodians of the Century II Building at Mennonite World Conference. "You people clean as you go."

Before I learned of his comment, I noticed several conferees picking up paper that others dropped. I also observed that persons who ate light lunches carefully cleaned the tables and put their trash in waste containers.

When more than 16,000 persons attended the Saturday evening service at Cessna Stadium in 107 degree heat, it took many drinking cups. The moderator asked us to assume responsibility for our own trash so as to eliminate the cost of janitorial services. The ushers stood at each exit with large garbage bags and collected the refuse.

I, then, recalled some teachers' conventions I had attended. We carried our hot dogs and soft drinks to the bleachers. The floor and seats, splattered with cokes and crumbs made it difficult to find a clean place to sit. Many teachers left cups, napkins, and all kinds of litter on the benches. How different from MWC!

Throughout MWC we heard questions about what the people of Wichita really thought of our presence there. Did the custodian know that we believed—"The earth is the Lord's"? And that this makes us accountable stewards of the time and gifts He has given us?

At MWC was there truth to the old proverb "Cleanliness is next to godliness"?

Martha K. Kauffman is a schoolteacher from Atglen, Pa.

Is celebrating "peoplehood" enough?

by Gerald W. Schlabach

"We are here to celebrate our peoplehood," said Paul Kraybill, executive secretary of Mennonite World Conference, during one of the conference meetings in Wichita.

What was troubling about Kraybill's statement was that he was right. He had accurately—if unselfconsciously—reflected the shifting attitude of much of the Mennonite fellowship. Mennonites had come from 44 nations to the plains of Kansas, not so much to celebrate the One who had made them a people, but to celebrate themselves.

Goshen College had adopted this same outlook. In fact, along with other Mennonite Church institutions in this country, it has been a chief advocate of a theology of peoplehood and community. Through the writings of professors and the sending forth of graduates who have learned their lessons well, GC has rightly helped define the Mennonite faith as one that seeks not individual spiritual contentment, so much as a witnessing corporate lifestyle.

But we are in danger of losing our perspective and forgetting what it takes to be God's people—not just a people.

In the last spring issue of the 1977-78 Goshen College *Record*, editor Mary Hochstedler observed that there has been at GC, in the last years, a shift from emphasis on "discipleship" to emphasis on "community." Both terms can be made to mean many things, but with its many definitions, "community" is especially slippery. And in spite of the disagreement over precisely what is required of a "disciple," the first term does look beyond itself.

Of course, there have been some very good reasons to look at ourselves. Mennonites have needed to find their way between conflicting calls and temptations. The most pervasive has been the call of individualistic American religion which too often leaves Christians to their own devices once they are "saved." And so we have looked to discover our own authentic heritage, and been guided by it to emphasize "community."

But are we not in danger of leaving Christ out of the picture, as the pendulum swings, and we become more accustomed to talking about our own peoplehood while more embarrassed to talk of our Lord Himself? (Granted that mere talk is not enough.) We are tempted to think that if we just feel good about one another, or that if we just know what makes us different from other "theologically deficient" Christians, we are on our way.

But not necessarily. We can have the noble goal of community firmly in mind. We can know what the world issues are and have a good idea how the demand for justice and peace requires us to speak and live. But meanwhile we can neglect to search for the resources found only in that relationship with God which gives us power to sustain our witness and make community more than a self-centered fad.

Those resources may even come through the community of discipled believers. But we dare not forget that a river, without rain clouds and melting snow, is but a dry channel.

Wes Michaelson, of the Sojourners community in Washington, D.C., writes that "both individually and communally, those given to a radical following of Jesus will be unable to continue their journey of faith without feeding the fundamental desire to know God, to do His will, and to be molded by this hunger and thirst for righteousness."

There can be no true community without discipleship. And there can be no discipleship without abiding attention to the One we are to follow.

Gerald W. Schlabach has been a student at Goshen College.

Men and children

by Katie Funk Wiebe

I'm not very good at statistics, but I did try to make sense out of some recent figures about reading habits. An article on religious publishing said women buy about 80 percent of all religious books. Obviously that means the other 20 percent is bought by men and children.

The minute I said "men and children" I knew I had come up with a brand-new category. "Men and children" doesn't slip from the tongue easily. The two words don't gravitate toward each other like "women and children" do. Women and children are the first to be rescued from a sinking ship or burning building. Women and children are also the last to eat in many cultures. And women and children got fed, but not counted, in Bible times. They belong together naturally.

But that's beside the point. Though women are buying most of the religious books, who is reading them? It could be women buy the books, read them, and then tell the men and children what's in them. Or they buy them for the men and children, as they do warm underwear and socks for winter. Or it could be that women buy them and nobody reads them. They lie around on coffee tables.

But the article I was reading said women *do* read more than men. Publishers are gearing up to produce more books directed to women, because that's where the money is.

Some of these books women select are from best seller lists, but not always are they the best in reading material. Some books are what one writer terms "literary cholesterol"—books about "body theology," featuring total sexual experiences for Christ, losing weight for Christ, and jogging for Christ—stuff similar to books secular publishers are producing but without the Christian vanilla flavoring.

Religious publishers are also edging in on the Harlequin novel market, which features romance and intrigue especially for the supermarket shopper. I understand some women collect and trade Harlequins like children used to collect baseball cards and comic books. If this is true, maybe the "women and children" category is a true one, for Harlequin books are like potato chips and sugar-coated cereal—easy to eat, but with limited food value.

I tried a Christianized version of a Harlequin romance last summer. The highly daring plot featured a beautiful, youngish, chain-smoking, alcohol-addicted widow, weary with life, who is forced to choose among her numerous lovers: a fast-living married man, a big-time con artist, and a successful Christian lawyer in the process of solving the murder of his wealthy aunt. Through a series of highly dramatic and traumatic experiences, in which the beautiful widow is nearly murdered, she finds salvation in Christ, marries the lawyer, who is, of course, overjoyed with her decision. She plans to live happily, wealthily, and spiritually ever after—with him, of course.

But women are reading many good books as well. They are reading books about the family, about marriage, about Christian maturity, about evangelism and missions. High on the best seller lists are fantasy, celebrity-salvation books, and personal experiences.

Not being read by either men or women are the meaty books about Christian theology, social ethics, and biblical studies. Though Americans prefer steak when it comes to food, they choose precooked pablum over solid food in reading material.

Does reading Christian literature make a difference in a person's life? What is its worth?

Together with Bible study, good reading helps the individual integrate faith and life. It strengthens the value system. Without the support of consistent reading, a Christian view of life becomes secularized quickly, for each day a person is bombarded by hundreds of messages to be conformed to the world's mold. They come in the form of television, newspapers, advertising, radio, and even from the person one drinks coffee with or travels to work with each day.

Each such message encourages the individual to demand the right to success and prosperity and to accept the rightness of worshiping material things. On the other hand, Christian literature encourages the reader to develop a world-view which makes Christ Lord of life and the building of His kingdom more important than increasing one's purchasing power.

But not as many men as women are taking time to read and develop a Christian world-view. They have been encouraged to work harder and longer to provide more and better things for their families. The right to read has been yielded to women and children by default.

Reading statistics cited by religious publishers need to be changed. Adults belong with adults. Men and women should buy and read at least 80 percent of all religious books. And mothers, fathers, and children should share the other 20 percent.

My concern for Poland

by Phyllis Krabill

The saying "to be Polish is to be Catholic" becomes understandable as one studies the history of Poland. The conversion of Mieszko I to Christianity in 966 marked the birth of the Polish nation. Today 95 percent of Poland's 35 million inhabitants claim to be members of the Catholic Church. The remaining 5 percent are minority religious groups scattered throughout the country: Jews, Mormons, Muslims, atheists, Orthodox, Church of Our Lady Catholics, and an array of Protestant denominations.

In 1945 the Polish Ecumenical Council was formed to help gather several Christian denominations who felt they would otherwise be lost in the sea of Catholicism. Like a lifeboat, this council attempts to save these otherwise unknown groups and present an opportunity for them to come together for dialogue among themselves and to speak with a unified voice to the Catholic Church and to the government.

The council organizes various activities in a conscious attempt to encourage communication. Each January one week is set aside as prayer week with one of the various churches officiating each night. This group cooperated with the Baptists in extending an invitation to Billy Graham to visit Poland in October of 1978. The organization of the Christian Theological Academy of Warsaw after its separation from the University of Warsaw in 1954 also reflects an effort in cooperative learning. The academy is ecumenical because it joins together Orthodox, Church of Our Lady Catholics, and seven different Protestant denominations. It allows the students and faculty to work and communicate with one another.

But in spite of all attempts to bind these small Christian denominations, problems of tradition and doctrine often get in the way of effectiveness. Looking from the inside out it becomes evident that power struggles as well as misunderstandings exist among the council members, leaders of the representative churches.

The council itself at times cannot take seriously its priority to maintain a universal vision of the church and gets caught up in criticism of individuals and denominations. This weakens not only the effectiveness of the council's ecumenical position but also causes individual congregations to lose confidence in the council's credibility as a link between the churches and society at large.

Problems within the individual churches and congregations that make up the council are not any more uncommon than those faced by congregations in Pennsylvania or Ontario. Many churches have a higher membership than Sunday morning attendance. Congregations are composed mostly of people 55-years-old and older. They suffer from an exaggerated personal piety which creates a passive, internal theology incapable of seeing how the church can respond to social problems around it. Their responsibility to the state goes no further than paying taxes and fulfilling military obligations; witnessing to the state has no positive redeeming value.

Based on my experience in Poland, I think one of the biggest dangers facing Polish evangelicals is the result of their interpretation of impressions left by visiting Christians from the West. Most of these visitors come from Sweden, Switzerland, and North America, make a quick stop, preach a short message with the aid of a translator, and move on.

The Polish Christians cannot be so much impressed with the message of these people as they are with the successful appearance of their guests. They subconsciously conclude that this is the church. To identify with this type of Christianity is an expression of disagreement with their own socialistic society. Anything in opposition to socialist ideology somehow seems justified in this light and thus leaves ways of escape open for the church, instead of seeking ways of being faithful within its own context.

How can the Western church get away from becoming part of the problem and become part of the solution? I think first of all it is important for us as Western Christians not to look upon the Eastern European churches as something unusual, but rather made up of ordinary people suffering from the problems of passiveness and uninvolvement. In order for us to see them as believers struggling to be faithful followers of Jesus Christ, it is important to learn to know them as individuals who have human faces, who are members of the larger body of Christ.

It is important for us to encourage and support the churches to be faithful witnesses within their own society. They should not be made to feel that their struggle has no relevance in God's kingdom. By encouraging one another in a quiet, positive way, we, the parts of Christ's body, build up the visible church.

Phyllis Krabill is from the Sugar Creek Mennonite Church, Wayland, Iowa. She has been studying in Warsaw, Poland, under a Mennonite Central Committee scholarship.

Hear, hear!

Call for maturity by people and pastor. I have just had an opportunity to observe how another denomination functions and have thereby become more aware of how immature we Mennonites act in the area of congregation/pastor relationships.

A gifted and influential member of their congregation, who had clashed with the pastor for years, came into a position of power in their congregational structure. He stated flatly, "The pastor has to go," and began to encourage discord in the congregation. He convinced the board of elders to ask the pastor to resign, because he (1) "lacked leadership" and (2) "the people weren't being fed." (Two stock generalities, ready-made for any Mennonite congregation.) Their book of church order states that a pastor may not be removed from his pastorate by a congregation unless there is supported evidence that (1) he is teaching scriptural error and/or (2) he is guilty of unrepented immorality. During this turmoil, the pastor was receiving offers for more lucrative pastorates and teaching positions. He told me many times that he would rather leave than stay and work through the struggle, but the Lord didn't give him the freedom to go. Now the congregation is being purified and strengthened by his faithfulness to his call and the loving confrontation and dialogue.

It seems to me that we Mennonites need to mature, both as congregations and as pastors. I have been a layman longer than a pastor, so let us consider the congregation first.

As "pew people," we ought to admit that there are usually as many different expectations of the role of the pastor as there are members of the congregation. Therefore, there needs to be an evaluation of these differing expectations, by the board of elders, church council, or a specifically designated group. The congregation should then be led by this group to agree on a clear-cut role for their pastor. This agreement should be affirmed or revised every few years and thoroughly "talked over" with the current or prospective pastor. In the past, too many Mennonite congregations have said, in effect, "Well, we didn't know what all we wanted from our pastor, but whatever it was, he wasn't doing it."

The employees responsible to me, at the institution where I work for a living, are always given time to improve and correct any inadequacies that are discussed with them. Shouldn't a Mennonite congregation treat their pastor at least as fairly as the secular world treats its employees? The real danger we face is that when the pastor, speaking God's Word, rebukes our way of life, we can easily get rid of him instead of changing our way of living.

Do we go to a worship service to worship God or a man, to hear God's Spirit speak to us or to hear a man speak? I know a man who had a call of the Lord to the ministry early in life, but when he saw how pastors were being "hired and fired," he decided that he would rather donate his time if the congregation would allow him to earn his own living so as not to jeopardize the basic needs of his family.

No doubt our denomination has lost the pastoral services of many called and gifted young men because they did not want to get involved in that kind of controversy. In general, the longer that I can keep an employee, the more valuable he becomes and the more secure is his position. Why must the Mennonite pastor's position be just the opposite?

Now what about us pastors? Do we need to mature? The classic example of a Mennonite pastor ascertaining God's will for him I have seen repeated over and over, with varying details, goes something like this: The pastor hears of some discontent, so he feels led to call for a vote of confidence. He usually states beforehand that unless he receives 50, 60, 75, or even 90 percent of the "yes" votes (depending on his ego need) he will leave. When the votes are counted he may lack only a small percent, but to make good his promise (or threat) he "picks up his marbles and goes home"—only sometimes, he doesn't know where "home" is anymore. Is that being responsible to the Lord of the church?

I have also noticed that it is popular for a Mennonite pastor to state to the new congregation that he is only to stay three, five, or perhaps ten years, no longer. It has always seemed strange to me that a person could see the Lord's will and the Holy Spirit's work that precisely and that far into the future. Isn't that really just an ego-protective mechanism that will hopefully keep us from getting deflated?

Some years ago I was a member of a congregation where the pastor left two weeks after resigning. He didn't tell us that we could call on conference to help us select a new pastor—we were on our own. That kind of action on our part makes it difficult for congregations to believe that we really care more about their spiritual welfare than we do about our own advancement (whatever that is). I wouldn't think of walking out on my secular employer like that, much less my brothers and sisters. Also, some of us pastors seem to disregard the basic expectations of the congregation, even when they are clearly stated. We feel that we should have the freedom to follow the Spirit's leading and pursue our own interests and concerns. I believe most Mennonite congregations would allow us to do that if we would just first, at least, "pay the rent," as it were.

Nearly all other professional people (medical, legal, business, etc.) believe that the longer they stay in the same community, and the better they can become acquainted with the people there, the greater their contribution can be. I have never been able to understand why that shouldn't also be true of pastors. Where did we pastors get the idea that our value or success image is directly proportional to the number of congregations we are able to "win" in a lifetime?

I believe that everyone involved would be happier, and more fruitful if we grew up a bit—quite a bit!

Daniel Slabaugh, pastor, Ann Arbor Mennonite Church
Ann Arbor, Michigan



Fredeshiem: the main building



T. O. Hylkema and a friend

Fredeshiem reaches half-century mark

Fifty years ago this month, the dutch Mennonite retreat center, *Fredeshiem* opened its doors to the first paying guests on July 28, 1929. This milestone provides an opportunity to look at the role this *Broederschapshuis* (literally, Houses of Brotherhood) has played in the life of the Dutch, and perhaps, the worldwide Mennonite brotherhood.

The Dutch got into church camping early and immediately linked the camping program to congregational ministries, Christian education, mission, and outreach. The *Broederschapshuizen* came into being after Dutch Mennonites visited the Quaker center of renewal, Woodbrooke, in England. One of these Woodbrooke alumni, T. O. Hylkema, physically and spiritually a giant among the Dutch Mennonites, called a meeting on Apr. 12, 1917, to organize similar centers in Holland for the renewal of the faith and the teaching of biblical nonresistance.

The first *Broederschapshuis* established was Bilthoven as a private Quaker and Mennonite enterprise in 1918: Bilthoven came under church sponsorship in 1936. Others soon followed: 't Kraggehuis, 1921; Elspeet, 1925; Fredeshiem, 1929; Schoorl, 1932; Samen Een, 1932. Much later, after World War II, het van Eeghenhuis near Aerdenburg in Zeeland was added to serve the rather isolated Mennonite communities in the south. Recently Bilthoven closed its doors and was made available to an architectural firm on a long-term lease.

Fredeshiem was established specifically to serve the northern provinces where Menno Simons and his spiritual followers had established many, still flourishing, congregations. After four years of looking in vain for a suitable site in Friesland, the search committee was informed about a lovely wooded area just outside of Friesland in the adjoining province of Overijssel. And that is how the Friesian *Broederschapshuis* came to be built beyond Friesland's borders.

Nevertheless Fredeshiem (Friesian for House of Peace) has a distinct Friesian character. Originally the common language spoken at Fredeshiem was Friesian, and the "Hiemwar" (Board of Regents) consisted entirely of persons born, raised, and now living in "Menno's province." Minutes of the meetings were kept in Friesian till 1938. Church services and assemblies were also conducted in the "Memmetael" (mother tongue).

As more and more Mennonites from other parts of Holland discovered the peaceful woods and the lovely retreat center, Dutch replaced the Friesian as the common language. It was a full day's trip from Amsterdam to Fredeshiem: by steamboat across the Zuiderzee, by steam tram to Steenwijk, and from the Steenwijk station to Fredeshiem by horse and wagon over unpaved roads. The round trip fares from Amsterdam to Fredeshiem added up to fl. 2.25 (about $1.10), full room and board at Fredeshiem was a dollar a day per person, slightly less out of season. Needless to say, rates are no longer applicable.

Fredeshiem has lived up to its name: House of Peace. In 1936 the International Mennonite Peace Conference was held there, organized by T. O. Hylkema, the Americans H. S. Bender and Orie O. Miller, and Jacob ter Meulen, a Dutch Mennonite who served as secretary at the International Court of Arbitration (League of Nations) in the Hague. This conference may be credited with the reintroduction of nonresistance as a key concept among several European brotherhoods who had all but lost it.

During the days of Adolf Hitler, peace workers from Fredeshiem traveled to Germany to transport Jewish children to safety in Holland. The parents surrendered their offspring to the Mennonites only with much weeping and heartbreak, for many sensed (correctly, alas) that their separation would be permanent. Between forty and fifty Jewish children at a time were housed at Fredeshiem on their way to greater freedom and safety overseas. One quite intelligent girl, about 18, was both Jewish *and* proudly German. She simply refused to believe that the Germany of Beethoven, Wagner, Dürer, and Goethe could be as wicked and dangerous as the Dutch were trying to tell her. One day she voluntarily returned to her beloved Fatherland, only to perish with ten thousands of others in the holocaust.

During the war, Fredeshiem attempted to serve the church as well as possible under the circumstances, though frequently the guests had to share the grounds with German troops in bivouac. One day old Bruin, the horse, was pulling a wagonload of guests to the station when a war plane took a dive at them. The people had barely scrambled to safety when machine gun bullets perforated both horse and wagon. Bruin never saw Fredeshiem again.

After the war, Fredeshiem, its blankets, utensils, and other goods having left with the retreating Germans, became home to Russian Mennonite refugees brought in by Peter Dyck and T. O. Hylkema. One day, they brought 400 more hungry ragtag refugees to the Dutch border. For hours, this huge group stood in the rain waiting for permission to enter Holland. At Fredeshiem, fifty miles ahead, soup was being readied and the stoves were being fired up

to help dry out the new arrivals, should they come. In faithful anticipation of the permission to move on, the drenched refugees at the border began to sing hymns. Listening in unbelief a road sweeper asked: "Who are these people?" "They are Mennonites," came the answer. Said the sweeper, "I wish I were a Mennonite!"

These Mennonites, and more who came later, filled every nook and cranny of Fredeshiem, and many homes in Friesland and other parts of Holland for about two years. They were fed and clothed through MCC. Most of them eventually went to Paraguay. Of the new settlements built in the Chaco since 1948, one has been called Fredeshiem.

Fredeshiem has been a standard overnight stop on the *Out-Spokin'* European bike tours. At the traditional nine o'clock evening tea, Dutch vacationers mingle with the North American cyclists for a time of fellowship, singing, and storytelling. And the peace that is Fredeshiem becomes a common experience, whether the mother tongue is English, Dutch, or Friesian.—Jan Gleysteen.

Virginia Mennonites host missionary commissioning

"We commit ourselves to pray, care, and share as you go from among us," Isaac Risser, chairperson of the Virginia Mission Board, told the 35 men and women who faced him.

He was addressing the newly appointed and returning overseas missionaries participating in the Mennonite Board of Missions (Elkhart, Ind.) annual commissioning rally and week-long orientation seminar. Claude and Alice Good, Franconia Conference workers in Mexico, and Ken and Sue Horst, Virginia workers going to Italy, participated in the seminar.

This year's July 1 commissioning service, held in the Warwick River Mennonite Church, Newport News, Va., featured a contemporary dramatization of the Jonah story by young adults of the First Mennonite Church of Richmond and special music by the Calvary congregation from Newport News.

MBM Overseas Secretary Wilbert S. Shenk gave the message, "God's Call—Our Response." He pointed out that in the Gospel of John the word "sent" is used at least 40 times when describing "people delegated to be God's message-bearers." Christ's followers, he said, are asked to "live on the front line."

Joseph Liechty, newly appointed MBM/MCC worker to Ireland, said he was pleased to find the rally more casual than he had expected. "I enjoyed the fellowship and the reunion-type atmosphere," he said.



Mennonite Board of Missions 1979 Overseas Seminar participants outside the Church of the Pilgrims, Washington, D.C.

Mission in Metropolis was the theme of the seminar that preceded the commissioning service. In keeping with the theme, the setting was an urban Presbyterian church in Washington, D.C.—Church of the Pilgrims.

According to Charles and Ruth Shenk, recommissioned missionaries to Japan, the seminar was a "tremendous success. We went to Washington with misgivings," they admitted, "but came back completely changed in our feelings. Overseas Seminar, for us, was a positive experience."

Regular events of the week included morning Bible studies; lectures on the church and the city by Roelf S. Kuitse, Wilbert R. Shenk, and Paul Peachey; and evening audiovisual introduction to worldwide Mennonite witness.

On Tuesday the group became better acquainted with "Christian Perspectives on the Power Structures" (the theme of the day) by listening to lectures arranged by the Washington Office of the MCC Peace Section.

Looking back over the week, Paul Nelson, also newly appointed to Ireland, said, "The best part, for me, was meeting the older missionaries and getting to know administrators."

Ruth Shenk said she especially appreciated the "feeling of fellowship between us and the Church of the Pilgrims. We saw bustling mission activity right there in the inner city."

But for both Ruth Shenk and Linda Liechty, the high point of the seminar was the concluding weekend when members of the group scattered to 10 congregations in the Newport News area. Linda and her husband, Joe, said they became "good friends" with the Calvary Mennonite Church congregation, and Ruth Shenk said she returned from the weekend "refreshed after having shared the mission vision."

That mission vision, as described by George R. Brunk, III, is "open-ended." He told the mission workers, "The story is never finished. We are caught up in that story."

For the love of crafts

Artisans dressed in plain but colorful costumes of another era proudly explained their crafts to visitors from many points at the second Penn Alps sponsored midsummer Summerfest at Little Crossings, Grantsville, Md., July 12-14.

Esther Yoder, a schoolteacher and farmer's wife, warmly greeted and sold tickets to those who wanted to see this live "museum" and purchase handcrafted wood sculpture, pottery, cornhusk dolls, and much more.

In one log cabin, Jane Benson demonstrates the art of candle-dipping. She explains the superiority of beeswax candles, which have a higher melting point and, therefore, last longer.

Nearby, under the trees, Iva Mae Shields displays her peaceful watercolor canvases. She had just done a painting of the house across the road, where Lonnie and Dorothy Kaiser, Britishers having Hutterite connections, are living. When Dorothy saw the painting, she wanted to buy it but said they didn't have enough money. So she offered two of her husband's wood carvings of deer. The artist was caught off guard, but when she saw the deer, a deal was made.

Robert Herboldsheimer, carefully explained his work as a tinsmith. The craft has been handed down from his grandparents who came from Germany.

Oil paintings, split-oak basketmaking, weaving, apple-head carving, and exquisite bird-carving were among the remaining 35-plus activities going on at the same time, in the sun-flecked, wooded setting.

Excessive rain and, perhaps, the gasoline shortage helped reduce attendance this year.

But the spirit of curiosity, on the part of visitors, and the enthusiasm of the artisans intermingled to produce a happy combination on July 14, the last day.

Penn Alps is more than a restaurant, dispenser of crafted materials, or a fest. It is a concept that should be understood and promulgated if its founder and chief mentor, Alta Schrock, had her say.—David E. Hostetler

GB office to serve as disaster info center

Recently a tornado struck the Manson, Iowa, community damaging the church building and personally affecting the lives of many members of the congregation. Telephone lines are often down or overloaded at such times. Concerned friends and relatives have difficulty learning what has happened or how they could help.

The General Board office is ready to serve as an information center in the event of a disaster. We request that the pastor, a leader from the congregation, or a conference official from the affected community call the General Board office at Lombard, Illinois, at (312) 620-7802, and give details of the situation. The caller should include when further information will be given and who to contact for emergency messages.

Persons who wish to assist or learn more about the circumstances can then call the General Board office to get information about the situation rather than tying up telephone lines into the affected community.—Ivan Kauffmann

Make salvation central, ad-hoc group tells church

Saying the Mennonite Church needs to reexamine its priorities, an ad-hoc group of church leaders has issued a statement reaffirming scriptural authority and calling for renewed emphasis on evangelism and personal piety over confrontive social action.

The group, comprised of pastors and laypersons from the Mennonite Church, the General Conference Mennonite Church, the Conservative Conference of the Mennonite Church, and the Beachy Amish, made its observations at a July 10-11 consultation at Smoketown, Pa.

"Central to all activity must be an emphasis on the saving power of the gospel," the 20-member group said in its statement (full text on page 587). "For the church all endeavor needs to flow out of an appreciation of our redemption in Christ and our awareness that all men everywhere need this wholeness in Christ."

In its discussions the group decried what Paul G. Landis, secretary of Lancaster Conference, described as "a widening gap in the Mennonite Church between the people who are doing the talking and the people in the pews." Denominational agencies must function as servants of the local congregation, the group said in its statement. "It is easy for these agencies to become unaware of what is happening and what the concerns are at the local level."

Though pointed in their criticism of certain church trends, consultation participants emphasized that the meeting had not been called, in the words of Bill Detweiler, a convener, to "pick a fight." The consultation was called because of "a deep love for the church and with the desire to build up the body of Christ," John Drescher, Scottdale, Pa., told *Gospel Herald*.

While areas of concern raised by participants ranged from Mennonite attitudes toward abortion to the withholding of war taxes, several of the group's major concerns were similar to those cited by Detweiler, a Kidron, Ohio, pastor, in his opening remarks. Among current attitudes and trends in the church that concern him, Detweiler said, are:

—"An emphasis which seems to focus more on political action and confrontation than on personal salvation."

—"An approach on the part of some which seems to be moving close to humanism."

—"A 'lack of concern' for evangelism."

—"A low view of the inspiration and authority of Scripture."

—"An inordinate or unbalanced adulation of cultural Anabaptism."

Albert Epp, a General Conference pastor from Newton, Kan., scored what he called a "psuedo-intellectualism" in the church. Persons with such a viewpoint revise or reject such doctrines as the virgin birth, he said.

Charles A. Neff, medical director of Philhaven Hospital, Lebanon, Pa., expressed concern "as a psychiatrist and as a physician" about the "time and effort that has gone into the discussion of such issues as abortion, homosexuality, sexual license, and divorce. I don't mean to say that these issues don't require study," he said, "but I do feel that the Scriptures speak clearly to all [of them] and we don't need to spend a lot of time massaging the ideas."

Although group members did not question the need for social action in specific situations, they did criticize the use of confrontational tactics. "I have and I will [take a peace stand]," Ken Bauman of Berne, Ind., a convener, said. "But I'm concerned with the approach."

Nathan Showalter, as associate pastor and Eastern Mennonite Board of Missions and Charities staff member, warned against overloading people with ethical concerns. "Let us not make a new plain suit in our generation of a particular ethical concern," the Landisville, Pa., resident said, referring to a distinctive garb once required of Mennonites.

But Paul G. Landis, also of Landisville, Pa., warned that social activism should not be lightly discarded. "I'm concerned about the assumption that to be conservative theologically means that we must also be conservative politically," Landis said. "I realize that our concern with persons on the one hand brings us perilously close to humanism. But I hope we don't have to go to the other extreme to avoid that. Jesus was concerned with the whole person."

Expressions of personal piety in the church, or the lack thereof, were also discussed by the group. Some leaders, consultation participants said, seem afraid of such words as "evangelism," "born again," "saved," and "conversion." Participants also expressed concern that some leadership persons are vague about their own relationships to Christ.

"A person believes what he emphasizes," J. C. Wenger said quoting H. S. Bender. "We can't know what people believe by what they're driven to state or admit." Group members urged leaders to let it be known that they have experienced rebirth and that they believe in scriptural reliability as a way of building trust in their leadership.

In addition to Bill Detweiler and Ken Bauman, the consultation at Smoketown was convened by Detweiler's brother, Bob, who is a pastor at Goshen, Ind., and Eugene Witmer, Smoketown, Pa., who manages the motor lodge at which the meeting was held.

Twenty of the 25 persons invited to the meeting attended. Myron Augsburger, one of the five who did not attend due to other commitments, sent a letter that was read at the consultation.

While members of the consultation group came from a variety of Mennonite bodies, the group was not as well mixed in other ways. All 25 persons invited were white males.

The following persons were present at the consultation and helped to draft the statement, which was copy-edited by Drescher, Bill and Bob Detweiler, and Erland Waltner, Elkhart, Ind.:

Kenneth G. Bauman, Berne, Ind.; Charles Neff, Lebanon, Pa.; David Thomas, Lancaster, Pa.; James Miller, Kidron, Ohio; Norman Schmidt, Quakertown, Pa.; Simon Schrock, Fairfax, Va.; Nathan Showalter, Landisville, Pa.; Gary Stenson, Quakertown, Pa.; Art McPhee, Harrisonburg, Va.; Richard Tschetter, Pretty Prairie, Kan.; Albert Epp, Newton, Kan.; Ivan Yoder, Belleville, Pa.; John Drescher, Scottdale, Pa.; Paul G. Landis, Landisville, Pa.; James S. Herr, Nottingham, Pa.; Bill Detweiler, Kidron, Ohio; Bob Detweiler, Goshen, Ind.; Erland Waltner, Elkhart, Ind.; Eugene R. Witmer, Smoketown, Pa.; and J. C. Wenger, Goshen, Ind. —Dave Graybill

Smoketown statement

As a group of concerned Mennonites who met at Smoketown, Pa., July 10 and 11, we humbly present the following for the consideration of our congregations:

1. *A Reaffirmation of the Authority of Scripture*

We affirm our stand on the full authority and trustworthiness of the Old and New Testament Scriptures and that these Scriptures under the lordship of Christ are the only valid guide for faith and practice. We have a deep commitment to Biblicism as understood in our Anabaptist Mennonite background. We seek to avoid a selective obedience to the Scriptures on the one hand and a low view of Scripture on the other hand. We believe that the Scriptures, the Word of God, testify to Christ who is the living Word.

2. *Need to Reflect Personal Piety and Joy*

We affirm the central need of a personal encounter with Jesus Christ as Savior. Total commitment to Jesus as Lord results in a new life spiritually, morally, and ethically.

Life in Christ, through the Holy Spirit, is lived out through us. It is expressed in fruitfulness, redemptive love, joyful obedience and winsome witness. This should be apparent in our personal, congregational and instututional life.

3. *A Reexamination of Priorities with Emphasis on the Saving Power of the Gospel*

The time has come to reexamine our priorities. Central to all activity must be an emphasis on the saving power of the gospel. For the church all endeavor needs to flow out of an appreciation of our redemption in Christ and our awareness that all men everywhere need this wholeness in Christ. All of our social ministries and ethical decisions need to be the fruit of our experience and the transforming gospel of Jesus Christ. For the sake of time and eternity we seek the exaltation of Jesus Christ in everything.

4. *A Clear Call for Renewed Emphasis on Evangelism*

Evangelism, as making disciples of Jesus, is the church's most important mission. This sharing of the good news grows out of an intimate, continuing relationship with Christ, experienced in a local congregation. Evangelism calls persons to repentance, faith, and conversion. This new life of obedience to Jesus as Lord involves responsible participation in a local body of believers, enabled by the Holy Spirit. Persons must be born again before they can live as God's children.

5. *Biblical Basis for the Payment of Taxes*

According to the direct command to pay taxes (Rom. 13:6, 7) and according to the specific word of Christ on the payment of taxes to "Caesar" (Mt. 22:15-22) we believe we are under obligation to pay taxes levied by the law. We regard taxation as the power of the state to collect the monies needed for its budget and not as voluntary contributions by citizens.

6. *The Centrality of the Local Congregation*

We believe that the local congregation is central in Christ's activity. We see the denominational agencies as servants of the congregation. It is easy for these agencies to become unaware of what is happening and what the concerns are at the local level and so fail to represent and serve the congregation.

Knowing the mighty power of prayer, we dedicate ourselves to the privilege of intercession for the outpouring of the Holy Spirit's blessing upon these commitments, upon our lives in Christ, upon His church, and upon our witness to the world.

"If my people who are called by my name humble themselves, and pray . . . then I will hear from heaven. . . ."

mennoscope

Glenn H. Martin was installed as pastor of the Salem Mennonite Church, Wooster, Ohio, Sunday, July 8. The installation service was in charge of Wilmer Hartman, conference minister of the Ohio Conference. The installation sermon was preached by Richard Ross, conference president. Martin was formerly pastor of the Stony Brook Mennonite Church, York, Pa. Glenn and his wife, Carolyn, have three children. They reside at 2078 N. Millborne Road, R. 3, Orrville, OH 44667.

An artists' reception will be held during Waterloo 79 on Tuesday afternoon, Aug. 14, 4:00 p.m., in the Great Hall in Village II on the University of Waterloo campus. All persons interested in the arts (including music, both composing and performing, drama, both writing and directing, and visual artists) are welcome.

Teaching Methods and Related Skills is the focus of newly developed educational materials. Through demonstration, reflection, and involvement, users of these materials will be stimulated to develop skills that will make teaching come alive. Some attention is given to adapting materials to various age-groups. There are three specific pieces. The Resource Workbook identifies, describes, and illustrates a variety of teaching methods and skills and contains worksheets for five sessions. The Leader's Guide and Leader's Packet outline procedures and provide numerous teaching aids for leadership persons. These materials could be used for self-instruction but would likely be more beneficial if used with fellow teachers in the congregation. They may be purchased from Mennonite Publishing House at the following prices: *Teaching Methods and Related Skills—Resource Workbook*, $2.50; *Teaching Methods and Related Skills—Leader's Guide*, 1.50; *Teaching Methods and Related Skills—Leader's Packet*, 4.50; Total: $8.50.

Kevin Linehan, pastor of The Risen Savior's Christian Fellowship, Reno, Nevada, ex-gay Christian, has written of his spiritual odyssey in *Such Were Some of You* (Herald Press, 1979). He gives a detailed description of monastic life, military life, academic struggles, and his conversion. He challenges Christians to deal redemptively with persons guilty of the sin of homosexuality. Linehan is presently pastoring the "street people" of Reno, Nevada.

Donald E. Yoder, pastor of the koinonia Fellowship in Tempe, Ariz., a dual-membership congregation, has been appointed by the Commission on Home Ministries of the General Conference Mennonite Church to serve one-fourth time as church-planting coordinator, beginning on Sept. 1. He will be available to work with U.S. district home mission committees in research, seminar, or visitation. Most of Yoder's church work has been with the Mennonite Church (MC). He has served on the executive committee of the Mennonite Board of Missions, the board of overseers of Goshen Biblical Seminary, and as chairman of Region II of the MC.

Because of the growing flow of refugees from Southeast Asia, Mennonite Central Committee is appealing for more congregational sponsors in North America. Among the reasons for emigration, two stand out: (1) people are finding it difficult to survive, and/or (2) fit in politically where they are. Individuals, groups, or persons who would like to become sponsors should contact MCC at Akron or Winnipeg.

Thirty high school vocational agriculture teachers from Pennsylvania, Ontario, Ohio, and Virginia participated in a workshop on world hunger held at the Akron, Pa., Mennonite Central Committee headquarters on June 27 and 28. The purpose of the seminar was to help such teachers communicate

international hunger concerns to high school students.

Kulp Hall, a residence hall on the Goshen College campus, is undergoing its third major renovation since its construction in 1907. The building will get a sprinkler system, new wiring, closets, and furniture. Enrollment is projected to increase by about 50 students next year, and the renovation will increase housing capacity by 68 beds.

Mennonite Industry and Business Associates (MIBA), with over 8,000 business and professional people enrolled, opened an international headquarters office in the Mennonite Offices Building, 1110 N. Main St., Goshen, Ind., on July 2. As was previously announced, Leonard Geiser, taking the place of J. J. Hostetler and Calvin W. Redekop, is the new executive secretary. MIBA is chartered as a not-for-profit religious organization in both the U.S. and Canada.

Students from Canada attending Hesston College this coming fall will be able to pay for their school costs with Canadian funds on a one-for-one basis in relationship to U.S. currency. In other words, a Canadian dollar will be accepted as equal to an American dollar when invested in education at Hesston College.

Mennonite Central Committee's Voluntary Service unit in Hoopa, Calif., closed on June 29 with the termination of its last remaining worker. Originally the Hoopa unit began in the 1950s with ambulance driving service. When ambulance drivers were no longer needed, the unit was closed. After requests for MCC involvement, the new MCC program was begun in January 1976. The program included the Hoopa Valley Preschool, a reading education program, and church recreation. However, the preschool and education program responsibilities have now been assumed by local people.

Twenty agricultural men and women from Poland came in March to live and work with Mennonites here. In late September they are to rotate to other homes and places of agricultural work to provide more contact and experience. The work is on farms, in greenhouses, research, agri-business, and farm machine companies. Many places are needed in horticulture, several in irrigation and soil conservation, several in mechanical engineering, and the remainder in agronomy and animal programs. Those interested in working with these young people should contact MCC Akron soon for information.

The Office of Latin Concerns, Mennonite Church General Board, requests a correction of its phone number as listed in *Mennonite Yearbook 1979*. It should be (219) 294-7131 instead of 294-7121. Since a third party is being inconvenienced by the error, special care should be taken in dialing the above office.

Zaire, formerly Congo, gained political freedom in 1961. Yet restlessness remained. *Caught in the Crossfire* (Herald Press, 1979) by Levi Keidel is about the struggle of Christians caught between rebel forces and their understanding of honesty and decency. Each of three black Christians featured makes a compromise with his conscience. One, with a lie, saves hundreds from death. Another broadcasts propaganda to incite violence. Yet, in the book's moving conclusion, the surviving African believers meet together. In brokenness of body and heart they cry out to God for forgiveness. For strengthening. For renewal. They are refreshed and renewed. And forgiven. All—except one, dead—found healing in the covenant community. They found God waiting. And they joined hands in rebuilding the church.



Homer A. Mumaw

Homer A. Mumaw, associate professor emeritus of biology at Eastern Mennonite College, died of a heart attack at his home on July 4. He was 70 years old. Mumaw joined EMC's teaching faculty in 1936 and taught until his retirement in 1973. He was appointed curator of the D. R. Hostetter Museum of Natural History following Dr. Hostetter's death last winter.

Lancaster County Mennonite bishops met with Lancaster Mennonite High School students toward the end of the school year to share from their own experiences. Russell Baer led the entire group in singing a hymn after which the bishops sang "Faith Is a Living Power." Paul Landis explained the new conference structures. At noon the church leaders and students ate lunch together. There were some lively discussions which were appreciated by each of the participants.

A biography of Tennessee John Stoltzfus will come off the press this fall. Written by great-grandson, Paton Yoder, the narrative tells the story of an Amish leader who had 15 children and became a patriarch in eastern Lancaster County, Pa., before moving to Knox County, Tennessee, with his wife, five children, and their families. As a deacon and later as a bishop in the Amish Church, John played a significant role in the history of that denomination in the 19th century. He became deeply involved in the Great Schism of 1850-1877 which divided the house Amish from the meetinghouse Amish. Write to Ada Nancy King, Box 160A, R. 1, Atglen, PA 19310, for further information.

The regional MCC Committee on Hunger Concerns has set up a market for selling surplus vegetables in South Bend, Ind. The Community Mennonite Church, 530 East Pennsylvania, will be the distribution center. Food will be sold at a nominal cost and proceeds will be sent to MCC in Akron. Le Roy Troyer, architect from Mishawaka, Ind., has publicized the project locally, calling it Sharing Garden Abundance for Hunger. Any questions regarding this program should be directed to Dan and Rosalie Stoltzfus at (219) 288-8192, or Jim and Jane Buller at (219) 287-8812.

Greencroft's newest housing facility, Manor III, has been opened at 2000 S. 15th St., Goshen, Ind. It offers independent living to persons 62 years of age or older, or to persons 18 or older who are legally disabled. The building houses 100 apartments—24 efficiencies, 74 one-bedroom units, and two two-bedroom apartments. Several of the apartments have been designed for handicapped occupants. Manor III provides both a central community room and an activity room. With the completion of Manor III, 540 Greencroft apartments are now available to older adults in its facilities in Goshen and Elkhart. Robert Hartzler is administrator of the Mennonite Board of Missions sponsored retirement living and nursing home community.

A congregation in Rochester, New York, is offering 18 copies of *Life Songs No. 2* for sale. These copies have never been used. Contact George E. Evans, 206 West Side Drive, Rochester, NY 14624.

Change of address: LeRoy Bechler from Elkhart, Ind., to 8806 3rd Ave., Inglewood, CA 90305 (effective Aug. 15).

New members: three by baptism and six by confession of faith at Sharon, Plain City, Ohio; five by baptism at Pleasant View, Goshen, Ind; six by baptism at North Main Street, Nappanee, Ind.; eight by baptism and three by confession of faith at Berlin, Ohio.

readers say

In "Hear! hear!" (July 3) S. C. Brubacher expressed himself concerning "Drama and Sports." In the first place, putting sports in the same category as drama is very nearly like mixing milk with lemons. Sports, as a rule, require little or no verbal expression. On the other hand, drama generally uses dialogue. Perhaps there is a remote connection between the two in bodily communication, but to make this connection takes an imagination of elastic.

I take a mild position against measuring a persons' worth according to his athletic abilities, thus I do not advocate competitive sports. However, in our overweight society, participation in sports is not so much the problem as observing sports while eating pie. That Christ did not participate in sports or theater does not imply that these things were questionable. There is no record that Jesus farmed crops, sewed garments, or used the radio to proclaim His message. If implications must be made, we could very easily imply that He simply didn't have the time.

Mr. Brubacher also uses 1 Cor. 10:7 to show that a group of people did not meet with God's approval because of their festive activities after which they "rose up to play." I believe this to be an error in context. *The New English Bible*

translates "the people sat down to feast and rose up to revel." The Revised Standard Version says they "rose up to dance."

I enjoy drama and feel it can serve God by delivering new angles to old stories, provoke thought on worn topics, and promote growth and enrichment for those involved, including the audience. As far as "imbibing permanent impressions," the same care should be taken in what we watch as in what we read, eat, drink, or decide upon in a hundred other areas where a Christian has the freedom to choose.—**D. Dean Hunsberger, Mt. Pleasant, Iowa**

° ° °

A response to the "Hear, hear!" article by Ruth Hackman in the June 26, 1979, page 518 *Gospel Herald*.

I have just finished reading Ruth Hackman's "Hear, hear!" article for the second time, and I cannot believe what I have read. Stereotype! Stereotype!

First, let me make it clear that I am as Mennonite as the next Menno son or daughter, and city soil is not foreign to me. I have lived nearly all of my 31 years in a large urban area and in the inner city for 21 of those years.

Let me get to the heart of the matter. It is not me nor other Mennonite workers in the cities who call out to our brotherhood for helpers, but it is the Holy Spirit. Yes, the cities have problems, but it is precisely these problems which call for the answer of the good news. And it is the good news as understood by the Mennonite Church which is needed in the cities.

If Paul had had such an attitude as that of Sister Hackman he, Jewish (rural), would not have yielded to the Holy Spirit, and shared the good news with the Gentiles (urban). With such an attitude "Scottdale, Newton, or Souderton are not likely to supply much help" to Asia, Central America, or South America either. Are we to pull within our basket and snuff out what should be a light to the world?

In closing, I want Sister Hackman to know that my vegetable garden is normally more than a few tomatoes, and that my wife's flower gardens are fairly large. When we dated, we were often on the banks of the Mississippi River in downtown Memphis watching the most dazzling sunset one's eyes could feast upon in God's People Garden.—**Vincent I. Ciaramitaro, Memphis, Tenn.**

° ° °

This letter is being written in response to the articles and letters in the *Gospel Herald* concerning nuclear power.

It greatly concerns me that Christians, especially Mennonites, have been putting so much emphasis on the problem of nuclear power. There seem to be many who are crying out how terrible and devastating nuclear power is. I agree! I also believe that this world will probably someday be destroyed by nuclear power and each day brings us closer to that destruction. The problem that saddens me the most though, is not the building and storing up of these weapons, but the great amount of people who will die and be killed by them, not knowing Christ.

I doubt very strongly whether the Mennonites getting involved in protesting against nuclear power are going to help that situation. How wonderful it would be if the Mennonites, and all Christians, who are so concerned and speaking out against nuclear power, could show that much concern for bringing people to Christ. Just think of the people who could be saved if that much time, energy, and money were spent on preaching the gospel!

I'm afraid that too many of us are getting caught up in what is the most popular earthly concern at the moment, and forgetting what Christ Himself commanded us to do: "Go into all the world and preach the gospel to the whole creation. He who believes and is baptized will be saved; but he who does not believe will be condemned." (Mk. 16:15, 16). That is what Christ put us here for.—**Kathy Ulrich, Eureka, Ill.**

marriages

"They shall be one flesh" (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Beachy—Gingerich.—Merle Wayne Beachy and Marlinda Jan Gingerich, both of Kalona, Iowa, East Union cong., by Morris Swartzendruber and Lonnie Yoder, June 30, 1979.

Beeson — Miller. — Doug Beeson, Sarasota, Fla., and Carolyn Miller, Sarasota, Fla., Bay Shore cong., by Paul R. Yoder, Sr., May 26, 1979.

Beidler—Rice.—Rodney M. Beidler, Telford, Pa., Perkiomenville cong., and Wendy Lou Rice, Perkasie, Pa., Blooming Glen cong., by Sheldon Burkhalter and David F. Derstine, July 1, 1979.

Brand—Weaver.—Rick Brand, Dundee, Ohio, United Church of Christ, and Peggy Weaver, Millersburg, Ohio, Martin's Creek cong., by Roman Stutzman, May 19, 1979.

Brubaker—Carlin.—Joseph Alan Brubaker, Lancaster, Pa., and Lynda Jean Carlin, Landisville, Pa., both of Neffsville cong., by Clyde Fulmer and Robert Shreiner, June 23, 1979.

Coffman—Yoder.—Brent Coffman, Newton, Kan., Presbyterian Church, and Beth Yoder, Hesston, Kan., Hesston cong., by Mike Coffman, June 9, 1979.

Crawford—Rohrer.—Scott Crawford, Sarasota, Fla., Faith Assembly, and Pam Rohrer, Sarasota, Fla., Bay Shore cong., by Paul R. Yoder, Sr., June 16, 1979.

Cressman — Hobler. — John Cressman, Cambridge, Ont., Breslau cong., and Patti Hobler, St. John's Anglican Church, Cambridge, Ont., by A. H. Skirving and Dennis Cressman, June 2, 1979.

Friesen—Friesen.—Kelvin Friesen, Hesston, Kan., Hesston cong., and Jane Friesen, Hutchinson, Kan., First Mennonite cong., by Jerry Griffin and Paul Friesen, father of the groom, May 26, 1979.

Guengerich — Miller. — Kenneth Guengerich, Sarasota, Fla., Tuttle Avenue cong., and Vicki Miller, Sarasota, Fla., Bay Shore cong., by Paul R. Yoder, Sr., June 2, 1979.

Horst — Musselman. — Ronald Lee Horst, Terre Hill, Pa., Hinkletown cong., and LuAnn Sue Musselman, Gettysburg, Pa., Bethel cong., by Robert L. Shreiner, June 2, 1979.

Kassebaum—Schweitzer.—Rick Kassebaum, Hebron, Neb., Lutheran Church, and Trudy Schweitzer, Bruning, Neb., Salem cong., by Lee Schlegel, June 30, 1979.

Long — Long. — Raymond Long, Nappanee, Ind., and Esther Mae Eby Long, Tiskilwa, Ill., both of Willow Springs cong., by John H. Mosemann, June 23, 1979.

Mast — Yoder. — Marlin Mast and Shirley Yoder, both of Millersburg, Ind., Clinton Frame cong., by Vernon E. Bontreger, June 30, 1979.

Ramer — Wengerd. — Robert Ramer, North Lawrence, Ohio, Chestnut Ridge cong., and Judith Wengerd, Orrville, Ohio, Pleasant View cong., by Glenn Steiner, June 9, 1979.

Rothrock—Brenneman.—LaMonte Rothrock, McPherson, Kan., Church of the Brethren, and Brenda Brenneman, Rocky Ford, Colo., Rocky Ford cong., by Kelly Autry and Edwin M. Yoder, May 26, 1979.

Showalter — Duckworth. — Roger Showalter, Dalton, Ohio, Kidron cong., and Karen Duckworth, Rittman, Ohio, United Presbyterian Church, by James Watt and Bill Detweiler, June 24, 1979.

Slabach—Giltner.—James Slabach and Mindy Giltner both of Sarasota, Fla., by Paul R. Yoder, Sr., June 23, 1979.

Stoltzfus—Mast.—Chris Stoltzfus, Morgantown, Pa., Summit Valley cong., and Mary Mast, Goshen, Ind., Clinton Frame cong., by Vernon E. Bontreger and Ben K. Smoker, Dec. 30, 1978.

Versakos—Miller.—Jeffrey L. Versakos, Sarasota, Fla., and Jean Miller, Sarasota, Fla., Bay Shore cong., by John Otto and Paul R. Yoder, Sr., June 30, 1979.

Walker—Gish.—Jon Scott Walker, Wadena, Minn., Christian Missionary Alliance, and Lynn Marie Gish, Palmyra, Pa., Elizabethtown cong., by Luke Weaver and Walter L. Keener, June 8, 1979.

Yordy—Dudis.—Michael Yordy, Morton, Ill., First Mennonite cong., and Jennifer Dudis, Morton, Ill., United Methodist Church, by James Detweiler and Patrick Flaherty, June 30, 1979.

births

Children are an heritage of the Lord. (Ps. 127:3)

Anders, Larry and Joyce, Souderton, Pa., second child, first son, Ashley Ryan, June 29, 1979.

Boller, James and Ruth (Stoltzfus), Kalona, Iowa, fourth child, third daughter, Amy Jo, June 28, 1979.

Burkholder, Gilbert and Marie (Schulte), Harper, Kan., second son, Shawn Adam, June 30, 1979.

Doxsee, John and Donna (Delagrange), Woodburn, Ind., third child, first daughter, Sarah Catherine, Mar. 3, 1979.

Fisher, Lloyd and Julie (Hilty), New Carlisle, Ohio, first child, Suzanne Leigh, May 9, 1979.

Flagg, Gene and Gloria (Ross), DeMotte, Ind., fourth son, Chad Eric, May 30, 1979.

Gerber, Allen and Jan (Hinde), Wichita, Kan., first child, Jennifer Sue, June 25, 1979.

Gerig, David and Jeanette (Basinger), Hesston, Kan., third child, first son, Brian David, born on Apr. 4, 1978; received for adoption on June 28, 1979.

Heggen, Richard and Carolyn (Holderread), Albuquerque, N.M., second daughter, Amanda Holderread, June 16, 1979.

Heywood, Stephen and Susan (Bartholomew), Easton, Pa., first child, Stephen Michael, June 15, 1979.

Kempf, Donald and Shirley (Good), Strang, Neb., second son, Jeremy Nathaniel, June 17, 1979.

Kulp, Scott and Betty Lou (Nice), Telford, Pa., third child, second son, Daryl Mark, June 27, 1979.

Kurtz, Gerald and Elaine (Weber), Morgantown, Pa., third son, Travis Merle, June 22, 1979.

Martin, Dana and Linda (Yoder), Shipshewana, Ind., third child, second son, Seneca Ryan, June 11, 1979.

Miller, Jerry and Cindy (Bartlett), Woodburn, Ind., first child, Janet Marie, July 5, 1979.

Miller, Lyle and Janice (Miller), Spartansburg, Pa., fourth child, second daughter, Rachel Bernice, June 1, 1979.

Moser, Ron and Kay (Marner), Littleton, Colo., first child, Cody Alan, June 8, 1979.

Mull, Michael and Lana (Delagrange), New Haven, Ind., third child, first daughter, Jamie Rosemary, Feb. 16, 1979.

Reed, Kenneth and Kathy (LeBeau), San Francisco, Calif., first child, David Wilson, June 27, 1979.

Rheinheimer, Don and Jan (Springer), Hopedale, Ill., first child, Benjamin Springer, June 7, 1979.

Schlabach, Dan and Sharon (Smucker), Dalton, Ohio, fourth child, first daughter, Lynette Ruth, May 2, 1979.

Troyer, Ray and Dorothy (Wagler), Goshen, Ind., second son, David Jay, July 2, 1979.

Troyer, Tom and Virginia (Stutzman), Milford, Neb., second daughter, Trisha Dawn, June 15, 1979.

Weaver, Donald and Lillian (Lauver), Port Royal, Pa., first child, Carla Kay, Apr. 4, 1979.

Weirich, Ken and Miriam (Sommers), Hartville, Ohio, first child, Jennifer Rae, June 28, 1979.

obituaries

Blessed are the dead which die in the Lord (Rev. 14:13) We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations

Bontrager, Neri, son of Joseph C. and Elizabeth (Hertzler) Bontrager, was born in Howe, Ind., May 19, 1890; died in Elkhart, Ind., June 3 1979; aged 89 y. On Nov. 5, 1911, he was married to Flora A. Bontrager, who died on Feb. 2, 1963. Surviving are 3 sons (Dewayne, Glendon, and Galen), 3 daughters (Rubye, Doris, and Laurene—Mrs. Oscar Leinbach), 11 grandchildren, 7 great-grandchildren, and one sister (Mrs. Alma Greenawalt). He was a member of Prairie Street Mennonite Church, where funeral services were held on June 6, in charge of Russell Krabill; interment in Prairie Street Cemetery.

Bontreger, John E., son of Eli and Matti (Miller) Bontreger, was born in Elkhart, Ind., Nov. 6, 1891; died at Harrisburg, Pa., June 28, 1979; aged 87 y. On Sept. 23, 1919, he was married to Emma Hostetler, who died on Apr. 27, 1972. Surviving are one son (Glenn D.), 2 daughters (Margaret—Mrs. Bruce Rawls and Dorothy—Mrs. S. Sava Maeut), 3 brothers (Manaseh, Levi, and Edwin), and 2 sisters (Mrs. Katie Stutzman and Lydia Stoltzfus). He was a member of Maple Grove Mennonite Church, where funeral services were held on July 2, in charge of Paul H. Stoltzfus; interment in Locust Grove Cemetery.

Freed, Allen G., son of Henry A. and Aquilla (Godshall) Freed, was born in Bucks Co., Pa., Oct. 7, 1894; died at Grand View Hospital, Sellersville, Pa., June 21, 1979; aged 84 y. He was married to Alverda Brunner, who survives. Also surviving are 5 daughters (Elsie B.—Mrs. Abram H. Wismer, Aquilla B.—Mrs. Paul L. Myers, Mary B.—Mrs. Harold T. Derstine, Agnes B.—Mrs. Jack Gussman, and Alverda B.—Mrs. Clayton M. Landes), one son (Allen B.), 19 grandchildren, 24 great-grandchildren, one sister (Mrs. Katie F. Detweiler), and one brother (William G.). He was preceded in death by 4 brothers (John G., Preston G., Henry G., and Paul G.). He was a member of Souderton Mennonite Church. Funeral services were held at Eastern Mennonite Home on June 25, in charge of Paul J. Glanzer and Russell B. Musselman; interment in Souderton Mennonite Cemetery.

Kennel, Irvin William, son of Peter W. and Katie (Ulrich) Kennel, was born in Woodford Co., Ill., Jan. 8, 1901; died at Eureka, Ill., May 20, 1979; aged 78 y. On Sept. 12, 1928, he was married to Bessie Mae Birky, who survives. Also surviving are one daughter (Kay—Mrs. Duane Sears), 3 grandchildren, 3 sisters (Katie Reeb, Lena King, and Sadie Kennell). He was preceded in death by 3 brothers (John, Noah, and Simon). He was a member of Metamora Mennonite Church. A memorial service was held on May 24, in charge of Gail Fisher; interment in Roanoke Cemetery.

King, Charles E., son of Jonas and Salome (Harshberger) King, was born in Bratton Twp., Pa., Sept. 11, 1897; died at William Penn Nursing Home, Lewistown, Pa., June 27, 1979; aged 81 y. He was the last member of his immediate family. He was a member of the Mattawana Mennonite Church, where funeral services were held on June 30, in charge of John M. Kauffman and Charles Kauffman; interment in Hertzler Cemetery.

King, Marvin, son of Christian K. and Mary (Hostetler) King, was born in Garden City, Mo., June 5, 1897; died of a heart attack at Harper District Hospital, Harper, Kan., July 4, 1979; aged 82 y. On Jan. 11, 1925, he was married to Florence Baker, who died on May 2, 1975. Surviving are 2 sons (Ellis and Forrest), 6 grandchildren, one great-grandchild, 4 brothers (Henry, Arami, Hubert, and Clarence), and 2 sisters (Clara Zimmerman and Adelia King). He was preceded in death by 2 sets of twin daughters. He was a member of Pleasant Valley Mennonite Church, where funeral services were held on July 7, in charge of Elmer Wyse and Fred Gingerich; interment in Pleasant Valley Mennonite Cemetery.

Martin, Elmer E., son of Joseph and Hannah (Rousch) Martin, was born in Hopedale, Ill., Jan. 31, 1896; died at Apostolic Christian Restmor, Inc., Morton, Ill., June 26, 1979; aged 83 y. On Jan. 31, 1918, he was married to Clara Nafziger, who survives. Also surviving are 2 daughters (Gladys Litwiller and Evelyn Fanlund), 3 sons (E. Donald, Arlan, and Vernon J.), 17 grandchildren, and 12 great-grandchildren. He was a member of Hopedale Mennonite Church, where funeral services were held on June 29, in charge of Aden Yoder, interment in Hopedale Mennonite Cemetery.

Miller, Luella, daughter of S. G. and Maggie Shetler, was born on Feb. 7, 1892; died at Greencroft Nursing Center, Goshen, Ind., June 21, 1979; aged 87 y. On Dec. 22, 1912, she was married to Harry E. Miller, who died on Mar. 27, 1978. Surviving are 6 sons (Harold, Clyde, Allen, Samuel, David, and James), one daughter (Doris—Mrs. Lester Glick), one sister (Mrs. Margaret Kaufman), and one brother (Sanford G. Shetler). She was preceded in death by one son (Mark). She was a member of College Mennonite Church, where funeral services were held on June 24, in charge of John H. Mosemann; interment in Elkhart Prairie Cemetery, Goshen.

Sauder, Florence, daughter of Milton and Lizzy (Wenger) Wenger, was born in Brownstown, Pa., Nov. 20, 1907; died of a heart attack at Lititz, Pa., June 3, 1979; aged 71 y. On Nov. 24, 1927, she was married to Roy W. Stauffer, who died on Oct. 24, 1952. On May 18, 1967, she was married to Menno G. Sauder, who died on Jan. 13, 1971. Surviving are 4 sons (Roy, Earl, James, and Paul Stauffer), 7 daughters (Rhoda—Mrs. Jay Oberholtzer, Ruth—Mrs. Lloyd Denlinger, Mary—Mrs. Arthur Sweigart, Martha—Mrs. James Garber, Dorothy—Mrs. Richard Tweed, Jean—Mrs. Richard Eby, and Shirley—Mrs. Frank Burris), 35 grandchildren, and 3 great-grandchildren. She was the last surviving member of 8 children. She was a member of Landis Valley Mennonite Church, where funeral services were held on June 6, in charge of Paul Witmer and Lester Hoover; interment in Landis Valley Mennonite Cemetery.

Schertz, Tillie, daughter of Joseph and Elizabeth (Saltzman), was born on July 15, 1892; died on May 27, 1979; aged 86 y. On Dec. 17, 1912, she was married to Rudy Schertz, who survives. Also surviving are 2 daughters (Mrs. Lola Basinger and Mrs. Doris Liechty), 16 grandchildren, 14 great-grandchildren, and one sister (Mrs. Ethel Rozhart). She was preceded in death by a daughter (Mrs. Alta Glick), a son (Marvin), and an infant daughter. She was a member of Metamora Mennonite Church, where funeral services were held in charge of Gail Fisher, Robert Harnish, Edwin Stalter, and James Detweiler.

Shank, Gladys, daughter of Clinton and Edith (Rutherford) Shank, was born in Greencastle, Pa., May 2, 1910; died of congestive heart failure at Rockingham Memorial hospital, Harrisonburg, Va., Jan. 27, 1979; aged 68 y. On Sept. 19, 1964, she was married to Emanuel J. Shank, who survives. Also surviving are 2 stepsons (Alvin D. and Arville W. Shank) and 6 stepdaughters (Frances Gochenour, Kathleen Spitzer, Esther Showalter, Pauline Dinges, Reba Poff, and Dorothy Cliser), 24 stepgrandchildren, 28 step-great-grandchildren, and 3 brothers (Earl, Paul, and Lester Shank). She was a member of Bank Mennonite Church. Funeral services were held at Weavers Mennonite Church on Jan. 30, in charge of Lloyd S. Horst and Irvin S. Shank; interment in Weavers Cemetery.

Walter, Charles F., son of Ira and Rebecca (Dundore) Walter, was born in Schaefferstown, Pa., June 20, 1917; died unexpectedly at his home at Rheems, Pa., June 24, 1979; aged 62 y. On Apr. 8, 1944, he was married to Martha M. Ebersole, who survives. Also surviving are 2 daughters (Nancy—Mrs. Richard Starr and Anita—Mrs. Joseph Heisey), one son (Stanley), 4 granddaughters, his mother, 4 sisters (Mollie E., Emmeline M.—Mrs. John Theal, Christiane A.—Mrs. Patrick Dean, and Elsie M.—Mrs. Harold Donough). He was preceded in death by 2 brothers. He was a member of Elizabethtown Mennonite Church, where funeral services were held on June 27, in charge of Richard H. Frank and Walter L. Keener; interment in Elizabethtown Mennonite Cemetery.

Yoder, Christiana Emma, daughter of Christian N. and Emma F. (Schmucker) Miller, was born at Canton, Ohio, Dec. 19, 1908; died at his home in Louisville, Ohio, June 21, 1979; aged 71 y. On Nov. 5, 1932, she was married to Willis Yoder, who survives. Also surviving are 5 daughters (Dorothy—Mrs. Earl Schmucker, Gladys—Mrs. Eugene Vernier, Fern—Mrs. David Gerber, Luella Yoder, and Frances—Mrs. Edward Denine), and 2 sons (Harold and Vernon). She was a member of Beech Mennonite Church, where funeral services were held on June 24, in charge of Calvin J. King; interment in Beech Mennonite Church Cemetery.

The following four persons died as a result of a plane crash near Vernon, Ariz., Dec. 20, 1978. The site of the plane crash was only recently discovered. Memorial services were held at the Sunnyslope Mennonite Church, Phoenix, Ariz., July 5, in charge of Ray Smee, H. Eugene and Mary Herr, Leonard Wiebe, Waldo Miller, Ray Keim, Roger Esch, and David Mann; interment in Resthaven Park Cemetery, Glendale, Ariz.

Clemens, Darlis Renee, daughter of Edgar and Rhoda (Hostetter) Clemens, was born on Sept. 10, 1959; aged 19 y. She is survived by her parents, 3 brothers (Fredric, Jonathon, and Conrad), and 3 sisters (Rosa, Marcia, and Andrea). She was a member of Souderton Mennonite Church and Bethel Grove Bible Church, Ithaca, N.Y.

Guhr, Joe Dennis, son of Samuel and Linda (Ediger) Guhr, was born in Newton, Kan., Aug. 4, 1957; aged 21 y. On July 31, 1976, he was married to Stephanie Jean Stahly. Surviving are his parents, one sister (Lynette Peters), and one brother (Jim). He was a member of Faith Mennonite Church, Newton, Kan.

Guhr, Stephanie Jean, daughter of Robert and Jeanine (Parrish) Stahly, was born in Wichita, Kan., Mar. 14, 1957; aged 21 y. On July 31, 1976, she was married to Joe Dennis Guhr. Surviving are one sister (Jacqueline) and one brother (Robert Joe). She was a member of Faith Mennonite Church, Newton, Kan.

Slabaugh, Roy, son of Owen and Edna (Kurtz) Slabaugh, was born at Canton, Ohio, Sept. 6, 1954; aged 24 y. Surviving are his parents, 3 sisters (Donna Swartz, Drussilla, and Dawn), and 2 brothers (Glen and Phil) He was a member of Grace Mennonite Church, Phoenix, Ariz.

Cover by Joseph O. Brenneman, p. 585 by Steve Fath

---

calendar

Annual Session of Virginia Conference Assembly, Eastern Mennonite College, Harrisonburg, Va., July 25-27

Waterloo 79 (Mennonite General Assembly and Youth Convention), University of Waterloo and Conrad Grebel College, Waterloo, Ont., Aug. 11-16

Refugee flow, already a problem to double in New York this year

The flow of immigrants to the New York area is expected to double this year, due largely to record numbers of Soviet Jewish and Indochinese political refugees entering the United States and settling there. Some 12,000 Russian Jews are expected to arrive, up from 5,200 last year, according to estimates of the New York Association for New Americans, a Jewish resettlement agency. New York resettles about half of the Soviet Jews coming to the U.S., the agency said.

Russian Baptist exile denies he's dissident

His sad eyes full of remorse, Russian Baptist pastor Georgi Vins insisted he was not a "dissident" and that he did not want to leave the Soviet Union for freedom in the United States. In an interview in Middlebury, Vt., Mr. Vins disassociated himself from the other four Russian "dissidents" exchanged for two convicted Soviet spies. "Russian Baptists do not want to immigrate," Mr. Vins said. "We only want separation of church and state as guaranteed in the Soviet Union constitution, and the freedom to preach the gospel." While the other four Russians celebrated their first night of freedom at a champagne reception, Mr. Vins prayed all night long, looking out the window of his room at the United Nations Plaza Hotel in New York City.

Human rights group lists 2,665 it says are held in Argentina

Amnesty International (AI), the worldwide human rights organization, has released a computer list of 2,665 cases of people known to have disappeared in Argentina since the military coup that brought General Jorge Refael Videla to power in 1976. Human rights organizations in Argentina estimate that the total number of those who have disappeared for political reasons in the country may be as high as 15,000, AI said.

Minnesota Lutherans join the protest against use of Nestle baby formula

There will be no Nestle Co. products on the tables of 264,789 Minnesotans belonging to the Lutheran Church in America (LCA) if they heed a resolution adopted by the LCA's Minnesota Synod. Delegates to the synod's annual convention meeting at Gustavus Adolphus College voted to support the Nestle boycott and to "censure all corporations that irresponsibly promote the use of infant formula in all depressed or developing areas of the world." The synod charged that Nestle's and other multinational corporations "are using exploitative methods" to promote the use of infant formula in Third World countries as an improvement over breast-feeding. It claimed that because of lack of sanitation in those countries the formula "can become a deadly transmitter of bacterial infections leading to diarrhea, dehydration, and deaths of great numbers of infants."

Nevada leads U.S. in rate of suicide

Nevada has the highest suicide rate in the U.S. followed by Alaska, New Mexico, Wyoming, California, Florida, Arizona, Montana, and Idaho, according to a study reported in Las Vegas. A two-year study conducted by Dorothy Bryant of the Clark County Coroners Office showed that Nevada had 292 suicides from 1975 to 1978. Of the total, 255 were Nevada residents. "Sex problems were the leading cause followed by isolation from society and health problems," Mrs. Bryant said in the report presented to delegates at the International Association of Coroners and Medical Examiners.

Census count reports a doubling of unmarried couples since 1970

A new Census Bureau report shows that the number of unmarried couples living together in the United States, while still small, has more than doubled since 1970. The trend toward cohabitation is seen as largely a youth phenomenon, with about 70 percent of these households comprised of persons under the age of 45 in 1978. About 25 percent of the unmarried couples had one or more children living with them.

Congregational conflict can be creative says a minister who doubles as a mediator

Conflict within a congregation is inevitable, says the Rev. Speed Leas, a United Church of Christ minister and church specialist on the subject. It can be scary and destructive, but it can also be a way to grow, Mr. Leas said in a paper written for a religious leadership conference on conflict management recently at the University of Kansas.

"Church conflict is a very serious business," said Mr. Leas, who is a parish consultant to the Alban Institute, a private nondenominational religious research corporation based in the nation's capital. "People can lose their jobs. Churches can lose membership. Important ministries can be lost. But to eliminate all conflict would be very unhealthy. Ideas would go unchallenged. There would be very little energy in the organization. We are more creative under moderate amounts of stress," he said. "Often better ideas will emerge because a lot of people are working harder in a conflict to do what is best for the church."

Voodooism, says visiting churchman, now Brazil's most popular religion

Voodooism has become the most widespread religion in Brazil, according to a Brazil churchman who is spending 3½ months telling Minnesotans what life is like in his country. The reason for its growth, says Paulo Hasse, may be the excitement it provides. "People want something new," he explained in an interview. "The poorer people are especially desperate with their situation. The first one who comes and offers something, they accept it."

He said many Brazilians are open to Christianity when they see it is something that can give them hope.

Theologian extols value of small no-growth church

A professor at the McCormick Theological Seminary in Chicago told an American Baptist gathering that "if we are to adequately represent Jesus Christ in this country, we must have the voice of the small church." Carl Dudley, a United Presbyterian minister who has written several books about small churches, described them as "single cell" or primary organizations embracing a wide range of persons held together by "blood, tradition, and turf."

According to the professor of church and community, "The church growth movement has been delinquent in assuming that small churches should grow." He maintained that such churches should be encouraged to develop their unique qualities, rather than become miniature versions of larger churches.

Physician's abortion turnabout called "a political bombshell"

A Roman Catholic priest has predicted that a call for a Human Life amendment from one of America's leading abortionists may "sound the death knell" for unrestricted abortions in the United States. Father Paul Marx said a book by Dr. Bernard N. Nathanson, "Aborting America," scheduled to be published this fall by Doubleday, is "a political bombshell. It is bound to have a powerful impact on public and private thinking about abortion because it states explicitly that the abortion movement consists of killing and lying," Father Marx said.

Dr. Nathanson was director of New York's Center for Reproductive and Sexual Health, believed to be the biggest abortion center in the country.

NEWSPAPER

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

Calling a minister

The *Gospel Herald* is occasionally asked to publish announcements for churches seeking ministers. We have declined to publish these announcements. Yet we carry notices of staff needs for schools and colleges, mission boards, church camps, and the Mennonite Publishing House. Why the difference? Our reasoning is somewhat as follows.

For one, we see the vocation of congregational leadership which is symbolized in the office of minister or pastor as a special assignment. The effective working of a pastor involves a complex of relationships with other leaders in the congregation.

In the past ministers of the Mennonite Church were often—but not always—chosen from within the congregation. This practice is still followed in a sizable number of congregations. But increasingly, ministers are called from other places and paid by the congregation. This office of professional pastor has been in existence for scarcely a generation in the Mennonite Church. We feel that it needs to be handled carefully, not recklessly, and that advertising for ministers could suggest an atmosphere of open season on the pastorate which would not be in keeping with the high calling of the office.

This is not to suggest that the minister is a holier person than others in the congregation or than workers in church institutions. Rather, we believe that because of the complexity of the task, a pastor should not be recruited in the same manner as the fruit pickers in Jesus' parable of the vineyard: from among those who were standing about.

For another reason, we do not believe it is necessary to carry these announcements because the Mennonite Church has established a ministerial information center as part of the service of the Board of Congregational Ministries. We hope to have an article later from the BCM explaining how this program works. Basically, it provides a way for ministers seeking pastoral assignments and congregations seeking pastors to find each other.

In addition, there is in every district conference a ministerial committee and/or a conference minister, plus bishops or district overseers. All these are available to assist a congregation in arranging for pastoral leadership.

Now I hear someone say that this is a lot of clanking denominational machinery. Working through such channels could take weeks, months, years. Another person may report having used all these channels and still no pastor. Why not let the congregational pastoral committee seek a pastor wherever candidates are to be found? Take applications, hear them all, and then select the best?

The answer is that pastors are not dairy cows to be judged on the basis of how many pounds they can produce in a year. Indeed there are objective criteria to evaluate pastoral performance and these should be used from time to time. But as a Christian marriage needs the interest and support of the Christian community, so with the calling of congregational leaders.

In the Mennonite polity, the success or failure of pastoral leadership is a concern of more than the local congregation. The health of the district conference, indeed of the church at large, is dependent on the existence of healthy relationships between leaders and congregations. It is appropriate that these larger groups should participate in recruitment and not simply be called in when trouble develops.

No doubt this is middle-aged reasonableness. I do recall a time when I might not have put it this way. Indeed I seem to remember a discussion about assigning a bishop to our congregation and wondering why we needed a bishop! In my youthful exuberance, I felt we had all the leaders we needed right in the congregation.

No system is perfect, but in our understanding of the church, while we see the congregation as the basic unit, the local representation of the body of Christ, we have affirmed the importance of broader relationships for the congregation. These structures serve as a resource for the recruitment of leaders, to mention only one of a number of important contributions of the wider fellowship.—Daniel Hertzler

Gospel Herald

July 31, 1979

MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY
ASSOCIATED

Issues before the General Assembly

3. Leadership and authority in the church





Daniel Miller (left) with a colleague in Montevideo, Uruguay.



Albert Buckwalter (below tree) and Toba Indian friends.

Sent as partners in Latin America

by Lawrence H. Greaser

If you had been sent to Latin America as a partner in mission, what might you be involved in today? If you were to be sent as a partner, what might you be doing tomorrow? If you were a national Christian, how would you be a partner at home with those who have been sent to your community? Partners in Latin America speak to those questions.

Argentina, from J. Delbert Erb: "Choele Choel represents one of the frontiers of the Argentine church. It is the fastest growing of our congregations with over 200 members.

"Floyd and Alice Sieber have served as leaders at Choele Choel. They have now moved to Santa Rosa, and a team of several elders and deacons serve the Choele Choel congregation. Another elder has been called by the congregation to begin work in another town.

"As more and more congregations depend on local leadership, the work of B. Frank Byler in leadership training is bearing fruit. He continues to help pastors catch the vision of their task of preparing saints for the ministry."

Argentine Chaco. "The United Evangelical Church among the Toba, Mocoví, and Pilagá Indians in northern Argentina has continued to grow, especially in its understanding of the gospel in relation to life," says Albert Buckwalter. "Many are pondering the relationship between faith in God's healing power on the one hand, and the curative powers of non-Indian and native Indian doctors on the other hand. The role of the expatriate missionary in dealing with this question is a delicate one.

"The challenge is to keep to the fore what is most important in our purpose for being here. The Indians expect all of us missionaries to visit in their churches regularly, to testify, to preach, and to teach. The more than 70 churches are scattered throughout the Chaco and Formosa Provinces, so church visits take much of our time and money."

Brazil. Glenn Musselman, executive secretary of the Brazil Mennonite Conference, writes, "The church in Jundiai where Arlin and Mary Lou Yoder work had reason to rejoice on November 25 and 26 when their new building in Jardin California was inaugurated. Four bricklayers and their wives from the Mennonite Church in North America raised the walls from foundation to roof level. The dedication and hard work of these persons strengthened ties of fellowship between the North American church and the church in Brazil. It was a thrill on inauguration day to see the benches nearly filled with people from the surrounding suburb.

"At the Mennonite Brethren Bible Institute I had classes three mornings a week. I taught Bible doctrine, evangelism and ethics, and Mennonite history. Lois and I continue working in Pinheirinho suburb, holding services in the homes of interested families."

Otis and Betty Hochstetler, Irwin and Angela Rempel, and Oswald and Marie Rivani Freitas are the partners working in

---

Lawrence H. Greaser is associate overseas secretary for Mennonite Board of Missions with special responsibility for Latin America. He served in Puerto Rico from 1950 to 1971.



Betty Hochstetler with ladies of the Gama Mennonite Church.

the Brasilia area. They write: "A significant happening was the founding of a new congregation in the satellite city of Taguatinga, 20 kilometers west of Brasilia. This brought joy to Otis and Betty Hochstetler who, in addition to their work in managing the bookstores in Brasilia and Taguatinga, had started this preaching point and Sunday school.

"The leaders of the three churches worked together beautifully during the year. Two youth retreats were sponsored for the spiritual and social edification of about 30 young people. The church of Gama helped the church in Goinia in making benches."

If you and your family had gone to Brazil in the place of Robert and Fran Gerber and family, you would be experiencing how it feels to be in a country waiting for the government to take action on your permanent visa request. As long as the government takes no action you can remain and go about your work. However, if the government should deny a permanent visa, you would have only three days to leave the country.

Robert writes, "Because of the uncertainty of our permanence in Brazil, it has been difficult to prepare for leadership classes. In spite of this, we have initiated the classes with 20 to 25 students enrolled.

"We have had good contacts with the Mennonite churches in this area. There are problems, struggles, and disappointments, but there is an undergirding of real faith and a desire to be obedient and faithful to the Lord."

Paraguay. " 'You walked here all the way from Carmelita? That's over 20 leagues!' I said in utter disbelief." The speaker is Jonathan Beachy. He and his wife, Ruth, and children have been partners in an Anglican Mission in the Paraguayan Chaco as MBM overseas associates.

Jon, an RN, says, "Further questioning revealed that it was true, and that not only the person to whom I was speaking, but others as well, had walked over 100 kilometers (nearly 65 miles) to come to the clinic for treatment and control of tuberculosis. Among the indigenous population of the Paraguayan Chaco there is a virtual epidemic of TB; our studies showed that approximately 30 percent of the population was infected. To encourage completion of treatment and to encourage ranch owners and employers of the area to collaborate in a fight against TB, someone needed to visit these remote ranches. The usual way was by horse or motorcycle. As a member of the medical team of the Anglican clinic, 200 kilometers northwest of Asunción, I looked forward to the trips. Accompanied by an Indian nurse auxiliary and an Indian pastor, I visited many people who probably would not have seen a medical person or bought any medicine to relieve suffering if we had not come. Our visits included encouraging the local church (thus the pastor accompanied us) and being encouraged as we saw people in dire poverty rejoicing in God's faithfulness."

Bolivia, Mexico, Peru, Puerto Rico, Uruguay. Other MBM partners in Latin America work in these countries. North American partners, alongside national partners, live and work in a part of the world which has major resources and major problems; riches and poverty; desire for freedom and denial of it for many, especially the poor; in the midst of multitudes seeking satisfaction—some through material progress; others through religious experience, particularly spiritism; some through renewal of the old religious formalities and involvement of the church in political action.

To be an effective partner in Latin America requires a primary relationship with our principal partner, the Lord Jesus Christ, who through His death and resurrection and the presence of the Spirit makes possible the sharing of the good news. We, too, have been recipients of that good news. We also are partners. Those who have been called and those who are being called to serve in Latin America can carry out their ministry only as we join in partnership with them.

Gospel Herald

Sent as partners in Latin America 594
Lawrence H. Greaser

3. Leadership and authority in the church 596
Ralph Lebold

My hope for the Christians of Hungary 597
Daniel Liechty

The New Testament revised according to the electronic church 598
Nelson E. Kauffman

Daniel Hertzler, Editor **David E. Hostetler,** News Editor

Volume 72 Number 31

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan: $9.50 per year mailed to individual addresses. Eighty Percent Plan: $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States.

Copyright © 1979 by Mennonite Publishing House.

3. Leadership and authority in the church

by Ralph Lebold

One of the major issues facing our denomination is the question of leadership and leadership authority. There has been an awareness that leadership patterns are changing. Attitudes toward leaders have also shifted so that the question of leadership credibility often emerges. Another growing development is for pastoral leaders to be called from outside the congregation. This has resulted in a dearth of leaders in some areas of the church.

These and a variety of other issues have caused a major concern about leadership at congregational, conference, and denominational levels. As a result of conference consultations and with the encouragement from the Council on Faith, Life, and Strategy the General Board took action to initiate a task force to study the subject and to prepare a document for General Assembly review as well as for conference and congregational study.

The task force has identified the following questions as central to the study. They are taken from the introduction of the report; a document which is coming to the Assembly at Waterloo 79:

1. What are the biblical guidelines for the practice and understanding of leadership and leadership authority in the Mennonite Church, particularly with respect to what has usually been called the ordained ministry?
2. What are the major functions of what has usually been called the ordained ministry?
3. Does leadership and leadership authority in a believers' church center in the pastor or in a pattern of shared leadership?
4. What is the role of and relation between congregational and conference authority with respect to: the call and preparation of congregational leadership, the confirmation or ordination of ministers, and the change of ministers?
5. What may be the roles of women in church leadership?

The purpose of the study is described in this way: This study intends to provide a tool which can help congregations and conferences address themselves constructively and carefully to these questions of leadership and authority in the church. This initial document should not be considered a final word. It is designed to serve as a resource for study and discernment in the congregations and church groups for two years (1979-81). After the broader study, the document will be rewritten to reflect the consensus and concerns which may arise in the churchwide study. It is hoped that this occasion of again seeking God's leading in these matters may also lead toward a renewed commitment to the biblical vision of leadership in the life of the church.

Clearly this study, including the directions which emerge, can have a positive impact on the Mennonite Church in the next decade. It challenges some of our leadership assumptions and patterns as well as affirming others. It may begin to clarify some ways of working for the future.

What is the study intended to do? This study reviews a segment of our history and the shape of that history as reflected in the leadership patterns and practices over four centuries. One part of that story reflects a conscious role for women in the life of the congregation. There is a revealing statement on ordination in the Dutch version of the Dordrecht Confession. It mandates the ordination of deaconesses to serve with the deacons in certain forms of ministry. It is noted that the English and German translations vary and that the original text has been altered. Here again is an indication of how certain viewpoints have colored our perceptions.

The study reviews a variety of leadership patterns examining the strengths and weaknesses of each. The importance of this section is its critique of current leadership patterns in the light of the committee's understanding of the New Testament patterns. It is hoped that persons studying the document will be challenged to review their own understandings of the New Testament teachings as well as to review the leadership patterns followed in their own congregations.

The document includes a statement on women in church ministries. For some it will not say enough; for others it will say too much. The challenge for the church is to study the data presented in a spirit of openness and honesty. Deeply rooted convictions may well lead persons to come out with different conclusions. Our hope is that the church will be challenged to respond on this important issue.

The questions of the meaning of ordination and who should be ordained are items that have been of major concern to a variety of church leaders. Quoting several statements may help to give a sense of the direction taken in the report on these questions.

Ralph Lebold is chairman of the task force on Leadership and Authority in the Church.

"The New Testament therefore clearly recognizes specific and various ministries in the church. But there is no one concept, such as 'ordain' in our present usage, which clearly covers the act of recognizing and appointing people to particular ministries. Nor is there one such term which refers to a group of people in the church who share in the church's ministries, as distinguished from those who do not."

The document suggests some implications in relation to leadership ministries. Careful study and discerning are needed to test whether we have been faithful in our interpretation of the New Testament as well as testing what language and pattern(s) would be most helpful for the church today.

These are samples of the significant issues which will face Assembly delegates as well as congregations in the two-year study process. We have tried to take seriously the call for simplicity in language and for clarity in the concepts expressed. The reader will be the final judge as to whether we have achieved our goal. A glossary is included to elaborate on terms, other writings, or church organizations which may not be as familiar to the average reader. The spirit of the document is intended to be forthright, presenting various viewpoints and practices, yet pointing a direction.

The document is not the final word on the questions raised, but it is a word. It is the vision and desire of the study committee that we will enter into serious study, reflection, and decision-making throughout the next two years.

My hope for the Christians of Hungary

by Daniel Liechty

My hope for Hungary is that Protestants and Catholics alike will find in the new pope a spokesman for them.

Struggles between opposing religious ideologies have a history of nearly 1,000 years in the Hungarian nation. Hungary officially became a Christian nation in the reign of Istvan I (St. Stephen, 997-1038 C.E.). As the "crossroad" between East and West, Hungary confronted directly the struggles between Christian and Muslim, then Byzantium and Rome, and again between Catholic and Protestant. The earlier confrontations are now part of history, but the confrontation between Catholic and Protestant continues in the present.

The issues dividing Catholic and Protestant are not significantly different from those in other countries. Familiar are the opinions on church structure, doctrines, Mariology, the role of authority for tradition and, in the free churches, age of baptism. Of course, the role of the pope is also a matter of contention. These issues are indeed important, yet it has been at times perplexing to me to encounter among Protestants in Hungary recurring anti-Catholicism.

The causes of this anti-Catholicism are many. In the past, Protestantism has met with much resistance from the then-ruling Catholics. Even today, while Protestantism is a firmly established feature in the Hungarian landscape, it is unquestionably a minority. Estimations place the number of Catholics at six million and Protestants, taken compositely, at 2.5 million in a total population of about 10 million.

Although Protestants are not a **threatened** minority, this minority status adds to the feelings of "over-againstness" in Protestant relations to Catholics.

The Protestants of Hungary were able to agree on concordats with the socialist regime a full two years earlier than the Catholics (Protestants signed in 1948, Catholics in 1950). The Protestants were not directly affected by the anticommunist stance of the Hungarian Cardinal Joseph Mindszenty (15-year self-imposed exile inside the U.S. Embassy in Budapest).

In spite of the differences, both real and imagined, there is great benefit to be gained now from closing the gap between the two groups. There is relative peace between the churches and the government. The government, led by Janos Kadar, has been open on the "religious question" and has given the churches a place of respectability in Hungarian society that is perhaps without precedent in the Eastern *bloc* nations. We will not, therefore, use here the language of "facing a common enemy" in the socialist regime.

It is true, however, that in the secularization process the churches both Protestant and Catholic, face together a common challenge. That the Hungarian regime is officially atheist and materialist only makes explicit that which is implicit in the West. But the explicitness of atheist materialism in Marxist/Leninist social planning also makes explicit the challenge this offers to the church. This is the focus of my concern for the church as a whole—that it demonstrate its social viability in the socialist context.

Structural unity is out of the question. It is perhaps not even desirable. What is needed is a common spokesperson, a focus for expression and direction. This focal point could be found in the Polish pope, John Paul II. For Protestants to look for direction from Rome carries in Hungary the same stigma that it would carry elsewhere. Yet the opportunities offered in having a pope who is so intimately acquainted with the problems and challenges of the church in the East European context are too good to miss.

If, as many believe, the election of the Polish pope is truly an act of God in our times for all His people and particularly for those of East Europe, I hope that the opportunity will not be passed over because of human suspicions and prejudices.

Daniel Liechty is a student of the Hungarian language who expects to study in Hungary. His home congregation is the First Mennonite Church, Berne, Ind.

The New Testament revised according to the electronic church

by Nelson E. Kauffman

Recently from a hospital room I had occasion to watch a number of Christian "commercials," and presentations of the gospel. Most of these came against a background of glamour, beauty, wealth, and prestige. These many programs today present the good news of God in a totally different context and with totally different costs in life and experience from those given in the New Testament. These show on the screen, and promise in the preaching of their gospel that one can enjoy the best this world has to offer with no real cost of suffering, and then have heaven too. They use the possessions of these good things in abundance to prove that God's approval and blessing is upon them. How different from Paul in Macedonia!

According to these electronic para-church program speakers, Jesus would now say to the man who said, "Lord, I will follow you" (Lk. 10:57): "Kings have palaces and yachts, millionaires have jets and retreats. I promise you Hiltons and waterfront resorts, and the best the world has to offer, for nothing is too good for those who follow me."

What would Paul say? If he were to reflect today's preaching and practice of the great personalities of the electronic church, Paul would write in 2 Corinthians 1:3 ff. somewhat as follows: "Praise be to the God and Father of our Lord Jesus Christ, the Father of all miracles, the God of all prosperity, who supports us in all our building expansions, so that we can promise them who are in any financial trouble, that if they trust God as we do, and send us seed faith money, all their financial needs and wants will be met, in the same way God has given us millions to do what we have done."

Further he would need to rewrite 2 Corinthians 6:3 ff. to say, "We put no stumbling block in anyone's path, so our ministry will not be discredited. Rather, as servants of God, we commend ourselves in every way: in great programs and buildings, growing ever larger and larger, in successes, in victories, and in great conventions blessing thousands, in honors before politicians and great national figures, in entertainment by notable people, in parades and talk shows, in living in Hiltons and in being guests at great dinners, in the Holy Spirit and in sincere love, in truthful speech and in the power of God."

Paul would testify according, to these powerful and wealthy prophets, in 2 Corinthians 12:9 ff. "Once I asked the Lord to remove that thorn in my flesh and he did it immediately at my first request. Praise God! Then the Lord said to me, 'My grace is available to make you good for my servants.' Therefore will I most gladly boast of the power God has given me, to build great institutions, have a worldwide ministry, have a mailing list of millions, and increasing our budget. This is why for Christ's sake I delight in financial strength and in the extent of our program, in the good press publicity given us, and in having Christian leaders in politics, the army, in business, and in the show business come on our program and to our retreat. For when we are well known and well respected, and honored by politicians, then we are proved strong." Contrast what Paul did say in 2 Corinthians 11:30 in validating his apostleship, "If I must boast, I will boast of the things that show my weakness" and 2 Corinthians 12:10, "That is why, for Christ's sake, I delight in insults, in hardships, in persecutions, in difficulties; for *when I am weak, then am I strong.*" How different from the prophets of today.

Redoing Hebrews 11. Hebrews 11 seems also to need to be rewritten to fit today's gospel rather than what is written in 11:35 ff., "Women received back all their beauty aids and glamorous dress. Others were honored by world figures that they might gain more power from God. Some were called before world leaders, and supported politicians, others were put on network television. They were counted among the world's great; they were counted successful by any world measure. They went about in first-class jets and hotels, in the best clothes and equipment which was worthy of their work;

Nelson E. Kauffman is pastor of Peace Mennonite Community Church, Clearwater, Fla.

they were well provided for, honored, and sought out because they were influential. They went to the big cities, the luxurious retreats, and most favored hotels. They were all commended for their faith, for they had received what God said He promised to His children. God planned nothing better for us, for without them we could not have part in these miracles of the blessings of success."

Paul would need to write to American Christians, in 1 Corinthians 1:26 ff., "Brothers, think of those God has called. Many of you are among the most influential of the world, many of you are great in sports, in politics, in the army, in the show business and entertainment. God is choosing the great and wise things of the world to confound and to convince the poor and the dispossessed. God is choosing the powerful and the influential to lift up the weak and the underprivileged. He has chosen the powerful media men to shame the weak pastor of the small churches, and He has chosen the things everyone acknowledges as great and powerful to expose the weak, poor common program of the poor people so that one can boast in what God is doing as evidenced by the great and powerful personalities and programs, so as it is now written, 'Let him who boasts, boast in great attainments, great income, great programs, and his standard of life given him by the Lord.' "

Is this sacrilege? Now to some this may sound extreme, and even sacrilegious, but is this not about what one hears as he listens and looks at these programs? Yes, they preach Christ, that makes a difference, but I heard one say, "You do not need to give up anything to follow Christ." The power of positive thinking, seed faith, and becoming partners will answer all problems. There is no hint of what Paul experienced or of taking one's cross in self-denial. It still costs suffering, sacrifice, imprisonment, and even death as well as the reproach of the world to follow Christ in most of the world. The leaders of the world system will not reproach the Christian as long as he supports and approves the things the world calls good and great.

If Jesus is the same yesterday, today, and forever, maybe we had better not try to rewrite parts of the New Testament by the way we live and teach. Thank God there are among us those who are still willing to suffer reproach for rejecting the great things of the world. They are willing to live on a subsistence allowance. Thank God for our missionaries. Voluntary Service and Mennonite Disaster Service workers who are willing to live on less and give more and who do not seek the honors of the world.

Let's be careful lest we Mennonites who have a history of persecution, reproach, and suffering for our faith, be swept away by this subtle, partial, appealing, and popular gospel. Let us remember that when Jesus spoke of love of money, the Pharisees derided Him, and then He said, "That which is highly esteemed among men is abomination in the sight of God" (Lk. 16:10-15). Let's not forget that our mission boards do not have access to unlimited mailing lists, nor would they want to, but we can trust them and the way they spend what we give them. They are responsible to our churches. They publish reports of all receipts and expenditures. The administrators are responsible to boards and can be recalled. Let's support our own work where money is needed and used wisely and for needy persons, as taught by Paul in 2 Corinthians. To see that this is not a new problem let us read 2 Corinthians 11:1-21. Today we also have "super apostles" who bring a different Christ, different spirit, and different gospel and too many also like it as many did then!

A few hours after I wrote the material above, I got a copy of the June issue of *Sojourners* magazine, and behold there was an editorial and two articles on this same concern confirming what I have written, and making even more startling revelations and statements. The editorial says, "Underlying the financial behavior of many of these Christian groups is the heresy that material prosperity is a sure sign of God's blessings. A more biblical reading suggests something different. Great wealth and affluent lifestyles are more accurately evidences of lukewarmness and empty compassion. The worship of a rich church in a hungry world is a blasphemy against God whom the Scriptures reveal to be on the side of the poor."

The articles name some of the great personalities I listened to. These are threatened by the government if they do not remove their wall of secrecy about finances. *Eternity* magazine in June also has an article on the problems referred to above. This matter calls for positive prayer and action, depending on the Holy Spirit to lead us to present the whole gospel of Christ crucified (1 Cor. 2:1-5).

A congregation in trouble

Myron Taylor made a study of the congregations of the Christian church—their size and growth, He found that congregations which are in trouble are those looking back to the past and trying to preserve some outmoded tradition whose purpose was lost long ago. The signs of death in a congregation include: 1. Lack of outreach. All activity is centered on the membership. 2. Excessive emphasis on the past. 3. A neighborhood church which does not draw from the neighborhood. 4. Baptisms are less than 2 percent of the membership and largely from children who grew up in the church. 5. Median age of the congregation is 20 years above the median age of the community. 6. There are more neutral and negative people in the church leadership than there are positive.

"Congregations grow," says Taylor, "where there is faith and vision, commitment and sacrifice. We have thought that worship is necessary, but witness is optional. Churches grow when winning others to Christ is considered primary."—John M. Drescher

European consultation, a time for evaluation

Representatives of the Mennonite churches in Europe will meet with MCC representatives at the South German Conference Center at the Thomashof in Karlsruhe from Nov. 18-21, to look at the future role of MCC in Europe.

Representatives from North America will include four members from the MCC Executive Committee and representatives from the North American mission boards who choose to be represented. The conference will have European representatives from the Netherlands, Germany, Switzerland, and France.

A brief history of MCC work in Europe since World War II is being prepared.

The first review of MCC's role in Europe was made in 1950 with the result that stronger interest emerged in working together in the peace-related activities. This led to the formation of an international Mennonite Peace Committee and later to the launching of a program known as Eirene, International Christian Service for Peace, as an outlet for alternative service for European men.

A second review was made in 1967 and by that time the number of MCC personnel in Europe had diminished considerably. MCC still had ties to some of the organizations that grew out of inter-Mennonite cooperation in the 1950s including Mont des Oiseaux Children's Home near Valdoie, France; the European Mennonite Bible School, Liestal, Switzerland; and Johannesstift Voluntary Service unit in Berlin, Germany.

The consultation at the Thomashof is called in light of developments such as: the emergence of new leaders in the European Mennonite churches; the increasing amount of work that is being carried abroad by European Mennonites, particularly through International Mennonite Organization (IMO) and European Mennonite Evangelical Committee (EMEK); and the increasing need in the Third World as expressed by Third World Mennonites at the Mennonite World Conference in 1978. The emergence of MCC (Canada) is also a factor because of the strong interest Canadian constituency has in the recent refugees (Umsiedler) and East/West matters.

Adolf Schnebele, director of the Thomashof Center, will be the overall chairman of the consultation. There will be four broad categories for discussion after a review of the historical background: 1) relief and development, mission and church work; 2) peace and justice; 3) practical organizational matters concerning cooperative work; 4) lines of communication among ourselves and clarification of structures. Potential new arenas of work will also be considered under the four major headings. A findings committee will be drawn from the participants in the consultation.



Eldon King, Ed Taylor, Lupe DeLeon, Richard Showalter, Gordon Zook, David Kniss, and Leroy Bechler

Evangelism team ready to serve the churches

A resource team to strengthen church planting and outreach is ready to serve the Mennonite Church. The team has been appointed jointly by the Home Missions Division of the Mennonite Board of Missions and the Mennonite Board of Congregational Ministries. Members of the team are available to lead evangelism seminars, consult with conference committees and congregations, assist with goal-setting and strategy development, and suggest tools for outreach.

The team met on June 20-21 in Elkhart, Ind., to become better acquainted and develop strategy for serving the church. Also attending were Gordon Zook, executive secretary of MBCM, and Lupe DeLeon, secretary, and Ed Taylor, associate, for MBM Home Missions. To describe the scope and focus of the group's work, it was decided to call them the Evangelism/Church Growth Resource Team. Mutual gift discernment identified particular interests and strengths and pointed to the naming of Richard Showalter as team coordinator.

"A Theology of Church Growth," drafted by Richard Showalter, was strengthened by the group and affirmed as a working stance by the team. The team welcomes response and dialogue on the paper, copies of which are available from MBCM, Box 1245, Elkhart, IN 46515.

Team members include Richard Showalter, Irwin, Ohio; Leroy Bechler, Los Angeles, Calif.; Eldon King, Dalton, Ohio; and David Kniss, Arcadia, Fla. Each will remain in their respective locations and will be available to the larger church approximately one month throughout the year. Some assignments will involve one team member; others may include several working together.

Richard Showalter, the team coordinator, has already modeled the resource approach on special assignment with MBCM during the past year. He has helped plan church growth seminars for congregational teams in the Ohio Conference, Indiana-Michigan Conference, Southeast Convention, and Lancaster Conference.

Leroy Bechler, a native of Pigeon, Mich., recently resigned after 18 years of ministry as pastor of Calvary Mennonite Church in Los Angeles. Before that, ten years of church-planting leadership led to the existence today of two urban congregations in Saginaw, Mich.

Eldon King is a lifelong resident of Ohio, where he has served as a pastor in Louisville, Walnut Creek, and his home congregation at West Liberty. During the latter pastorate he also served half time as field-worker for the Ohio Mission Board. Since 1973 he has served full time as minister of evangelism for the Ohio and Eastern Conference.

David Kniss spent his early years in India with his missionary parents. David and his wife, gave themselves to supporting leadership to emerging congregations in Tampa, Sarasota, and St. Petersburg, then pastored the Ashton congregation in Sarasota. After five years of remarkable growth, they led a "swarm" to plant Pine Grove Chapel at Arcadia. Two years ago, David was named secretary for outreach with the Southeast Convention and the responsibility was extended to full time this past January.

Team members individually or in various combinations are available for helping conference missions and/or evangelism committees as desired. Congregational appointments may also be arranged. Interested persons may contact team coordinator Richard Showalter or any team member for information and scheduling. Contact may also be made through Gordon Zook, Lupe DeLeon, or Edward Taylor.

Fellowship formed in Alaska

A group of about 20 people met together to discuss the possibility of forming a Mennonite fellowship in Anchorage, Alaska, in November 1978. The discussion resulted in the development of Anchorage Mennonite Fellowship, which now meets every Sunday evening for worship and fellowship. Attendance has averaged from 20 to 30 people, fewer in the summer, and meetings are held in homes. A leader has been chosen to serve as an organizational contact person. He is assisted by two couples, who serve as coordinators for four-month terms to help plan meetings and other housekeeping chores.

All members of the group share responsibilities for leading devotionals, discussion groups, and children's Sunday school. Because many of the members have been away from Mennonite churches for a number of years, we chose to study the *Mennonite Confession of Faith* for about four months. We are now using the Herald Press *Adult Bible Study Guide* as a basis for our discussions.

As a group, we have done a number of special things together. We have a monthly potluck dinner in conjunction with the meeting, and have had some special events such as a slide show of a trip to Russia. In June the majority of the group went camping in Homer and held an open-air worship service. A weekly Bible study group has formed, and a number of men meet regularly for a prayer breakfast.

Anchorage Mennonite Fellowship has formulated the following statement of purpose:

> The Anchorage Mennonite Fellowship, as a community of believers adhering to the Anabaptist-Mennonite tradition, continually dedicate ourselves to strive for the will of God as revealed by Christ and taught through the Scriptures. It is in the responsibility of the fellowship to promote and nurture the spiritual well-being of all its members. We intend to share our love and the love of Christ with our fellowmen in the spirit of nonresistance. With God's blessing may our fellowship follow in His will in these and other Christian pursuits.

The fellowship looks forward to having visitors from the "lower 48." Lay leader Martin Harder may be reached at Star Route A, Box 747, Anchorage, AK 99507; phone 344-3742.—Glenn Stoltzfus Martin

Gingrich visits workers in Europe, West Africa

The chairman of Mennonite Board of Missions, Elkhart, Ind., traveled to Europe and Africa recently, courtesy of KLM—the Netherlands national airline. Paul M. Gingrich, director of campus ministries at Goshen (Ind.) College and chairman of MBM's 12-member board of directors, took advantage of free flights and hotel accommodations to make a fraternal visit June 6-22 to MBM workers in Britain, France, Ghana, and Ivory Coast.

MBM had been offered the trip by Menno Travel Service, Goshen, which had been invited to participate in KLM's inaugural flight from its home base in Amsterdam to Lome—the capital of the West African country of Togo.

"It's healthy for Board members to get program exposure whenever possible," MBM Executive Secretary H. Ernest Bennett said, "and our current chairman seemed the logical choice for this trip."

Gingrich's first stop was in Britain, where he visited London Mennonite Centre. "I am especially interested in the work the past couple of years by Kreiders and Zuerchers with the radical Christian community in England," he said. "Someone had good insight when they thought to get into this kind of work."

In France, Paul visited Foyer Grebel, a center for African students attending universities in Paris, and two sheltered workshops for the handicapped. The three efforts are cooperative projects of French Mennonites and Mennonite Board of Missions.

When Gingrich arrived in the West African country of Ivory Coast, no one was at the airport to meet him because his letter and telegram announcing his coming had not yet arrived. But he made his way by taxi to the home of James and Jeanette Krabill and David and Wilma Shank in the village of Blokosso on the outskirts of Abidjan. No one was home. The landlord, however, let Paul in. Two hours later Shanks and Krabills were pleasantly surprised to find an unexpected "intruder" when they returned.

"These two couples bring special gifts and interests to West Africa at this time," Paul said. "I am impressed with their approach to mission and believe they are involved in a new frontier." Krabills and Shanks entered Ivory Coast to work among African independent churches.

In Ghana, Gingrich found upheaval in the government because of a recent coup which had brought to power a young military officer determined to root out corruption in the country. He also found sadness among Ghanaian Mennonites at the absence of senior missionary Laurence Horst for health reasons.

In a letter to MBM after Gingrich's trip, Ghana Mennonite Church leader Abraham Wetseh called it a "privilege to have the chairman of the board visiting us for the first time." He also reported the establishment of a new congregation on June 3 in Akorabo.

Pittsburgh Center goes international

A year ago, the Pittsburgh Mennonite Church began a ministry among students in Pittsburgh by opening a student house where approximately six to eight students could live. Since this was a new ministry, there was a commitment to remaining open to different directions during the first few years until the house established itself and as real needs were discovered. In years past, the Pittsburgh Mennonite Church has had students actively involved in church life, and this was one of the reasons the development of a ministry among students seemed a logical way to reach out.

During the past year, a variety of students passed through the house. Some remained only a short time, while looking for an apartment, and others remained for a longer period of time. As the year went by, our work gradually became involved with the needs of international students. Pittsburgh, like many cities that have several large universities, has a growing number of international students and these students have needs that American students do not have.

As we begin the second year in this work, we have decided to try to respond in a more deliberate way to the needs of international students. The exact nature of this direction, how it will continue to develop, is not something at which we have a clear vision now. We feel that based on our brief experience and our continued interest in this type of involvement this is the next step we should take.—Bob Herr, director of the Pittsburgh Student Center

Atlantic provinces organize an MDS division

The Mennonites of the Atlantic Provinces (MAP) organized their Atlantic MDS division on Mar. 24 in a meeting in Moncton, New Brunswick. This initial meeting was chaired by Eddie Bearinger, Region V director of Elmira, Ont., and chairman of MDS in Canada.

By unanimous vote Peter Bunnett of Sussex, New Brunswick, was elected chairman of Atlantic MDS. The group is interested in maintaining liaison with the rest of Canada. Another goal of the group is to have a contact person in each Atlantic province as well as a contact person in each congregation or group. Everyone on the MAP mailing list will be informed of this initial meeting.

The August meeting of MAP will feature MCC and MDS organizations, with the help of filmstrips on MDS, which will be requested from Winnipeg or Akron.

After adjournment, the Atlantic MDS group joined the annual meeting of Region V, glad that . . . a start had been made.

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

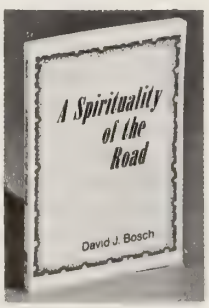
PERSON RESOURCES

Mennonite Mental Health Services and the West Coast MCC are sponsoring a workshop on "**Residential Care for the Developmentally Disabled**" on Aug. 11. The workshop is designed to identify ways of sharing in the responsibility of caring for the developmentally disabled in our communities. For more information contact the MMHS office at 4905 North West Avenue, Ste. 118, Fresno, CA 93705.

PRINTED RESOURCES

The Authentic Witness, by C. Norman Kraus, deals with our theology of witness and evangelism in relation to our understanding of the church as a community of faith. The book relates witness to peace and social concerns, nurture, and other aspects of congregational life. $5.95 (U.S.)/$6.95 (Canada) at Provident Bookstores.

A packet of materials on **nuclear energy** has been assembled by the Energy Stewardship Committee of the General Conference Mennonite Church. Topics include medical and health risks, mining issues, alternative energy efforts, and nuclear arms proliferation. Included are items useful for church bulletin boards, for lectures and talks, and for group discussion. Packets are available by contacting Melanie Mueller, Box 347, Newton, KS 67114; (316) 283-5100.



A Spirituality of the Road, by David J. Bosch, is a study of the Apostle Paul's life and work as reflected in the second letter to the Corinthians. The book advocates the need for a new understanding of spirituality; not the gospel as a "happy-ending religion" but the model of the cross, sensitive to both human misery and the glory of God. $3.95 (U.S.)/$4.60 (Canada) at Provident Bookstores.

"**Agenda on Militarism and Development,**" an MCC working paper, is contained in a new brochure focusing on the relationship between the world arms race and other aspects of contemporary militarism and the continuing unmet human needs in developing countries. Copies of the brochure are available at no cost from MCC Peace Section, 21 S. 12th St., Akron, PA 17501.

AUDIOVISUAL RESOURCES

"***No Act of God***" is a 27-minute color film produced by the National Film Board of Canada in 1977. As nuclear energy gets older, none of its original problems have been solved, and changing social and economic circumstances have only added to the list of dangers. In the film experts on both sides examine the pros and cons, but several objections remain unanswered. The film is available from the 29 NFBC film libraries across Canada (main office: Box 6100, Montreal, Quebec H3C 3H5) or for a $35 rental fee from Bullfrog Films, Oley, PA 19547.

"***Understanding Institutional Racism***" is a 134-frame color filmstrip with a 17-minute cassette which explains why the practices and policies of institutions are crucial factors in maintaining racial injustice. It points out that one group not liking another is prejudice, but when a racial group has power to enforce its prejudice by subordinating other groups, that is racism. Education, employment, housing, and the legal system are briefly examined. The filmstrip is accompanied by fact sheets, activity suggestions, and pamphlets on racism and specific institutions. The filmstrip was produced in 1977 by the Council on Interracial Books for Children. Rental: $2 from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

Raid witnessed by volunteers

"We saw the four helicopters coming in low and landing their men," wrote Lester Shank, a Mennonite Central Committee worker from Zambia recently. "Then they flew out almost over our house. There was a great deal of machinegun fire and a number of blasts that shook our house. The attack lasted over an hour. We had a ringside seat and watched the attack from our living room."

Rhodesian commandos attacked a house in Roma Township on June 26.

"Three helicopters came back and landed to pick up men, including the dead and wounded," Shank continued. Little firing occurred at that point. They took off directly over Shank's house. "We were thankful that they were dropping nothing more than leaflets at that time."

The media in Zambia and Zimbabwe Rhodesia gave conflicting reports as to why the Rhodesians attacked the house. One source said the house held refugees from Zimbabwe. Another source said that was a Zimbabwe Africa People's Union headquarters. ZAPU is part of the Patriotic Front, external forces that reject the present political settlement in Zimbabwe Rhodesia.

Changes in Ghana

Ghana is struggling with economic troubles and political unrest, reported Anna Marie Kurtz, a nurse in that country since 1961 with Mennonite Board of Missions, Elkhart, Ind. "My Ghanaian friends are suffering considerable hardship," she said.

Anna Marie returned to the U.S. on June 13 for a three-month furlough a week after the Ghanaian government was overthrown in a military coup. "There was a lot of tension for a while, and I wondered whether I would be able to leave the country as scheduled," she said.

The MBM worker explained that the coup was largely a result of severe economic troubles brought on by widespread corruption in the government and in the armed forces. A new government headed by a young air force officer is dedicated to wiping out corruption and preparing the country for return to civilian rule later this summer after many years of military rule, she said.

"Although I haven't had to suffer quite like the Ghanaians around me, it has been depressing to witness the hardship of so many people, Anna Marie continued. "It was emotionally and spiritually draining sometimes, but I found inspiration and encouragement in the lives of new Christians and mature church leaders."

Her primary assignment was to operate a government clinic with MBM co-worker Lydia Burkhart in the village of Amasaman

15 miles outside the capital city of Accra. The economic crisis has made the purchase of drugs and other supplies extremely difficult, however, and Anna was often forced to drive 130 miles east to the neighboring country of Togo to get what she needed.

Kurtz also spent much time with numerous visitors who came to her house to talk and receive counsel. Any other "spare" time was used for teaching Bible classes, visiting Ghanaians in their homes, participating in area Mennonite congregations, and serving as treasurer of Ghana Mennonite Church.

One of Anna's most satisfying projects during her last term was the preparation of a songbook in the Ga language. "I collected the songs, had friends translate some, and spent years working on the manuscript," she said. The church liked the finished product so well that Anna was asked to produce a similar songbook in the language of the Ewe tribe.

Anna Marie expects to return to Ghana in September.

Classroom expressions of faith studied, Goshen

How often do Goshen College professors critique subject matter from a Christian perspective or offer other expressions of faith in the classroom? How often do students perceive such expressions? How often do people in both groups want to talk about faith?

"There is no significant difference between what professors and students want to happen, and not much difference in perceptions of more overt expressions of faith," noted Mike Yoder, a GC sociology professor who advised a research project exploring these questions. He pointed out, however, that "a difference exists between perceptions of subtle expressions of faith."

The research project was completed during the spring by the Methods of Social Research class. Questionnaires sent to all GC teaching faculty and 25 percent of the student body attempted to identify expressions of faith, the frequency of verbal expressions by professors, and the desirability of such expressions.

The five categories measured were statements expressing personal Christian commitment, lecture periods relating the academic field to Christian faith, discussion periods for students to critique an area from a Christian perspective, discussion of Christian responsibility in applying the subject, and discussion of events and issues from a Christian perspective.

On the project's focus, Jon Warkentin, a senior sociology major from Fort Wayne, Ind., who helped conduct the study, said, "We realized that there are many ways professors can express their Christianity—by the way they dress, by being friendly to students outside of class, and by other means. But for practical reasons we had to limit the project to verbal expressions in the classroom."

The study also included questions about frequency of various religious practices and about the relative importance of various aspects of Christian commitment, such as service, evangelism, discipleship, personal Bible study, and peace witness. Students who are more religiously active want more frequent expressions of faith in class than students who don't participate in as many religious activities. There was no significant difference between Mennonite and non-Mennonite students. Professors who consider evangelism an essential part of their Christian commitment bring matters of faith into class more often than those who consider it "fairly important" or "not important."

The response rate for faculty was lower (73%-82%) than for students. Yoder speculated on possible reasons: "Professors may believe that everything a Christian does is an expression of faith, they might have feared that the study would lead to quotas and requirements, or they might have felt that students often didn't recognize statements of faith."

Alice Roth, who has chaired the Religious Life Committee for the past two years, says, "There seem to be some differences between what faculty are saying and what students are hearing. We will have to work at communicating from both angles."

mennoscope

A five-member Choice Books committee met in Harrisonburg, Va., June 8 and 9, to consider ways to strengthen evangelism and congregational outreach through religious paperbacks. Appointed in early 1979 by the trustees of Mennonite Broadcasts, this subsidiary board reviewed the origin, growth, and current operations of Choice Books, elected officers, named persons and subcommittees to search for ways to upgrade and expand the bookrack ministry and asked them to bring proposals to the next meeting set for Sept. 14. Abe Clymer, of Harrisonburg, is chairman of the committee.

Correction: The following information was omitted from the caption on page 571 of the July 17 issue of *Gospel Herald:* Seated, left to right: Al Romm, Redevelopment Authority; Freeman J. Miller, president; and Councilman Jannotti. Our apologies.



Four members of the Oak Grove Mennonite Youth Fellowship processed food for the MCC kitchen: Brad Haarer, Sue Hostetler, Beth Schrock, and Paul Reimer.

Two youth groups recently volunteered to work at the Akron, Pa., Mennonite Central Committee offices. Early last month the Orrville (Ohio) Mennonite Youth Fellowship and their sponsors spent a day and a half at MCC. The Oak Grove MYF of Smithville, Ohio, came for one day on June 15. The groups did touch-up painting, washed windows, and made repairs. The Oak Grove youth processed gooseberries for the MCC Kitchen. Both worked a half day at the MCC Material Aid Center and Self-Help location in Ephrata, Pa. The volunteers also toured the headquarters. The Orrville MYF, having a little longer stay, asked to talk about the draft issue and the possibilities of MCC service. Peace Section's John Stoner and Charles Lord met with the group for dialogue.

El Arish, the costal province of the Sinai province, Egypt, will receive increased aid from Mennonite Central Committee. Under Israeli occupation from 1967 to 1969, this city is situated astride the ancient travel route between Egypt and Phoenicia and Persia and, today, is a changing frontier. Mennonite Central Committee, from its base in Jerusalem, initiated a needlework project in 1974, which currently involves 150 women part time; supplied 11,000 eucalyptus and pine trees to the town for windbreaks in 1977; and will expand its service in the future in cooperation with the governor of the province.

Within the past several months, Mennonite Disaster Service has had another group of longer-term leaders join its operations. All six of the new longer-term leaders are members of the Mennonite Church. They are: James Miller, Rittman, Ohio, member of the Bethel Mennonite Church, Wadsworth, serving from March to September as construction leader at the Frankfort, Ky., project; Glenn and Pat Rupp, Wauseon, Ohio, members of the Inlet Mennonite Church, Wauseon, serving as project directors for one year beginning in May, currently on the Frankfort, Ky., project; Cyrus Rudy, Floradale (Ont.) Church, leader for one year beginning in May, cur-

rently on location at the Forkland, Ala., project; Doug and Kathy Myers, Jackson, Miss., members of the Leo, Ind., Mennonite Church, serving for the summer months in Jackson as assistant project leaders.



Indonesians use a houseboat called a *bandung* for mission work.

Indonesian Christians solved some of their transportation problems for mission work by buying a houseboat. The Muria Mennonite Church's mission board and service agency owns the boat and uses it on the Kapuas and Manday rivers. Transporting personnel and supplies from coast is only one of its uses. Its 52-foot length by 13-foot width make it a handy conference and retreat center as well. When docked in Putussibau, the nearest government post to the villages the church serves, the boat becomes a guest facility for team members who make a monthly trip to town.

Adriel has openings for single men and women to work as child care workers. Child care workers work in pairs with the responsibility of the care and supervision of from 10 to 12 youth. Interested persons should contact James Burkett, Box 188, West Liberty, OH 43357 (513-465-5010).

Summertime is often moving time for pastors. Since most mailings to congregations from church boards and agencies go to the pastor, it is important that pastoral address changes are reported as soon as possible. Prompt reporting of changes will keep this vital communication link current and up-to-date. The *Mennonite Yearbook* office maintains the official pastor's mailing list for all of the Boards and agencies of the Mennonite Church. All pastoral address changes should therefore be sent to the *Mennonite Yearbook*, 616 Walnut Ave., Scottdale, PA 15683. The following information is needed to make a complete address change: 1) old address, 2) new address, 3) name and address of succeeding pastor or contact person for the congregation.

Mennonite Urban Ministries, Denver, Colo., is now under the direction of Tom Friesen, who came from Freeman Junior College, S.D., with a broad service background. Brice Balmer, who has been with the Urban Ministry for the past 7½ years, will begin as youth and community minister at First Mennonite Church in Kitchener, Ont., on Sept. 1. The Denver program is sponsored by four local churches: Arvada Mennonite (GC), First Mennonite (MC), Garden Park (MB), and Glennon Heights (MC).

Four Mennonites from various ethnic and academic backgrounds will share personal stories in the mass sessions of the Waterloo 79 Youth Convention. The theme for these sessions is "Relationships are to be lived. . . ." The input will explore relationships with oneself, the church, Jesus, parents, and persons from other cultures. The storytellers are Hubert Brown, pastor at Inglewood, Calif.; William Kruger, school administrator at Rockway Mennonite School, Kitchener, Ont.; Lourdes Miranda, a teacher from Puerto Rico; and June Alliman Yoder, admissions director at Goshen College, Goshen Ind.

Eduardo Ortiz is the overseas fraternal visitor appointed by the Evangelical Mennonite Honduran Church to represent them at General Assembly this August. He is pastor of the Mennonite Church in La Ceiba, Honduras, and teaches in the Mennonite Bible Institute. He will have a brief itinerary in the Lancaster area before and after Waterloo 79, and will be hosted by Paul G. Landis.



Eduardo Ortiz

A record $979,000 in contributions to the Goshen College annual fund for operations helped the college end with a balanced budget for the 40th consecutive year, announced Daniel Kauffman, director of college relations, July 13. Contributors oversubscribed the goal of $935,000 by almost $45,000, with an overall increase of nearly 5 percent over 1977-78 annual fund contributions, Kauffman added. Total gifts and grants from all sources totaled $1,916,887.

A neighborhood shopping center had its groundbreaking in Denver's Westside on July 6. The neighborhood was there after having worked for six years to go through all the hurdles necessary to begin to bring more shops and stores into this inner-city Chicano neighborhood. Mennonite Urban Ministry in Denver owns a small part of the Center and has been involved in bringing the Center into being. Why should the urban ministry be involved in such a project? Brice Balmer, former urban minister, said there were several reasons. First, it has been a neighborhood project and not one imposed from outside the area; various members of the churches and other volunteers have advised the neighborhood economic development organization owned by Urban Ministry, Denver Inner City Parish, Auraria Community Center, and Westside Action Center.

Henriette Cornies, music teacher at the Canadian Mennonite Bible College, has been invited to sing at the International Opera Festival in France, Aug. 1-10. Cornies has performed with various professional choirs, including the *Bayerische Rundfunkchor* in Munich, Germany, and the CBC Hymn Sing Chorus. Recently she appeared in a lead role in the folk opera "The Gypsy Baron," performed by the Winnipeg Mennonite Theatre.

"People are asking us to repair their homes, and we're not able to do it," said Dale Wentorf, MBM Midwest regional administrator of Mennonite Board of Missions Voluntary Service. "Our home repair units have established funds and community backing, but the builders simply aren't here." Though the entire home repair program, a Mennonite Board of Missions (Elkhart, Ind.) sponsored project, is in need of carpenters and foremen, in some locations the need is particularly urgent—so urgent, in fact, that if volunteers aren't added soon, the programs may have to be "boarded-up." Carpenters should contact MBM's VS program.

Kenneth and Grace Schwartzentruber, workers in Brazil since 1961 with Mennonite Board of Missions, Elkhart, Ind., returned to that country on July 10 after a one-year furlough. They work under assignment of Brazil Mennonite Conference in bookstore management and literature development. Schwartzentrubers' address: C.P. 1013, 13.100 Campinas, São Paulo, Brazil.

B. Charles and Grace Hostetter on Aug. 1 will become full-time traveling representatives for Mennonite Board of Missions, Elkhart, Ind. For the past two years their time with MBM has been shared with Eastern Mennonite Seminary. They are available to Mennonite congregations and conferences for speaking engagements. Inquiries should be addressed to the church relations office at MBM, Box 370, Elkhart, IN 46515.

The Mennonite Historical Associates Genealogy Committee of the Lancaster (Pa.) Mennonite Conference Historical Society is planning a fall genealogy seminar for eight successive Tuesday evenings, Oct. 2 through Nov. 20, at the Society's headquarters. Some of the topics to be covered will be: getting organized to research, records in libraries, courthouse records, and more. Forty-eight people attended the first MHA genealogy seminar last fall. The Associates' address is 2215 Millstream Road, Lancaster, PA 17602.

Howard Keim, formerly of Fairview, Mich., will assume the pastorate at the Kalona (Iowa) Mennonite Church at the beginning of September.

Lyle Martin was ordained deacon to serve in the South Lawrence congregation near Glen Flora, Wis., on July 12. Glen Birky of Detroit Lakes, Minn., brought the message. The charge was given by Leroy Schrock, assisted by Lester Diller and Glen Birky.

Returning Eastern Board missionaries' changes of address: Harold and Joyce Lefever, c/o Daniel Nauman, R. 1, Ulysses, PA 16948; Dennis and Lucille Boettger, R. 3, Tofield, Alta.; Jim and Doretta Dorsch, R. 1, Box 221 C, Hollsopple, PA 15935; Melvin and Emma Felpel, R. 2, Ephrata, PA 17522; Daniel and Erma Wenger, 86 Greenfield Road, Lancaster, PA 17602; Ray and Teresa Long, 409 Clay Road, Lititz, PA 17543; Marian Landis, 30 Twin Brook Road, Rothsville, PA 17573; and Rose Marie Zook, 55 South Winona Ct., Denver, CO 80219.

Eastern Board departing missionary address: Laura Kurtz, Box 2329, Dar es Salaam, Tanzania; John and Vicki Verburg, Apartado 1779, Guatemala City, Guatemala; Leon and Nancy Stauffer, Box 336, Greenhills Post Office, Rizal, the Philippines 3113.

readers say

I appreciated Jonathan Roth's article, *Hear, Hear*, in the June 5 issue. He has pinpointed the inconsistency of the arm's-length concern of many of our Mennonite activists across the church. Disruption, violence, and death are caused by alcohol, the real villain. Why are they so tight-lipped about alcohol?

I would also like to respond to Glendon Blosser's statement in "Trustees approve statement of commitment at EMC" in the June 12 issue: "We can't expect our colleges to uphold a certain set of standards if we are not willing to do the same in our local congregations."

I would like to say conversely that we cannot expect to uphold a certain set of standards in the local congregation if the college is not willing to do the same. What the colleges do or do not do eventually influences the local congregation. More important, I would like to point out some factors that are often overlooked when such a statement as Blosser's is presented.

One, while the college and the local congregation have similar aims and objectives, some are also very different. For example, the local congregation has no commitment to an accrediting agency such as the Southern Association of Colleges. The local congregation is concerned with redemption and nurture. In other words one can get dismissed from college and still not be dismissed from the kingdom of God. Secondly, to make such a statement as the foregoing, one has to consider the dynamics of a thousand youth living in close proximity as over against a family unit.—**P. Melville Nafziger, Gap, Pa.**

° ° °

I am a regular reader of *Gospel Herald* and am congratulatory of its staff. Although my own position differs from some of those taken by your writers, I feel you do a noteworthy job in providing a wide spectrum of views on many issues. This not only keeps me informed of the diverse views within the Mennonite Church but can be provocative and prod me into formulating my convictions more logically and rationally.

However, I was completely bewildered with David Graybill's report in the July 10 issue, "Gas Crunch Causes Drop in Lancaster Tourist Trade." After reading, rereading, and reading it again, I failed to see its relevance for publication in the *Gospel Herald*, especially under "church news." Being a Lancaster Co. native I am eager to learn of "news from home" but would have anticipated seeing this article in the *Ephrata Review*, *Lancaster Intelligencer Journal*, or *Business Week*.

If the point of the article was to applaud the Amish for their energy conservation, I feel it did not do this subculture justice, was poorly developed, and could have been written more concisely. If the point was to promote Lancaster County tourism, then where is the payola? Is the Mennonite Church subsidizing Dutch Wonderland, the Amish Farm, Willow Valley Farms, or People's Place? Since some of these businesses are Mennonite-owned, was the *Gospel Herald* coerced into providing some free condolence for the current financial situation these establishments are facing?

The editorial box states that "The *Gospel Herald* is a religious periodical published. . . ." After again reading Graybill's column, I'm still bewildered. Can you help me?—**Ken Martin, State College, Pa.**

News Editor's Response: We sometimes include a news story affecting Mennonites, whether or not it has direct religious implications.

marriages

They shall be one flesh (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Bachman—Robbins.—Stephen Paul Bachman, Metamora, Ill., and Fay Eileen Robbins, Washburn, Ill., both of the Cazenovia cong., by Val Swartzendruber, May 19, 1979.

Buckwalter—Eby.—J. Galen Buckwalter and Donna Eby, Gap, Pa., both of Old Road Cong., by Richard Buckwalter, father of the groom, June 1, 1979.

Erpel—Gilmore.—Paul A. Erpel, Warrington, Pa., and Audrey C. Gilmore, both of Groveland congregation, by Paul G. Burkholder, Apr. 14, 1979.

Good—Hess.—Dean Good, Belleville, Pa., and Rebecca Hess, Akron, Pa., cong., by Truman H. Brunk, June 30, 1979.

Johns — Sherwood. — Joe Johns, Belding, Mich., North Park cong., and Jeanette Sherwood, Edmore, Mich., Day Bethel Baptist, by Merlin Skuse and Galen Johns, June 23, 1979.

Leis — Peterschmitt-Kuen. — Timothy Leis, Elmira, Ont., Elmira cong., and Anne Peterschmitt-Kuen, Elmira, Ont., Eglise Evangelique "La Bonne Nouvelle," by Herbert Schultz and Vernon Leis, July 7, 1979.

Martin—Horner.—Linford Martin, Lancaster, Pa., Weaverland cong., and Elaine Horner, Wooster, Ohio, Wooster Mennonite Church, by Glen A. Horner, July 7, 1979.

Martin — Metzger. — Richard Martin, St. Jacobs, Ont., Glen Allen Mennonite, and Leona Metzger, Kitchener, Ont., Glen Allen Mennonite by Nelson Martin, June 23, 1979.

Meisinger — Miller. — Christopher Meisinger and Sandra Miller, Hesston, Kan., Whitestone cong., by John Sharp and Paul Brunner, July 8, 1979.

Miller—Miller.—Ronald Miller, Hesston, Kan., Whitestone cong., and Joanne Miller, Whitestone cong., by Paul D. Brunner, June 30, 1979.

Miller—Weirich.—Leon Miller and Sandy Weirich, both of the Akron, Pa., cong., by Eber B. and Ruth Dourte, June 23, 1979.

Moyer — Detweiler. — Glenn Moyer, Plumsteadville, Pa., and Glenda Detweiler, Philadelphia, both of Groveland cong., by John I. Smucker at the Souderton Meetinghouse, July 7, 1979.

Mullett—Politzer.—Calvin Mullett, Burton, Ohio, Pleasant Hill cong., and Susan Politzer, Burton, Ohio, by Rudy Detweiler, Apr. 21, 1979.

Mullett — Troyer. — Paul Mullett, Burton, Ohio, and Catherine Troyer, Middlefield, Ohio, both of Pleasant Hill cong., by Sam Fisher, May 19, 1979.

Schmidt — Cocanower. — Ian Schmidt and Lynette Cocanower, Roselawn Mennonite Church, by Roy K. Yoder, June 16, 1979.

Schumann — Schlabach. — David R. Schumann, Wellman, Iowa, Wellman cong., and Anna Grace Schlabach, Kalona, Iowa, East Union cong., by Ron Kennel and J. John J. Miller, July 7, 1979.

Walker — Detweiler. — David A. Walker, Norfolk, Va., Tabernacle Church of Norfolk, and Kathleen M. Detweiler, Bedminster, Pa., Groveland Cong., by Paul G. Burkholder and Omar V. Showalter, June 23, 1979.

births

Children are an heritage of the Lord. (Ps. 127:3)

Bender, Arnold and Barbara (Smith), Cambridge, Ont., third child, second son, June 30, 1979.

Bontrager, Brent and Diana (Thornburg), Mancelona, Mich., first child, Brett Jeremiah, June 2, 1979.

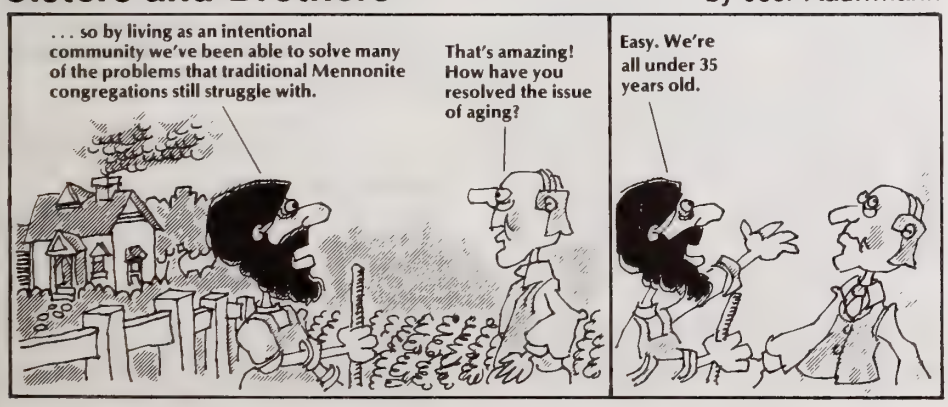
Cressman, Mark and Simone (Peta), Waterloo, Ont., first child, Celine Jessica, June 15, 1979.

Fretz, David and Mary (Bender), Mount Joy, Pa., first child, Abigail Marie, June 22, 1979.

Horst, Roger and Carolyn (Hutton), Toronto, Ont., second and third sons, Jeremy Wayne and Robert Lee, June 20, 1979.

Sisters and Brothers

by Joel Kauffmann



Jewitt, Don and Martha (Metzger), Palmerston, Ont., second child, first son, Martin Howard, July 10, 1979.

Landis, Linwood and Marcia (Hostetler), Middlefield, Ohio, first child, Christopher, July 7, 1979.

Martin, Ronald and Elizabeth (Lehman), Wooster, Ohio, fourth child, third son, Barnabas John, June 20, 1979.

Maust, Lynn D. and Brenda (Kuhns), Pigeon, Mich., third child, second son, Joel Daniel, June 23, 1979.

Miller, Larry and Maxine (Kauffman), Macon, Miss., second child, Jeffrey Scott, Dec. 22, 1978, by adoption, May 25, 1979.

Nafziger, Edwin E. and Carmellia (Grieser), Archbold, Ohio, first child, Landon Joel, May 29, 1979.

Owens, Mr. and Mrs. Chris, Alpha, Minn., first child, Shayne Lamar, June 25, 1979.

Schmitz, Bill and Sue (Weber), Conestoga, Ont., first child, Pamela Susan, Apr. 12, 1979.

Shenk, Jerry and Audra (Sprunger), Goshen, Ind., first child, Jill Diane, May 20, 1979.

Siegrist, Robert and Mary Elizabeth (Landis), Intercourse, Pa., second child, first daughter, Rosemary Sheryl, July 12, 1979.

Slabach, Robert and Lee Ellen, Goshen, Ind., second daughter, Rachael, June 20, 1979.

Snider, Robert and Brenda (Bast), Kitchener, Ont., first child, Benjamin Robert, May 2, 1979.

Sommers, Darrel and Karen, New Paris, Ind., third child, first son, Todd Micah, Apr. 19, 1979.

Weirich, Dean and Wanda (Garber), Middlebury, Ind., first child, Brooke Erin, June 1, 1979.

Yoder, William and Lucy (Bontrager), Berlin-West 45, Germany, first child, Jeremy Wendell, July 3, 1979.

obituaries

Blessed are the dead which die in the Lord (Rev. 14:13) We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations

Crilow, Floyd Berl, son of William and Mary (Schnell) Crilow, was born in Holmes Co., Ohio, Sept. 18, 1917; died of a heart attack at Millersburg, Ohio, July 2, 1979; aged 61 y. On June 2, 1942, he was married to Alma Sommer, who survives. Also surviving are one daughter (Vivian Schabach), one son (Doyle), 2 brothers (Homer and Melvin), and 4 sisters (Orpha—Mrs. Amos Yoder, Mrs. Ida Miller, Verna, and Esta). He was preceded by an infant son and daughter. He was a member of the Millersburg Mennonite Church. Funeral services were held at the Martin's Creek Mennonite Church on July 5, in charge of David Groh, Harold Stoltzfus, and Roman Stutzman; interment in church cemetery.

Eberly, Alvin N., son of John and Barbara (Nolt) Eberly, was born in Wayne Co., Ohio, Feb. 27, 1890; died near North Lawrence, Ohio, Apr. 17, 1979; aged 89 y. On Dec. 18, 1917, he was married to Fannie (Kreider) Eberly, who survives. Also surviving are 2 daughters (Lena—Mrs. Edward Wenger and Alma—Mrs. Wm. Garnes), one son (Vernon Richard), 12 grandchildren, 10 great-grandchildren, and one sister (Mrs. Elsie Good). One grandson and 5 brothers preceded him in death. He was a member of the River View Mennonite Church (White Pigeon, Mich.). Funeral services were held on Apr. 20 in charge of Harry Diener and Glen Gingerich of Mich.; interment in Guilford Cemetery near Seville, Ohio.

Hostetler, Marybelle, daughter of John Henry and Susan (Swartz) Smucher, was born near West Liberty, Ohio, July 28, 1889; died at Milford (Del.) Memorial Hospital on Aug. 14, 1978; aged 89 y. On Sept. 5, 1911, she was married to George M. Hostetler, who died on Dec. 22, 1951. Surviving are 4 daughters (Mable—Mrs. C. D. Overholt, Susie—Mrs. John Kurtz, Marie—Mrs. Kenneth Detwiler, Sara Grace—Mrs. Crist Yoder), and 5 sons (Mark, Joseph, David, George, and Elmer). One son preceded her in death. Services were held at Greenwood, Del., with John Mishler in charge and interment in Holly Grove Cemetery, Westover, Md.

Kauffman, Ella, daughter of John W. and Elizabeth Miller, was born in Reno, Kan., Nov. 10, 1915; died as a result of an automobile accident at Lagrange County Hospital on June 22, 1979; aged 63 y. On Feb. 25, 1940, she was married to Chancey Kauffman, who survives. Also surviving are one daughter (Dorothy Mast), two sons (Dennis and Dwight), 8 grandchildren, 4 sisters (Barbara—Mrs. Freeman Miller, Anna—Mrs. Walter Gerber, Ruby—Mrs. Wayne Stopher, Darlene—Mrs. Ray Miller), and 3 brothers (Paul J., Ray J., and Guy J.). She was preceded in death by an infant daughter. She was a member of the Plato Mennonite Church, Lagrange, Ind.; funeral services were held at the Shore Mennonite Church with Richard Martin, Ivan Miller, and Willis Troyer in charge; interment in church cemetery.

Kraybill, Martin Rutt, son of Tillman S. and Elizabeth (Rutt) Kraybill, was born at Elizabethtown, Pa., Apr. 12, 1893; died of cardiac arrest at Lancaster, Pa., June 23, 1979; aged 86 y. On Dec. 3, 1917, he was married to Susie Garber, who survives. Also surviving are 3 sons (Wilmer G., Simon P., and Nevin M.), 2 daughters (Maribel G., and Jean K.—Mrs. Norman G. Shenk), 4 sisters (Fannie K. Nissley, Gertrude K. Miller, Mary R. Kraybill, Laura R. Kraybill), and 2 brothers (John R. and Norman R.). He was preceded in death by a daughter (Arlene G.). He was a member of the Bossler Mennonite Church, where funeral services were held on June 27, in charge of Raymond Charles, Harlan Hoover, Russell Baer, and Glenn Martin; interment in church cemetery.

Martin, Jennifer Lynn, daughter of Paul and Sandra (Prong) Martin, was born at Kitchener, Ont., June 9, 1979; died of heart condition at Kitchener, June 14, 1979; aged 5 days. She is survived by her parents, a sister (Stacey Anne), and grandparents (Albert and Luanna Martin, and Percy and Mabel Prong). Funeral services and interment were at the Breslau Cemetery, in charge of Dennis C. Cressman, June 16.

Mumaw, Homer A., son of Amos B. and Emma (Rohrer) Mumaw; was born on Jan. 13, 1909; died of a heart attack at his home at Harrisonburg, Va., July 4, 1979; aged 70 y. On Sept. 2, 1933, he was married to Katherine Keener, who survives. Also surviving are 2 sons (Russell and David), a daughter (Fay), 5 grandchildren, and 2 brothers (Ralph and Clare). He was Associate Professor Emeritus of Biology at Eastern Mennonite College, and served on the faculty from 1963 to 1973 when he retired. He was a member of the Lindale Mennonite Church, where funeral services were held on July 8, in charge of Arthur McPhee, Daniel Suter, Addona Nissley, and Linden Wenger. Body was donated to State Anatomical Society.

Schnell, Emma Eldora, daughter of Levi B. and Elizabeth (Hartzler) Yoder, was born in Mifflin Co., Pa., Jan. 31, 1884; died at Brenn-Field Nursing Center, Orrville, Ohio, July 3, 1979; aged 95 y. On Dec. 20, 1911, she was married to Harvey Schnell, who died in 1964. She is survived by 3 daughters (Frances—Mrs. Marion Lehman, Myrtle—Mrs. Emanuel Hertzler, Mary—Mrs. Denton Croyle), a son (Kempes), 11 grandchildren, 3 great-grandchildren, one sister (Elizabeth Woodiwiss), and a brother (Levi). She was a member of the Orrville (Ohio) Mennonite Church, where funeral services were held on July 6, in charge of Frank A. Sturpe and Wilmer J. Hartman; interment in Oak Grove Cemetery, Smithville, Ohio.

Troyer, Eunice Marie, daughter of Frank E. and Susie (Johnson) Eck, was born near Meno, Okla., Feb. 20, 1931; died of a heart attack at Harper, Kan., July 7, 1979; aged 48 y. On Aug. 1, 1948, she was married to Wilbur Troyer, who survives. Also surviving are a son (Sam), 3 daughters (Gail—Mrs. Marvin Frasure, Susan—Mrs. Mike Esslinger, and Connie), her mother (Mrs. Susie Eck), 4 brothers (Marvin, Levi, Frank, and Mahlon), and 3 sisters (Mrs. Ada Schmidt, Irma—Mrs. Herman Schmidt, Neome—Mrs. John Epp). She was preceded in death by a daughter (Ardonna Ray). She was a member of the Pleasant Valley Mennonite Church, where funeral services were held on July 10, in charge of Elmer Wyse; interment in the church cemetery.

Weaver, Ada Horst, daughter of Reuben W. and Frances (Sweigart) Horst, was born in West Earl Township, Pa., May 30, 1911; died of cancer at Akron, Pa., July 3, 1979; aged 68 y. On Jan. 7, 1932, she was married to J. Landis Weaver, who survives. Also surviving are 3 sons (Jay D., John E., and Ronald L.), 3 daughters (Arvilla Langsdale, Donna Lou Bucove, and Elizabeth A. Weaver), 5 brothers (Reuben S., Eli S., Phares S., Walter, and Lloyd L.), 3 sisters (Frances—Mrs. Lehman H. Lefever, Anna—Mrs. Jacob Herr, Katie—Mrs. John K. Shenk), and 11 grandchildren. She was a member of the Ephrata Mennonite Church, where memorial services were held on July 6, in charge of J. Elvin Martin, Wilbert Lind, and Noah G. Good; interment in Metzler Cemetery.

Winzeler, Marion J., son of Frank H. and Anna (Weckerly) Winzeler, was born in Fulton Co., Ohio, May 26, 1901; died at Doctors' Hospital, Sarasota, Fla., June 27, 1979; aged 78 y. On June 22, 1922, he was married to Gladys L. Nafziger, who survives. Also surviving are 2 brothers (Ervin and Louis) and 2 sisters (Mrs. Ruth Frobose and Mrs. Ilva Skiver). He was a member of the Zion Mennonite Church, Archbold, Ohio. Funeral services were held at the Short Funeral Home on July 2, in charge of Roy Sauder and Phil Frey; interment in Pettisville Cemetery.

Witmer, Ruth Mae, daughter of Reuben and Katie (Habecker) Shearer, was born in Lancaster Co., Pa., May 23, 1898; died of congestive heart failure at Landis Homes, Lititz, Pa., June 28, 1979; aged 81 y. On Oct. 9, 1919 she was married to J. Earl Witmer, who died on June 12, 1968. Surviving are one daughter (Reba—Mrs. C. Richard Miller), a son (H. Howard), and 2 sisters (Mrs. Kathryn Eby, and Mary Shearer). She was predeceased by one son (J. Abram). She was a member of the Erisman Mennonite Church, where funeral services were held on July 2, in charge of Norman G. Shenk and Andrew G. Miller, Jr.; interment in church cemetery.

Wyble, Minnie M., daughter of John and Sarah (Benner) Shelley, was born in Juniata Co., Pa., Feb. 12, 1884; died at Fairmount Home on June 2, 1979; aged 95 y. She was married to Harry K. Wyble, who died in 1958. She is survived by 4 sons (Albert, Ira, Lester, and Paul) a daughter (Mrs. Pearl Brubaker), 16 grandchildren, 22 great-grandchildren, and one great-great-grandchild. One son (Leroy) died in infancy. She was a member of the Groffdale Mennonite Church, where funeral services were held; interment in the church cemetery.

Cover photo by Jim Bishop, p. 603 by Jim King

calendar

Waterloo 79 (Mennonite General Assembly and Youth Convention), University of Waterloo and Conrad Grebel College, Waterloo, Ont., Aug. 11-16

United Church of Christ Synod backs worldwide Nestle boycott

The 1.8 million-member United Church of Christ at its 12th General Synod endorsed the international boycott of Nestle food products, citing the company's promotion of infant formula in the Third World. The synod said the formula "supplants the safe breast-feeding and its misuse can cause malnutrition and infant death." Its action elicited a prompt retort from Nestle.

Douglas A. Gromer of Nestle's Office of Corporate Responsibility in New York issued a statement which said: "We're disappointed that the United Church of Christ General Synod has chosen boycott over constructive dialogue. Rather than fostering the cooperation necessary to find actionable solutions to infant malnutrition, the boycott resolution tends to place us in adversary positions, and to make dialogue more difficult."

The Interfaith Center on Corporate Responsibility is backing a bill in the U.S. Congress which would regulate the marketing of infant formula by U.S. companies abroad. "Enactment of the bill would be a clear statement of our government's commitment to hold U.S. companies responsible for the negative impact of their practices overseas," the center, which is related to the National Council of Churches, said in a "legislative alert" to supporters.

Disciples agency votes to join anti-draft law forces

The domestic missions arm of the 1.3 million-member Christian Church (Disciples of Christ) has voted to oppose reinstitution of military draft registration and classification. The Church's Division of Homeland Ministries voted to join forces with the Committee Against Registration and the Draft to help stop "the growing drive in Congress and parts of the executive branch aimed at reactivating the Selective Service System," said Roland G. Pfile, executive secretary of the denomination's department of church and society.

Salvation Army enters joint effort with Christian Pilots Association

The Christian Pilots Association and the Salvation Army have agreed to hold cooperative training flights in San Jose, Calif., to prepare for joint assistance in emergency disaster relief. Howard Payne, president of the pilots association, said, "We believe this joint training is the first of its kind in the nation. Military forces have long practiced interservice exercises, but no such tradition exists among civilian agencies." He related that "in 1976 after the Guatemala earthquake, we learned rather painfully that we do not know how to help each other. The Salvation Army has tons of materials to distribute when disaster strikes, and aviation can be the key to effective distribution. That is the reason for these exercises."

The Christian Pilots Association has distributed more than four million pounds of relief materials to needy areas since its founding in 1973. Its members, located in nine regions throughout the U.S. and Canada, have helped to build more than 100 churches, a 115-bed hospital, low-cost housing, and schools.

John Paul II reaffirms resolve to reunify church East and West

Pope John Paul II told an Orthodox delegation that both the Roman Catholic and the Eastern Orthodox churches stand firm in their commitment to reunify the two Christian branches which have been split since the eleventh century. The pontiff was addressing a group from the Ecumenical Patriarchate of Constantinople which was visiting the Vatican for the June 29 feast of Saints Peter and Paul. For the November 30 feast day of St. Andrew each year, the Vatican sends a delegation to Constantinople. The Orthodox regard St. Andrew as their church's protector, a similar position held by St. Peter in the Roman Catholic Church.

"Times, adverse circumstances, the weaknesses, and faults of men have, in the past, pushed our churches to an ignorance, sometimes to a reciprocal hostility," the pope said in French. "Today, with the grace of God and in virtue of the good will of men attentive to the call of the Lord, the resolution is firm on both sides to do all to reestablish full unity."

Land reform said to be bottom line on world hunger

The number of rural landless people or those lacking secure access to land has grown considerably in the last two decades, according to Paul Longacre, director of food and hunger for Mennonite Central Committee. Population growth is a major cause, but growth of commercial farms and expansion by more prosperous farms have pushed more of the poor into urban squatter settlements for rural day laborers. Latin America has the worst examples of concentrated landownership. According to a United Nations Food and Agricultural Organization (FAO) study, 7 percent of the landowners own 93 percent of the arable land. But Asia and even land abundant Africa have areas of concentrated landownership. In Bangladesh 11 percent of the households own more than half of the country's land.

Concentration of landownership has been growing in the United States in the past several decades. In a World Bank study listing countries in categories of high, medium, and low concentrations of landownership, the United States is listed in the medium category along with India, Iran, Pakistan, and Turkey. Canada is in the low category along with Belgium, Taiwan, Japan, and Denmark. Brazil, Argentina, Iraq, and Uruguay are among the countries having the highest concentration of landownership.

Battered parent is newest victim of family violence

Two researchers at the University of Maryland Medical School say they have identified a new syndrome of family violence: parent battering. Drs. Henry T. Harbin and Denis J. Madden of the medical school's Institute of Psychiatry and Human Behavior say that an almost universal element in such cases is that the parents deny the seriousness of the child's aggressive behavior.

Among examples of parental denials of violence perpetrated by their children, Drs. Harbin and Madden cited an 11-year-old boy who, after being spanked by his mother for disobedience, pushed into a door and kicked her in the face. When the woman and her husband were asked whether they considered the child's behavior right or wrong, they replied that it was neither. In another instance, a father who was almost killed when his son pushed him downstairs insisted that the boy had no problem with his temper.

Israel tells American Quakers to stop giving Arabs legal aid

The Israeli government has told American Quaker welfare workers to stop providing legal aid to Arabs in the (Israeli-occupied) West Bank. The Legal Aid Center of the American Friends Service Committee, in East Jerusalem, has been providing counsel, among other activities, for Arab landowners appealing to Israel's Supreme Court against the military government's requisition of Arab property in the West Bank to be used by the army or by Jewish civilian settlers.

James Fine, Mideast representative of the Society of Friends, said that the Israeli Ministry of Labor and Social Welfare had charged that the Jerusalem Quaker group had been guilty of "serious breaches" of the group's working agreement with the ministry restricting the group's activities to the "humanitarian and social welfare" field. Mr. Fine strongly denied the ministry's charge, insisting that the Jerusalem Quaker office was not motivated by any political concern, but was simply acting on humanitarian grounds.

NEWSPAPER

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

To be a leader

The word "leader" does not appear in the New Testament according to the KJV Bible. In the RSV the word appears twice. "Leaders" is found once in the KJV and four times in the RSV. Not all of these translate the same Greek word.

With only a brief examination, one cannot be certain whether this lack is significant or not. However, it is of interest to note that the sole reference in the words of Jesus has put leadership in a very special perspective. It is in Luke 22:26 where the Lord is dealing with a controversy among the disciples about who should be considered the greatest. He says, "Let the greatest among you become as the youngest, and the leader as one who serves." This is in direct contrast to the typical Gentile concept of leadership, where the opposite was evidently the norm.

The word for leader in the RSV and *Good News Bible* is translated as "chief" in the KJV. The idea is the same: one who goes ahead and/or gives orders. It appears in the plural with a positive emphasis in Hebrews 13:7, 17, and 24, where the recipients are urged to show respect for and to obey their leaders.

Throughout the Pauline letters there is no use of the word leader. Yet Paul was as concerned as anybody about how churches functioned. It would appear that for him the word "gift" described his concept of leadership in the church. This is detailed in 1 Corinthians 12. There are varieties of gifts in the church, Paul says, but the same Spirit. These various gifts are provided "for the common good." A similar emphasis appears in Ephesians 4.

How does this interpretation of leadership fit with Jesus' concern that the big shot should operate like a slave? Quite well, it appears. Note, for example, that there is here a functional assumption about leadership. There is no one person who is seen as "the leader," but a wide variety of leadership functions. These are performed by different persons, each according to the activation of the Spirit. And all are a part of the same whole and function on behalf of the whole.

As roles in the church become regularized and formalized, it is likely that we will tend to think of leaders more in the spirit of Hebrews 13 than of Luke 22:26. Of course, it is worthwhile to note the different audiences addressed here. The New Testament emphasizes respect for all. This would certainly include respect for those with designated leadership roles.

But the spirit of Luke 22:26 suggests that those who feel themselves called to leadership should not take the office too seriously. If they need support for this, let them study 1 Corinthians 12 and Ephesians 4 to see how Paul saw the qualities of leadership needed for the health of the church. No one person can possibly embody all of these.

This is not to suggest that any designated leader may be despised or persecuted. But as James observes, "We who [lead] shall be judged with greater strictness" (James 3:1b). And it may be expected that those who accept assignments in the church will do so for the good of all, not to enjoy themselves. It is possible that this could be overlooked.

Another aspect of leadership may also be overlooked. This is that the leader is one who goes ahead. The New Testament writings never tire of pointing out that Jesus illustrated this point well.

He set the pattern and we are called to follow. There is more or less continuous debate about doctrine in the church and this debate is no doubt useful. But the leadership which is effective is that exerted by those who set an example by practicing the words they speak. An obvious point, but how many miss it?—Daniel Hertzler

Gospel Herald

ELKHART LIBRARY

August 7, 1979



CPS smoke jumper caught in trees. See page 612.

What I learned by memorizing 15 psalms

by Weldon Schloneger

I have memorized fifteen psalms in the last six months. It's not that I'm particularly ambitious. The project was born out of term paper fatigue and matured on a steady diet of serendipity—the joyful unexpected discovery of one thing while looking for another.

When seminary Professor Jacob J. Enz suggested to our "Psalms and Hebrew Poetry" interterm class last January that someone in the class may want to choose psalm memorization as a course project instead of writing the almost inevitable research paper, I joyfully accepted the challenge. Anything must be better than writing another paper. Footnotes, bibliography, typing—enough of those. I was only being expedient, but brother Jacob knew what he was doing.

I memorized five psalms in those three weeks. Using the Revised Standard Version because of its literary quality, clarity, and close reflection of Hebrew parallel thought, I typed each psalm and mounted them on separate pieces of cardboard. It was much easier to pace the floor muttering psalms to myself holding cards in my hand than holding a heavy Bible; the cards also facilitated study in the bathtub or at the kitchen sink.

It was the emotional impact of these psalms that affected me first—"He who sits in the heavens laughs . . . my groaning all day long . . . shout for joy . . . stand in awe of him . . . our heart is glad in him . . . I was envious of the arrogant . . . all the day long I have been stricken . . . my soul was embittered . . . there is nothing on earth I desire besides thee." The memorization process forced me to follow and identify with the psalmist's emotions. Even in the rote stage of learning, I couldn't say "my soul was embittered" with a grin on my face.

I found that trying to remember word order was often an insufficient method of memorizing a psalm—thought progressions in the psalms are not always logical, at least to modern Western ways of thinking. Transition from one paragraph to the next often calls for memorization of the next mood or emotion rather than the next word.

The unexpected discoveries began with Psalm 73. Memorizing this psalm obligated me to follow the emotional path of Asaph, to whom this psalm is attributed. From the first time I read this psalm, I knew I must memorize it—I identified with it, but without knowing why. The psalm deals with the problem of the wicked's prosperity; *I* had never lost sleep because of the riches of wicked neighbors. So what was Psalm 73's attraction?

It begins with an opening affirmation and confession, but promptly launches into Asaph's tirade against the wicked. It takes him eleven verses to get it out of his system. But having merely vented his feelings, he is dissatisfied without an answer to the problem. He finds the beginning of an answer when, through a worship experience, he glimpses the end of the wicked. With greatest glee he takes three verses to explain just how the wicked are going to "get it."

But even that answer is only partial—and ultimately un-

Weldon Schloneger is a student at Associated Mennonite Biblical Seminaries.

Gospel Herald

What I learned by memorizing 15 psalms 610
Weldon Schloneger

The legacy of Civilian Public Service 612
Albert N. Keim

The master-slave 614
Larry O. Howland

Daniel Hertzler, Editor David E. Hostetler, News Editor

Volume 72 Number 32

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan: $9.50 per year mailed to individual addresses. Eighty Percent Plan: $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States. Copyright © 1979 by Mennonite Publishing House

satisfying. Confessing his past ignorance, Asaph gains insight into the real answer: satisfaction and peace come through nearness to God and in worshiping Him and *only* Him. Asaph realizes that by constantly comparing himself with others he was making those others his god—his desires were misdirected. As in medicine, correct diagnosis precedes cure. The diagnosis in Psalm 73 is idolatry. The cure follows immediately.

Somewhere during the memorization process, I began to understand what Psalm 73 was saying to me. I also tend to worship idols. Like Asaph, I've often been super-conscious of others in an idolatrous way—what others thought of me was too important. For me, though, it wasn't the wicked that gave me problems—it was the righteous. I yearned too much for the approval of the saints. It was more important to me to receive the affirmations of God's people than it was to be near God. The two are not always synonymous.

No wonder this story felt so familiar—this psalm is my story. The details are different, but the emotions are mine, and so are the diagnosis and the cure. Psalm 73's message is beginning to transform me by helping me see my idolatry. I am learning that only as I desire God and seek to be near Him can I put away my false gods, whatever they may be.

My experience with Psalm 73 suggested that there are more good things connected with memorization of Scripture than free trips to camp or footnoteless seminary courses. By memorizing Psalm 73, I was able to interpret its meaning in a way that may not otherwise have happened. Not only did memorization benefit interpretation, but it caused the psalm to penetrate me in such a way that transformation began to take place. Psalm 73 spotlighted a weak spot in my life, and change began to happen.

As second semester began in February, I was filled with positive memories of my interterm memorizing. But when Professor Enz began our "Prophets and Writings" course with the suggestion that memorization would again be a legitimate option for a course project, I hesitated. I thought, "I really should do something more substantial than memorizing. I've had my fun. Now it is time to do some serious seminary-type work—like writing research papers. Am I intellectually lazy if I'd rather memorize more psalms than analyze a minor prophet?" But after some wavering, I decided to do what I really wanted to do—memorize more psalms—ten this time.

This time it became Psalm 139 which produced the joy of unexpected discovery. I memorized Psalm 139 last of the ten. I knew I wanted to memorize it, but I was held back by verses 19-22 stuck into the middle of this beautiful psalm. The psalm goes along beautifully and worshipfully until suddenly the psalmist starts calling on God to slay the wicked. He says, "Do I not hate them that hate thee, O Lord? And do I not loathe them that rise up against thee? I hate them with perfect hatred; I count them my enemies." Surely that section must have been inserted there later on by another writer—it just doesn't fit into a psalm that otherwise is so suitable for Christian worship.

But I finally started memorizing Psalm 139, in spite of its "shortcomings." It is a psalm of the utter and complete knowledge, power, and presence of God. By the time I had memorized the first 18 verses, I felt overwhelmed by God's absolute knowledge of me—where I've been, where I'm going, what I do, what I think. It makes trying to hide anything from God—even thoughts and feelings—look ridiculous.

Then I worked on the "hate" section—verses 19-22. My fists instinctively clenched in these verses. How uncomfortable! How unchristian! But I made it through and with relief worked on the last two verses: "Search me, O God, and know my heart! Try me and know my thoughts! And see if there be any wicked way in me, and lead me in the way everlasting!"

Then I saw it—those "hate" verses aren't out of place at all. In fact, the whole psalm is leading up to those hateful feelings—they're probably the main point. The psalmist is saying, "God, You know me so thoroughly in every way that I'm also going to admit these feelings of hate that I have. God, I hate the wicked, I loathe them, I wish You would destroy them. But God, if these thoughts and feelings of mine are wicked, I want You to change me—I want You to lead me closer to You."

From then on, I was not uncomfortable with the "hate" verses. When I recited verses 19-22 I told myself, "Weldon, just as David has here admitted his hatred before God, so must you also claim your feelings—even anger and hatred—as your own. God knows them anyway. The only way He can transform you is for you to own that angry part of yourself, lay it out before God, and let Him 'search,' 'try,' 'see,' and 'lead.' " Psalm 139 has led me to become more honest with God—and I think with other people as well.

My experience with psalm memorization has suggested the beginnings of a theology of memorization—one which has grown out of my own experience. It is possible to study the Bible without confronting its impact on feelings. It is possible to analyze, criticize, and categorize the text at hand without letting its message touch the core of our being. It is so easy to maintain a subject-object relationship with the text, to do accurate exegesis, but still to miss or dismiss the gripping and transforming message of the text. As Bible students, we work at penetrating the text that lies before us. The text is the object; we, the subject, try to interpret it. What so rarely happens, and what *must* happen, is to be in such close communion with the text that it begins to penetrate us—it begins to interpret us.

I have found that memorization provides one answer to this problem. It is impossible to memorize a psalm, or any other Scripture, and to remain unaffected by its emotional impact. When the Scriptures are written on the "tablets of human hearts" we are equipped to respond in a new way. The Scripture then ceases to be the object of our study—the Scripture then penetrates us, and we are forced to respond to the call of the Lord as He speaks to us through the Scripture.

It's a five-step chain reaction—*memorization* allows *penetration* of ourselves by the Scripture, which assists in *interpretation*, which enables us to find the *application* for our lives, which culminates in personal *transformation*. And transformation of persons is what Scripture is supposed to do.

The legacy of Civilian Public Service

by Albert N. Keim

Military conscription, like a bad dream, haunts us again. This is the fourth time in the twentieth century that Mennonites of the United States must face the possibility of living in a modern, mass conscripted military state. Conscription came twice in the context of world wars. The onset of the Cold War in 1948 triggered the third national draft plan. The current move to reinstitute the draft comes not from the advent of an external threat, but a fear that the volunteer army is both inadequate militarily and too expensive.

In this context it seems appropriate to review the Mennonite response to the draft in World War II, for it is the World War II experience and pattern which largely governs the Mennonite and the Selective Service view of the issues at hand.

A *Gospel Herald* editorial in 1945 captioned "The Christian in an Evil World" succinctly summarized the Mennonite response to conscription during this war which was then nearly over: "It is not wrong therefore to be conscripted. And the church would certainly seem to be within her moral rights in collecting our Christian conscriptees who cannot accept military training and making it possible for them in the better atmosphere of Christian camps to do work that is of constructive importance for human welfare. In so doing we are not falling into complicity with evil, but are merely submitting ourselves to the ordinance of man for the Lord's sake" (April 6, 1945, p. 3).

In 1941, after a lengthy meeting between Mennonites, Church of the Brethren, and Friends regarding the shape and form of the new Civilian Public service program, Clarence Pickett, a Quaker remarked, "The difference between the Mennonites, Brethren, and ourselves always shows up in these discussions. The Mennonites have no concern except to keep out of the actual shooting process in war, whereas we emphasize the importance of an alternative way of meeting violence which does away with the need for violence. The Mennonites are willing to accept much more domination from the government than we are" (*Pickett Journal*, July 18, 1941).

During World War I the draft came so suddenly that Mennonites had no opportunity to influence its provisions. The result was a period of intense hardship for young Mennonite men, placed in military camps with few guidelines or resources to aid them in determining an appropriate response. This experience made an indelible impression on Mennonite leaders and prompted a much more comprehensive and concerted effort to find an alternative when conscription threatened again in 1940.

Blueprint by Guy Hershberger. The blueprint for the Civilian Public Service program was essentially outlined in an address by Guy Hershberger at a conference on war and peace at Goshen College, sponsored by the Mennonite Peace Problems Committee in 1935. In the paper Hershberger described the alternative forestry service arranged for Mennonites in Russia as a potential model for American Mennonite draftees. By 1939 the idea of an alternative service plan had congealed into a document entitled "Plan of Action for Mennonites in Case of War." The essence of the "Plan" was twofold: (1) Mennonite inductees would register as prescribed by law, but declare their conscientious objection to war; (2) the church would attempt to develop alternative service opportunities of a nonmilitary humanitarian character under civilian direction for Mennonite young men.

It was not until June 1940 that the government actually initiated legislative action on a conscription bill. Opposition to the Burke-Wadsworth conscription bill was vociferous, and only the force of events abroad—Hitler's defeat of France in June and fear of a German assault on England in the autumn—led to the passage of the bill in September 1940.

Mennonites and their Historic Peace Church colleagues lobbied energetically to include in the bill a provision for the recognition of conscientious objectors, and the result was a clause which exempted from military training and service all

Albert N. Keim is dean of Eastern Mennonite College and a historian.



CPS men digging a diversion ditch near Colorado Springs, Colorado. Thousands served in this kind of work.



CPS smoke jumpers. Less than 250 saw this form of specialized fire-fighting service.

those "who by reason of religious training and belief" were opposed to war. In addition it stipulated that such conscientious objectors should engage in work of "national importance" under civilian direction.

The actual design of the Civilian Public Service program emerged during the autumn of 1940 as a result of close and continuous negotiation between the new director of the Selective Service System, General Hershey, and Mennonite, Church of the Brethren, and Friend representatives. The latter created a representative body, the National Service Board for Religious Conscientious Objectors, which represented the Historic Peace Churches interests. Since Selective Service did not have a plan for conscientious objectors, the Historic Peace Churches were relatively free to design their own. The result was CPS which, by the end of the war, provided an alternative service for many thousands of young conscientious objectors to war.

The CPS program represented a unique relationship between the Historic Peace Churches and the American military system. Civilian Public Service was intended to allow Mennonites to do service, but to remain free of the tentacles of military control. To some degree they succeeded in the former; they failed in the latter. The irony of CPS was that Mennonites sought to remain free of governmental control, but by force of circumstances and tradition found themselves in one of the most intimate relationships ever established between church and state in American history, and with the military arm of the government at that.

This particular dimension was highlighted in 1941 when Tom Jones, director of Quaker CPS, accompanied Colonel Louis F. Kosch of the Selective Service office on an inspection trip to several CPS camps. As Jones spoke of his plans for the CPS program, Colonel Kosch interrupted him with "Who do you think you are? Don't you know that I am in charge of these camps under Selective Service?" When Jones objected that the Historic Peace Churches had autonomy under the law to operate the program, Kosch replied, "My dear man, the draft is a United States government operation. Conscientious objectors are draftees just as soldiers are. Their activities are responsible to the government. The Peace Churches are only camp managers. Do you understand that?"

A compromise with the warfare state. I believe the CPS program must be understood as a compromise—a coming to terms with the warfare state at a level of reasonable convenience for church and state. For the Selective Service System CPS was a good way to solve the essentially intractable problem of the conscientious objector in wartime.

The implications of the CPS program were not seriously questioned by Mennonites of that era. Relieved that the awful experiences of World War I had been averted, preoccupied with an understanding of church and state which eschewed churchly responsibility to speak to state behavior, and stressing an essentially privatized form of nonresistance to war, it was not until the upheavals of the Vietnam era that Mennonites began to reflect on the moral ambiguities inherent in their long and intimate relationship with the American conscription system.

I hope the present situation will provide an incentive for a review of Mennonite military conscription issues. What is the meaning of registration for the conscientious objector? Should the church take the initiative to design alternative service programs? If so, what are appropriate forms of such service? Could or should Mennonites cooperate with a National Service program if such a program became part of the emerging conscription system?

Civilian Public Service has served as a prototype for subsequent Mennonite Selective Service relationships. But I would insist that it can only provide a frame of reference; it should not be assumed to be the appropriate contemporary form of faithfulness to the Prince of Peace.

The master-slave

by Larry O. Howland

One of the most popular bumper stickers around today is one that proclaims for all to see, "Every Knee Shall Bow." It is a phrase taken from the second chapter of Philippians where Paul talks about the lordship of Jesus Christ. What a strange picture of a Lord he presents, however! In a stunning revelation, Paul identified Jesus as the God who became a servant. It becomes even more astonishing when we realize that the Greek word translated "servant" is *doulos* and in Paul's society could well be defined as "slave."

Doulos was a term that spoke of being totally in the service of another. This was not a man who worked for an employer from 8:00 to 5:00 and then went home to his wife and children. He was the sole property of his master and had no independence. If his owner wanted him up at 5:00 a.m., he arose and did his lord's bidding. Further, a *doulos* had no room for his own initiative or will. He was bound to an exclusive relationship in which the best slave simply responded to, and obeyed, his master.

For Jesus to become a slave almost stretches the human mind beyond comprehension. It is a complete contrast to the former glory He possessed. In the day in which Paul wrote, the greatest dignity a man could have was to live as a free person. To be independent and self-sufficient was his highest aim. But in every area of His life, Jesus—in contrast to self-seeking interest—demonstrated that He was subject to another.

According to the contemporary law, no slave had any rights as a citizen. In the face of grave injustice he could not appeal to the authorities for help. Matthew showed that when Jesus was brought before the Sanhedrin, the Jewish court of law, He was similarly granted no legal considerations by that tribunal. Jesus further revealed His slave-like status when He said, "The Son of man has nowhere to lay his head" (Mt. 8:20).

It was also decreed that a lowly slave's worth was thirty pieces of silver. It was exactly thirty silver coins that the greedy Judas was handed by the plotting Caiaphas and his cohorts in a secret meeting in order to illegally betray Jesus. The King of the universe was actually sold as a common slave of His day.

Paul then went on to explain that the servanthood of Jesus was so complete that He "became obedient to death, even death on the cross." Crucifixions were reserved for the very worst kinds of criminals. It was only rarely that a citizen was crucified. According to tradition, for instance, Peter—who was not a Roman citizen—was crucified, and Paul—who was a Roman citizen—was beheaded. Jesus was treated as a noncitizen, or a slave.

As the reality of the servanthood of Jesus burst upon me, I was almost afraid to ask myself what such a truth means for the disciple of the twentieth century. Suddenly it became easier to follow the advice of the bumper sticker that says, "Honk if you love Jesus." I realized that Paul's characterization of the Son of God in Philippians 2 struck the ultimate death blow to my tender ego. I especially wondered how his servanthood teaching affected how we get along with one another.

Christians are unfortunately being bombarded today with teaching concerning their just dues in relationship to God and to the world around them. Many are suggesting, for instance, that we have a right to assert ourselves, to be healed, to prosper, and to live above any unpleasant circumstances that would dare attempt to come our way. At best I have in my mind a picture of a spoiled little boy sitting on Santa's lap with a long list of items he insists on having for Christmas. At worst I picture a gangster who has kidnapped an angel and is holding him captive until God meets his ransom demand! It is almost like reducing God to a divine bellboy who carries our bags through life and obeys our every command.

As believers, we are consciously aware that we are all slaves of Him. The Holy Spirit intends for that fact to become both real and practical. Now if others speak harshly to us, it shouldn't matter. We do not have to react and defend ourselves, because slaves have no reputations to defend. The slave's master is the one responsible for defending his slave.

When we confess with our lips that "Jesus is Lord," our hearts and minds agree that we are willing to submit to the King who became a Slave. To call Him Lord is to be like-minded with Him. We are indeed King's children, but as we think of ourselves as slaves, we find ourselves suddenly liberated. We are free to be no longer self-seeking and self-centered. The shackles of self-love have been removed, and we are gloriously free. The responsibility we always thought was ours—to defend our names, rights, and reputations—has been lifted from us and placed in His nail-scarred hands.

It is now our privilege as sons and daughters of our heavenly Father to allow the Lord Jesus to live out His servanthood in us. The challenging aspect of being a Christian is not attaining great status through self-effort, but it is the abandonment of oneself so that God can live His life in us. Jesus made Himself nothing so that He might live in a manner pleasing to His Father. The result was that He beautifully fulfilled His Father's will by serving others. We now have the privilege of doing likewise.

Larry O. Howland is a Mennonite evangelist.

Warehouse at Scottdale Takes Shape



1



2

1. Mennonite Publishing House buildings as they appeared several years ago.

2. Mennonite Publishing House buildings as they appear today after refacing the three-story tile structure. Insulation was placed between the old wall and the new brick veneer and thermo windows were installed.

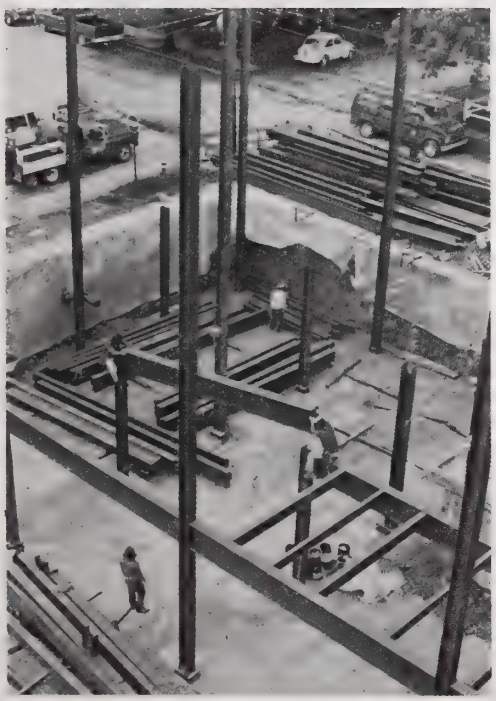


3

3. The first truckload of steel for the new warehouse arrived on a rainy morning.

4. With half the upright beams in place, workmen begin assembling first-floor cross-members.

5. It was difficult for employees to concentrate on their regular tasks while the structure took shape and erection personnel performed their aerial routine. The distance between the horizontal beams is the height available for stacking on the first floor. The vertical beams protrude beyond the horizontal members to allow for adding an additional floor sometime in the future.



4



5

South African Leadership Assembly convenes in Pretoria

Six thousand Christians from Catholic, Protestant, Pentecostal, and other backgrounds gathered at the Pretoria Show Grounds in Pretoria, South Africa, July 5-15, for an unprecedented experience of communicating across racial, linguistic, and denominational barriers. The South Africa Christian Leadership Assembly (SACLA) proved to be not only a major religious event but, as interpreted by both English and Afrikaans press in South Africa, it will have profound political impact on the policy of apartheid, which is already under attack from many quarters in the republic.

In spite of the fact that the large and dominant Dutch Reformed Church dissociated itself from the Assembly, 90 of its pastors and hundreds of its laity attended the multi-racial, multi-denominational meeting.

More than a thousand white homes in Pretoria, the center of Afrikaaner society, offered hospitality for blacks, coloreds, and Indians. One family, for example, that had never invited a black person in for tea, hosted seven black and colored persons. The government simply winked at this "illegal" arrangement.

Although the Assembly was not designed as a forum to bring solutions to South Africa's social problems, the presentations made it clear that faithfulness to the Scriptures requires a loving response to total human need, both physical and spiritual. This emphasis was especially evident in the witness of Anabaptist speakers Ron Sider, John Howard Yoder, and Don Jacobs.

The twelve or so Mennonite persons who participated in SACLA met during the Assembly to consider the implications of the extraordinary gathering for ongoing dialogue. The Assembly was unanimous in its disavowal of violence as a means of bringing about social change.

The "far right" protested the meeting by spray-painting a sickle and hammer on SACLA signs and deflating car tires, and the "far left" demonstrated with placards because they did not feel that the basic South African evils were being addressed sufficiently. But the Assembly was peaceful, harmonious, and marked by a repentant spirit which resulted in tears of forgiveness and an overflow of love.

A recurring statement heard at the Assembly put it well: "Neither we nor the nation will ever be the same again, as a result of SACLA."—Donald R. Jacobs

General Board meets at Chicago
Says to 'cool' development of MCC (US) regions

The General Board of the Mennonite Church had to deal with a few sticky issues at its July 19 and 20 meeting in Chicago.

Among these was the question of developing regions for Mennonite Central Committee in the U.S. What would be the function of MCC (U.S.) vis-à-vis MCC North America? Would it merely parallel functions of MCC (Canada)? This was seriously questioned. Does the U.S. need to be organized into regions for MCC (U.S.) to function effectively? There was clearly a call for participation in the process of change.

General Board supported the recommendation U.S. board members of MCC made to work for two years on a clarification of the functions of MCC (U.S.) and report to a representative assembly of all cooperating constituencies—provided, of course, that the 16 other participating denominations approve the idea.

John E. Lapp, dean of Goshen College, was appointed to the MCC Board to replace John Eby, who is leaving Mennonite Board of Missions to serve under MCC in Botswana.

The General Board also worked on a more formal relationship with Mennonite Renewal Services (MRS). Ivan Kauffmann, general secretary of GB, is to explore how MRS can be incorporated into GB, or a program board, as an "integrated auxiliary" for tax exemption and church acceptance. MRS prefers some kind of integration and is willing to report to the appropriate board to achieve this.

Minority concerns included a challenge to MCC. The Black Council called attention to, and is highly concerned about, MCC's lack of black administrative staff. The Black/Hispanic Leadership Education Plan, reported earlier in the *Herald*, was okayed, subject to Board of Education approval.

In evaluating the Home Ministries Council recently held in Chicago, the General Board observed that the consultation did not accomplish the clarification needed. Where is the primary locus of responsibility and initiative for home ministries—the Mission Board or district conferences? MBM will need to do extensive consulting with district conferences to get the needed clarification in each district.

In other actions, the GB approved continued involvement of the Mennonite Board of Congregational Ministries (MBCM) with the New Call to Peacemaking. It also supported the MBCM statement on "Militarism and Conscription" and recommended exploring the possibility of making it a joint statement with the General Conference Mennonite Church.

Wayne North appointed to General Board staff



Wayne North

Wayne North, of Kidron, Ohio, has been appointed by the General Board of the Mennonite Church to serve as associate general secretary. The appointment is for a four-year term beginning on September 1.

Wayne, his wife, Doris, and family will plan to move from their present location in Kidron to the Lombard, Ill., community near the General Board office.

Wayne has recently completed three years as superintendent of Central Christian High School at Kidron, Ohio. Prior to that, he has been actively involved in local, conference, and churchwide activities.

The associate general secretary works with the general secretary in doing the staff work for the General Board and General Assembly, in coordinating the work of the churchwide program boards, and in relating to the 22 district conferences of the Mennonite Church in Canada and the U.S.

Peace issues and youth focus of MBCM meeting

Peace issues and youth were two major concerns when the Board of Directors of the Mennonite Board of Congregational Ministries (MBCM) met on June 25 and 26 in Elkhart, Ind.

A proposed Mennonite Church statement on militarism and conscription, originally drafted by MBCM staff members Hubert Schwartzentruber and Gordon Zook in consultation with several other persons, was presented. The Board gave the statement extensive discussion and some refinement, and unanimously approved the document for submission as a recommendation from MBCM to the General Board for presentation to the 1979 Mennonite Church General Assembly. The statement contains sections on peace and obedience, use of material resources, Christian service and conscription, and militarism and taxation.

The other major item was the Life-Planning Program which has been developed by a committee relating to the Student Development Division of Goshen College. The purpose of the program is to work at helping youth to integrate faith with life decisions, especially at the point of post-high school vocational and educational choices. The Life-Planning model is based in congregations utilizing adult-youth "advocacy" relationships. The MBCM board endorsed the Life-Planning approach as a primary direction for Mennonite Church youth ministries, including a shift of the program development to MBCM.

In other actions, the Board approved several personnel appointments. Winifred Beechy, of Goshen, Ind., was appointed coordinator of peace and social concerns to replace the resigning Hubert Schwartzentruber. Following discussion of the job description and priority tasks for the position, the Board approved a budget increase to allow for a one-third time (instead of the originally budgeted one-fourth time) peace and social concerns coordinator. Also approved was a task force to represent the Mennonite Church in cooperation with the General Conference Mennonite Church committee on conscientious objection and tax exemption. Approval was given to the Evangelism/Church Growth Resource Team and the Board members heartily affirmed the team's working paper, "A Theology of Church Growth."

Staff reports included progress reports on The Foundation Series youth and adult curricula, the Waterloo 79 Youth Convention, and the new Commission on Worship and the Arts.

Arnoldo Casas, MBCM staff person for Spanish congregational education and literature, reported on a recent meeting to develop a Spanish curriculum for Mennonite congregations in North, Central, and South America, a project to which he will be giving some coordination.

The Board and staff members also expressed their appreciation to Richard Detweiler for his past eight years of leadership as president of the MBCM Board of Directors.

Japanese physicians assigned to Paraguay

A young Japanese Mennonite physician, Yasuhiko Tatsumi, has begun two years of service among a colony of Japanese immigrants in Paraguay. He and his wife, Kyoko, and their three young children arrived in late May under contract with the Japanese government.

Tatsumis were active in the Mennonite congregation in Hiroo on the northern Japanese island of Hokkaido. Several years ago the young church had rented part of Tatsumis' small private hospital as a meeting place. Earlier this year Tatsumis were instrumental in purchasing and renovating a new building for the congregation.

"In his testimony before he left Japan, Tatsumi shared his intense struggle regarding the decision to serve in Paraguay," reported Louella Blosser, a worker in Hiroo with Mennonite Board of Missions, Elkhart, Ind. "He quoted Jacob's struggle at Peniel and also Paul's conversion experience when he heard Christ's voice and was told to 'get up and go.' "

Tatsumi had helped support a Japanese missionary in Argentina and had visited Latin America himself. He was impressed with the number of Japanese immigrants living there. "Dr. Tatsumi asked for prayer and visited us weekly for several months," Louella said. "In due time his wife considered that God could be speaking to them."

The Japanese physician became a Christian during medical school and considered entering the pastoral ministry. But he and several other Christian students banded together and committed themselves to practice medicine in smaller towns where there were no established churches or a Christian witness was just beginning.

True to his pledge, Dr. Tatsumi moved to little Hiroo, where Eugene and Louella Blosser were beginning to establish the town's first Christian church. Tatsumis enthusiastically poured their time, effort, and money into the church.

Kyoko had met her husband while studying nutrition at a university in the same city as Yasuhiko's medical school. She was a Catholic but had been attending a Protestant church. In Hiroo she requested "believer's baptism" and joined the Mennonite Church with her husband.

"The Tatsumis hope that they can be good witnesses for Christ in Paraguay," Louella said.



Yasuhiko and Kyoko Tatsumi

Country reps assigned service abroad, MCC

John and Joyce Eby with their family, of Elkhart, Ind., are beginning a three-year term of service jointly serving as Mennonite Central Committee (MCC) country representatives in Botswana. John served as secretary for relief and service at Mennonite Board of Missions and Joyce taught geometry at Bethany Christian High School in Goshen. They are members of Belmont Mennonite Church, Elkhart. The Ebys have two children.

Samuel J. and Helen Lapp, of Lansdale, Pa., have accepted a two-year assignment with MCC as country representatives in Jamaica. Both have teaching experience. They are members of Plains Mennonite Church, Lansdale, and they have three children.

J. Fred and Jan Swartzentruber, most recently living in Hesston, Kan., will be MCC country representatives for three years in Laos, locating in the capital city of Vientiane. Both served previously with the organization at headquarters in Akron, Pa. They attended Whitestone Mennonite Church in Hesston the past six months. Fred is a third-generation MCC worker.

The Ebys, Lapps, and Swartzentrubers took part in a leadership training seminar which included other MCC assignees.

I-M Conference covers an array of interests

Adolfo and Betty Puricelli opened this year's Indiana-Michigan Conference with personal testimonies highlighting their pilgrimage from Argentina, through Mexico, to Elkhart, Ind. The conference was held at the Holdeman meetinghouse June 15-17.

The Puricellis learned about the Mennonites in Mexico City. Their testimonies included a report of how Adolfo met Senator Harold Hughes there at a prayer breakfast and of his coming to an understanding of a way of thinking similar to Anabaptist theology. Now the Puricellis are attending Associated Mennonite Biblical Seminaries (AMBS) in Elkhart, Ind., and are members of the East Goshen Mennonite Church.

Reports were filed on conference projects such as Bethany High School, Camp Amigo, the Teacher-Disciple program, and the like. Broader church institutions getting a spot on the agenda included Goshen College, Goshen Biblical Seminary, Mennonite Board of Congregational Ministries, and others. Five speakers from a variety of conference-related congregations spoke on Conference Looks Ahead, five minutes each.

Willard Swartley and J. C. Wenger, teaching at AMBS, helped conference-goers understand ways of interpreting the Bible and theologies which have shaped the Mennonite Church respectively. Swartley led a number of Bible studies.

In elections, Arnold Roth was named president and Galen Johns was approved as executive secretary for another three years.

Cannot play ostrich on alcohol question, GC

An Alcohol Education Week, including an all-school study day, is being planned for Goshen College, Nov. 12-16.

Films, two chapels, a convocation, workshops in each academic department, and a major evening address will highlight the week's activities. Classes will be canceled on Nov. 14 for in-depth discussions.

"There has been a slide in the Mennonite church toward greater acceptance of alcohol," said Norman Kauffmann, chairman of the ad hoc committee planning the week and dean of student development. "We cannot play ostrich anymore," he said. "We must look at the issues and learn to make more responsible choices."

The planning committee also includes Willard Krabill, college physician; Edgar Metzler, director of addictions services at Oaklawn Community Mental Health Center in Elkhart; and Sue Nafziger, chairperson of the Student Health Advocacy Committee.

The committee's goals, which have been endorsed by the GC faculty, include clarifying the college position on alcohol use and the rationale behind it, discussing responsible decision-making, supporting non-users, and increasing awareness of alcohol's effects.

"Knowledge about alcohol and its effects is abysmally low among otherwise intelligent people," said Krabill.

"We also want to talk about motives," Krabill continued. "Many people drink because it is a societally acceptable way to say 'nobody's going to tell me how to live!' We need to learn to make that statement of freedom on some other battlefield."

Alternatives to drinking will be emphasized. "We want to explore alternatives in stress management," said Kauffmann. "We need to develop positive addictions—healthy habits such as jogging, and alternatives to the idea that drinking is a social obligation."

J. Lawrence Burkholder, president of GC, said, "When it comes to attitudes toward alcoholic beverages, tradition and taboos are losing much of their power. It is, therefore, necessary to look at the issue from a more rational perspective on the basis of the biblical witness and pragmatic considerations. An alcohol education program assumes that people will make wise choices if the best information is available to them within the context of the church."

Bible study well received in Ohio prisons, Orrville

Edward Gerber, Orrville, Ohio, coordinator of the Ohio Mennonite Conference's ministry to prison inmates, reports that 8,000 Bible lessons have been graded by his staff since April 1978.

The program began with five students. To date some 600 inmates have received lessons. Almost half of these persons have returned lessons for grading, and three persons have completed all 10 courses.

Marion Gerber has done most of the grading until this July when volunteer graders were asked to assist in grading the increasing number of lessons.

Marion says the testimonies of the students show the real "meat" of the program. One student wrote, "I am just now starting to turn my life over to Christ, and just the start of it is something beautiful. Your 12 lessons have helped me. I dearly hope many more lessons will follow. I want to learn all I possibly can about the Bible. The courses really help."

The conference has gotten the Bible studies into the 10 major state prisons in Ohio, which house some 13,000 inmates. Ed is now working at arranging for worship services and personal contacts within those institutions.

He was able to arrange for two services in one of the institutions in Columbus. More than 200 persons attended the 8:30 service on July 1, while more than 500 showed up for the 9:30 a.m. service that followed

The chaplain was so pleased with the response and the quality of the fellowship that he said he would support the conference in establishing worship services in other prisons in Ohio.

David D. Yoder, director of follow-up and Home Bible Studies for Mennonite Board of Missions Media Ministries office, said, "There is a great deal of interest in the Ohio Conference to implement an effective offender ministry." He is glad to see that some chaplains are ready to assist them.

Yoder met on July 11 with Ed and Marion Gerber and Glen Horner to consider ways to strengthen the prison ministry in Ohio. Horner is chairman of the Peace and Social Concerns Commission of the Ohio Conference, under which the prison ministry operates.

Drugs in Thailand: symptom or cause?

In 1978 Mennonite Central Committee assigned Max Ediger to work on drug abuse in Thailand. Now a small project for drug-dependent persons has started in one of Bangkok's 300 slums with MCC giving $1,000 to the Urban Industrial Life Division, the communication action branch of the Church of Christ in Thailand which runs the program.

But Ediger has also become concerned about the wider problem of life in Bangkok's slums. He feels that slum work cannot pivot mainly around a drug program. "Drug abuse is not an issue around which we can organize people," Ediger says. "It is too vast a problem, and too well organized and powerful for a small group of slum dwellers to fight. Trying to organize around this issue in the early stages of community development will result in failure and discouragement. We must organize around an issue which can achieve results immediately."

Ediger wonders whether drug abuse actually causes social problems, or if social problems cause drug abuse. If it is the latter, trying to organize around drug abuse is fighting the symptoms rather than the root problem. Drug abuse is not the major problem. "However," he says, "we can work with drug abuse as a means of identifying and bringing attention to the more basic problems."

To take concrete steps in developing a philosophy, Ediger has initiated a survey in the area of work. In June two men he has hired began the survey, which will attempt to identify problems community people have.

Some of these problems may be short-range, such as shortage of water, lack of sanitation facilities and education. Other problems may be long-range, such as a change to a more just social order.



Several men in a prison in Quthing, Lesotho, relax during leisure hours. Charles Slemenda, who is associated with MCC, works at the prison.

Prison work opens in Lesotho

The only outsider working in a prison in Quthing, Lesotho, is Charles Slemenda. His regular assignment deals with village health extension through the Quthing hospital. He became involved with the local prison, however, and was instrumental in getting materials for the inmates.

Since Slemenda's work includes nutrition education, the prison's rehabilitation officer asked him to help plan prisoners' meals and diets. He also assisted in laying out their gardens for proper drainage and seeing to repairs of the kitchen pots that previously allowed most of the vitamins to leak into the air.

Later that same prison officer came to Slemenda and asked if he would help him prepare to take the Cambridge examination, a test that could get him his high school diploma. The two studied English grammar and literature after work in the evenings to prepare the officer for his exam.

During breaks in the studies they discussed many things, including the lack of recreational and educational materials for the prisoners. As a result of their conversations, Slemenda arranged for $500 and purchased items locally, such as table games, a volleyball and net, a football and table tennis sets.

The prison has approximately 90 male inmates. Women are in the prison only in Maseru, Lesotho's capital. Slemenda says the Quthing prison food is good and conditions are excellent compared to other prisons he has known.

The prisoners primarily make concrete blocks, but they also work in government offices, herd cattle, and repay favors such as making a patio for a neighbor who has loaned them his truck to transport blocks, sand, and gravel. The activities are almost always done without supervision. The occasional guard carried only a stick, used only for twirling.

Slemenda walks by the prison four times a day going about his work. "At noon and in the evenings games of volleyball and music make the place seem alive, even happy," he says. He has been able to accomplish what he has because of his association with Mennonite Central Committee and its support.

Asians recruit for Nepal

Mennonites in Asia are helping to recruit workers for Nepal. For some 20 years North American Mennonites have been sending volunteers there through mission boards and Mennonite Central Committee. This is the first time, however, that active personnel recruitment is taking place in countries surrounding Nepal.

The United Mission to Nepal (UMN) decided at this year's annual meeting to aim for 25 percent of their new people from Asia. UMN, a service and mission agency, needs agriculturists, teachers, engineers, and nurses for its program.

To find workers UMN Executive Director Carl Johansson wrote to its 32-member organizations, which includes MCC. Bert Lobe, MCC India representative, is UMN board chairperson. He informed Mennonite Christian Service Fellowship of India about the need. MCSFI at its annual board meeting agreed to locate two workers and channel them to UMN through MCC.

Six-day house, by Ohio builders

In June six men from Smithville, Ohio, went to Mashulaville, Miss., on an ambitious errand—to build a house in six days.

Mission impossible? Not with 11-hour workdays and the help and support of Partners Tool Box, the Mennonite Board of Missions (Elkhart, Ind.) Voluntary Service unit in Mashulaville. Partners had poured the foundation in preparation.

The team, organized by VS Housing Consultant Vic Plessinger, worked mornings and evenings until Willie Lee Little's 28-by-56-foot house was roofed, wired, and sided.

Volunteers from Ohio included Carl Conrad, Don Dravenstott (a pilot who flew the group to location), Vic Plessinger, Doug Shamp, Gary Snyder, and Dan Troyer. Long-termers with Partners Tool Box are Lee Martin, Merv and Linda Miller, Sheryl Miller, and Rich Schrock.

Partners Tool Box, established in 1978 in the hope of alleviating Mashulaville's extremely poor housing conditions, is a self-supporting project with materials and labor fee supplied by homeowners, circumstances allowing.

According to Vic Plessinger, the Little family welcomed the speedy arrival of their new home—all except the mule who wouldn't come within braying distance of the "unfamiliar object." "That mule just doesn't know nothin'," Willie said.

Volunteers help with tent evangelism in Sicily

Two married couples and four youth, under the Virginia Mennonite Mission Board, are in Sicily this summer helping with a special tent evangelism campaign. Tent evangelism is a strong arm of the Palermo congregation's outreach in the city of Palermo.

The Ridgeway and Dayton congregations provided funds for a tent in 1977 and this is now the third summer the tent is being used for the campaigns.

The married couples are Keith and Florence Ramer, Chestnut Ridge congregation, Orrville, Ohio; Floyd and Janet Blosser, Gospel Hill congregation, Harrisonburg, Va.

The others are: Lavonne Weaver, Hunt-

(Continued on page 636, 3rd col.)



Eleven VSers participate in midyear orientation

Eleven new appointees participated in Voluntary Service orientation July 9-16 at Mennonite Board of Missions, Elkhart, Ind. VSers shared with staff members, gained greater understanding of the Voluntary Service program, spent two days in Chicago to learn about opportunities for service in urban centers, and shared in a commissioning service with the Prairie Street Mennonite congregation on July 15 before leaving for assignments in seven states and Canada.

Back row (left to right): Jana and Steve Amstutz, Bluffton, Ohio, to Browning, Mont.; Doug and Lana Swartz, Midland, Mich., to La Junta, Colo.; and Brenda McCoy, Greencastle, Pa., to Carlsbad, N.M.

Front row: Susie Burhans, Fortuna, Calif., to Whitesburg, Ky.; Sherry Mattox, Archie, Mo., to San Francisco, Calif.; Annette Miller, Archbold, Ohio, to London, Ont.; Dolores Oaks, Fairview, Mich., to Aurora, Ohio; and Keith Gross, Souderton, Pa., to Winston-Salem, N.C.

Not pictured: Donna Zehr, Shakespeare, Ont., to Winston-Salem, N.C.

Friendship evangelism discussed at Ohio seminar

The third in a series of four Church Growth Seminars, held at Orrville Mennonite Church, Orrville, Ohio, on June 30, centered on friendship evangelism.

The 123 persons present from 27 different congregations were led through the daylong session by Art McPhee, pastor of Lindale Mennonite Church, Harrisonburg, Va., and author of the recent book *Friendship Evangelism*.

McPhee showed the film *The Back Seat* and spoke about "Reach out—be a friend." McPhee said people respond to love. They look for love, not religion. We reach out to love because it is the nature of God's children to do so, he continued.

McPhee charged that sharing God's love involves caring. "People don't care how much we know until they know how much we care," he stated. "If we don't reach out, we are not doing God's love."

He said Christians are commanded to love and share the good news. Good news is freedom from guilt, loneliness, meaninglessness, and death, he added.

Friendship evangelism, as defined by McPhee, is "an approach to personal evangelism that arises from the conviction that deep relationships provide the best opportunities for natural and meaningful Christian witness."

McPhee further asserted that because faith sharing involves both proclamation and demonstration, and because integrity in evangelism demands following through with new disciples, the cultivation of friendships with non-Christians is an essential ingredient in effective faith sharing.

Richard Showalter, faculty member at Rosedale Bible Institute, led the group in team processing. Following each input session, congregational teams discussed and applied the content of the speakers.

Marge Wolfe, who works with Orchard House Christian Counseling Service, Columbus, Ohio, led a session on "discipling new believers."

The fourth and final in this series of Church Growth Seminars will be held on Oct. 26 and 27 at Pleasant View Mennonite Church, North Lawrence, Ohio, with Merle Stoltzfus as resource person. The tentative theme will focus on how to incorporate new believers into congregational life.

The Church Growth Seminars are sponsored by the Evangelism Commission of the Ohio conference.—Bruce Stambaugh and Thelma Horner

(Continued from page 635)

ington congregation, Newport News, Va.; Darrel Zook, Park View congregation, Harrisonburg, Va.; Rose Stoltzfus, Buffalo congregation, Lewisburg, Pa.; and Roger Oberholtzer, Huntington congregation, Newport News, Va.

For several months before they left, the volunteers from Virginia had weekly language studies given them by Charlene and James Duncan, who have recently returned home after serving as missionaries in Sicily.

The volunteers have a variety of assignments. Participation in music is an important part of their work.

Many Italian youth will also participate in special music for the meetings.

Another assignment is to accompany the tent 24 hours a day as custodians. Much help is needed to erect the tent and move it from place to place.

The volunteers are there under the direction and supervision of the Virginia Mennonite Board of Missions and Charities, Harrisonburg, Va.—Moses Slabaugh

Missionary group oriented, forty-two assigned

Twenty-eight newly appointed and 14 furloughed missionaries met for orientation June 24-30 at Camp Hebron near Halifax, Pa. Ten different countries were represented in the missionary assignments.

Resource persons were Willard Swartley, associate professor of New Testament at Associated Mennonite Biblical Seminaries, Elkhart, Ind., and Calvin Shenk, assistant professor of church studies at Eastern Mennonite College, Harrisonburg, Va. The missionaries are listed together with the countries where they serve or will serve.

Steve and Rose Shank (Tanzania), Nancy Stauffer (the Philippines), Bertha Beachy (Kenya), Rosalyn Myers (Kenya), Joyce Lefever (Honduras), Mary Ellen Hostetler (Swaziland), Barbara Kraybill (Tanzania), Sheryl Myers (Kenya), LouAnn Ressler (Kenya), Jennilu and Barry King (Kenya), and Mary and Marlin Zimmerman (Tanzania).

Millard and Priscilla Garrett (Guatemala), Arlene Stauffer (the Philippines), Vicki and John Verburg (Guatemala), Sylvia and Glen Hess (Kenya), Fred Kniss (Kenya), Patricia Ebersole (Honduras), Harold Lefever (Honduras), Leon Stauffer (the Philippines), Harold Kennel (Honduras), Doretta Dorsch (Kenya), Nevin Kraybill (Tanzania), Harold Miller (Kenya), Leon Ressler (Kenya), Annetta Miller (Kenya), Eunice and Don Warfel (Brazil), Harley Wagler (Yugoslavia), Sara and Gerald Shenk, (Yugoslavia), and Cleta and Daniel Reinford (Ethiopia).

Negash and Janet Kebede (Ethiopia), Harold and Esther Kraybill (Tanzania).

mennoscope

Newton L. Gingrich, chairman of Mennonite Central Committee's governing board and coordinator of the 1979 Mennonite General Assembly to be held at Waterloo, Ont., died suddenly on Aug. 1 of an apparent heart attack. According to Irvin Wiens, MCC (Ont.) director, Gingrich was stricken at about noon as he was visiting a piece of property near Tavistock, Ont., that he and several other persons were considering for development as a retreat center. Further details on his death were not available at press time, nor was it immediately clear how his death would affect late planning for the Waterloo assembly, to be held Aug. 11-16.

Paul M. Gingrich, Goshen, Ind., has been appointed executive secretary-elect of Mennonite Board of Missions, Elkhart, Ind. Gingrich will begin service with the Board on Jan. 1, 1980, but will not assume responsibilities as executive secretary until sometime later in the year. The actual time for assuming these responsibilities is to be negotiated. According to MBM communication secretary Willard Roth, Gingrich will assume executive secretary responsibilities by or before Oct. 1, 1980. Gingrich is currently Director of Campus Ministries at Goshen College, and will continue in that position through Dec. 31, 1979.

Ed Rempel has resigned the pastorate of Walsenburg Mennonite Church, as of July 31. All future correspondence to this congregation should be addressed to the church at Box 88, Walsenburg, CO 81089. The Rempels will be moving to South Bend, Ind., to assume the pastorate of Kern Road Chapel. Their new mailing address is 19488 Detroit, South Bend, IN 46614.

Five Mennonites were found guilty of trespassing on U.S. Government property in jury trials, in Denver, Colo., before the 10th District Court, June 18-22. They were arraigned with 281 others, including Catholics, Brethren, Methodists, and Quakers. All had expressed opposition to nuclear weapons and their production at the nuclear weapons plant near Denver. Their protests included trespassing on the plant property. Sentencing began in mid-July. The trespassers are receiving fines of $250-$1,000.

The Jamaican Mennonite Church has accepted the invitation of one of their families and opened church work on the north coast. This represents internal initiative only. And the church is prospering. Since the Virginia Mennonite Mission Board has had trouble getting workers in, the church has had to find its own directions, and has also benefited from Mennonite Central Committee personnel support.

John H. Yoder, Charlottsville, Va., has been appointed principal of Belleville Mennonite School, Belleville, Pa. He will receive his PhD in educational psychology from the University of Virginia in August. He has had extensive educational experience in various schools. He was a 1970 graduate of EMC.

Floyd Miller, Hesston College board of overseers chairman, has appointed a presidential selection committee, which will find a person to replace Laban Peachey, whose service as college president ends on June 30, 1980. Miller will serve as chairman of the committee and Howard Hershberger will represent the college's administrative cabinet and be staff person for the group. Recommendations or applications should be made to Floyd Miller, 3650 Wade Lane, Colorado Springs, CO 80907, or to Howard Hershberger, Hesston College, Hesston, KS 67062.

Jeff Birky, Hopedale, Ill., is the new financial aid director at Hesston College. He replaces Lynn Egli, who has left to take up advance studies in the fall. The college is organizing its aid program so as to be of maximum usefulness to the student.

The Ohio, Indiana, Illinois, and Michigan CPS reunion will be held at the Central Mennonite Church, Archbold, Ohio, on Sunday, Sept. 9. All participants are welcome to the 9:30 a.m. worship service, with the theme of the nonresistant Christian in a nuclear age. There will be a potluck dinner at 12:30 p.m., EDT. Roy Frey, 3-3522 Westwood Dr., Archbold, OH 43502, is chairman of the committee.



Paul J. Miller

Paul J. Miller, Souderton, Pa., has accepted an invitation from the board of trustees of Central Christian High School, Kidron, Ohio, to become principal of that school beginning with the 1979-80 school year. He with his wife, Sherry, and two sons will be moving to Ohio during the summer and, upon his arrival, Paul will assume his responsibilities in planning for the coming year. Formerly he was principal at Christopher Dock High School, Lansdale, Pa., for five years and a teacher in English at Iowa Mennonite School for five years. He pursued graduate studies in educational administration at the University of Iowa and completed the program in 1974.

Lee and Mary Alice Hertzler, workers in Brazil since 1968 with Mennonite Board of Missions, Elkhart, Ind., returned to the U.S. in late June. They are terminating their assignment as overseas mission associates and plan to settle in Hesston, Kan. In Brazil, Hertzlers lived in Araguacema and Ribeirão Preto, where they assisted in local congregations. "They made significant contributions," said Lawrence Greaser, MBM associate secretary for overseas missions. "Hertzlers have been invited to continue their work in Brazil, but they have decided to pursue other interests at this time."

A plumber and a mason are needed this fall for short-term renovation work at the new Dublin Mennonite Centre in Ireland. Volunteers are asked to donate their own time and travel expenses. Interested persons may contact the Personnel Office, Mennonite Board of Missions, Elkhart, IN 46515, or phone (219) 294-7523.

Goshen College has an immediate staff opening for a graphic artist to design, paste-up, and coordinate production of publications and to create original illustrations. College-level art education and experience preferred. Submit résumé and work samples to Stuart Showalter, director of information services, Goshen College, Goshen, IN 46526.

The play "Today Pop Goes Home" by Merle Good will be performed several times at the Waterloo Convention in August. Those persons in the cast include: Irve Manske, Kitchener, Ont.; Ernie Kaefler, Waterloo, Ont.; Dale Wagner, New Hamburg, Ont.; Erma Stauffer, East Earl, Pa.; Nathan Epp, Waterloo, Ont.; Cheryl Nafziger, New Hamburg, Ont.; Veryl Witmer, Manheim, Pa.; and Joy Hoover, Leola, Pa. The show is being directed by Al Schnupp.

In October 1978, the first Supplemental Teaching Packet for deaf and hard-of-hearing persons was developed. It was based on The Foundation Series kindergarten curriculum—a one-year course. Now all four quarters of supplemental materials are available. Each teaching packet includes a resource book, word cards, Bible memory verse cards, signed songs, illustrated concepts, patterns, and four friends puppets. These materials are supplementary to the regular kindergarten curriculum. The teaching packet is $6.95 per quarter. Regular teacher's guides are $2.00 per quarter; student guides are $1.25 per quarter. Available from Mennonite Publishing House, 616 Walnut Avenue, Scottdale, PA 15683.

Copies of the July 1979 edition of the Mennonite Board of Missions *Overseas Missionary Directory* are available from Sarah Conrad Yoder, Box 370, Elkhart, IN 46515.

"Nazareth is beginning to feel more like home," wrote Ben and Kathleen Kenagy, workers in Israel since last December with Mennonite Board of Missions, Elkhart, Ind. From their apartment window on the grounds of the Christian hospital, they can see the Mount of Precipitation where Jesus' neighbors had tried to throw Him off the cliff after His appearance in the local syna-

gogue. Ben, who succeeded MBM worker Robert Martin, is currently the only Mennonite doctor on the hospital staff. He will be joined in September by a French Mennonite physician. "Life here in the hospital means living among some 75 persons from the USA, England, Holland, Switzerland, and the local Arab community, plus nursing students in training," Kenagys said. Lower Nazareth, where they live, is an Arab town, and Upper Nazareth is Jewish.

John Paul Lederach, worker in Spain since 1978 with Mennonite Board of Missions, Elkhart, Ind., returned to the U.S. on July 18. He plans to complete work on a degree in peace studies at Bethel College in North Newton, Kan., before returning to Spain next summer.

New members by baptism: six at North Main Street, Nappanee, Ind.

Change of address: Glenn H. Egli from Harrisonburg, Va., to 853 Hunsicker Rd., Telford, PA 18969. **Richard H. Showalter,** from R. 2, Box 290B to R. 4, Box 84, Waynesboro, VA 22980.

readers say

I feel that I must respond to two items in the *Gospel Herald* of July 17, 1979. Though I have some reservations about the pictures by Joel Kauffmann which have appeared from time to time, I was struck by the recent item about funeral expenses. I wonder whether it is true that: "We Mennonites have made great strides in finding simpler ways to live." We certainly do need to find simpler ways to die. Why should we waste the Lord's money by paying $4,000 for funeral expenses? I am asking my family to not spend more than $500 for my funeral expenses, by having a simple wooden box for a casket, no vault, and a simple headstone.

I was also very much interested in your editorial entitled "Why do we feel so poor?" According to Ronald Sider we are rich Christians in an age of hunger. We should be ashamed of ourselves if we are prone to complain because of our poverty. I thoroughly agree with you that the time is past for wasteful living, that we should get acquainted with the poor, and I think that we should work because we enjoy our work. We need not wait until we get to heaven.—**H. Harold Hartzler, Mankato, Minn.**

births

"Children are an heritage of the Lord" (Ps. 127:3)

Berkey, Mike and Cheryl, Lebanon, Ore., first daughter, Jennifer Jean, May 10, 1979.

Byler, John, Jr., and Sharon (Kanagy), Belleville, Pa., second child, first son, Justin John, May 3, 1979.

Dyer, David and Ellen, Harrisburg, Pa., second son, Damian Ashley, May 27, 1979.

Good, Melvin and Doreen (Wenger), Dalton, Ohio, second child, first daughter, Julie Dawn, June 26, 1979.

Hallman, Peter and Brenda (Snyder), Breslau, Ont., second son, Gregory Ryan, July 6, 1979.

Neff, Daniel and Carol (Herr), Manheim, Pa., third child, second son, Nathan Glenn, June 22, 1979.

Nofziger, Mark and Dania, Lebanon, Ore., first daughter, Regan Lee, July 5, 1979.

Peachey, Dennis and Rebecca (Hostetler), Belleville, Pa., second son, Daniel Lee, June 11, 1979.

Strite, James and Norma (Huber), East Petersburg, Pa., second child, first daughter, Rebecca Joy, June 28, 1979

marriages

"They shall be one flesh" (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Bowman — Bowman. — Roger David Bowman, Petersburg, Ont., and Ruth Ann Bowman, Kitchener, Ont., both of First Mennonite cong., by Glenn Brubacher, July 7, 1979.

Brenneman—Dawson.—Dale Eugene Brenneman, Accident, Md., and Sandra Ann Dawson, Grantsville, Md., both of Glade cong., by Walter C. Otto, July 15, 1979.

Kilgore—Comardelle.—David Douglas Kilgore, Camden, Ark., and Karen Jane Comardelle, Des Allemands, La., Des Allemands cong., by Robert O. Zehr, June 1, 1979.

Kim—Egli.—Raymond Lamar Kim, Houston, Tex., Houston cong., and Linda Sue Egli, Lindale cong., Harrisonburg, Va., by Glen H. Egli and Marlin Kim, fathers of the groom and bride, June 23, 1979.

Kratzer — Musselman. — Douglas Kratzer, Dalton, Ohio, Kidron cong., and Donna Musselman, Trevose, Pa., Trevose cong., by Alvin F. Detweiler, June 30, 1979.

Rutter—Zook.—Allen Rutter, Excello, Mo., Mt. Pisgah cong., and Donna Zook, Versailles, Mo., Mt. Zion cong., by Dan Kauffman and Allen Zook, June 16, 1979.

Stoltzfus — Horst. — Eric Stoltzfus, Germfask Menn. cong., Germfask, Mich., and Ruth Horst, Locust Grove cong., Elkhart, Ind., by Aden Horst, father of the bride, May 10, 1979.

Woolner — Brooks. — Peter Woolner, Kitchener, Ont., and Catherine Louise Brooks, Guelph, Ont., both of First Mennonite cong., by John Butters and Glenn Brubacher, June 16, 1979.

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Brenneman, George A., son of Charles D. and Mary C. Brenneman, was born in Elida, Ohio, Feb. 8, 1898; died at Smithville (Ohio) Western Care Center, July 16, 1979; aged 81 y. He was married to Mable Martin, who survives. Also surviving are 2 sons (George M. and Edwin J.), one daughter (June L. Thomas), 8 grandchildren, and 3 great-grandchildren. He was a member of Oak Grove Mennonite Church, where funeral services were held on July 18, in charge of Peter B. Wiebe; interment in Oak Grove Cemetery.

Brubacher, Elizabeth H., daughter of John H. and Mary S. (Hostetter) Brubacher, was born in Landisville, Pa., July 12, 1885; died at the Mennonite Home, Lancaster, Pa., June 3, 1979; aged 93 y. She was the last surviving member of her family. She was preceded in death by 2 sisters (Mrs. Anna H. Farmer and Mary H. Brubacher). She was a member of East Petersburg Mennonite Church. Funeral services were held at the Mennonite Home on June 5, in charge of Irvin Kreider and Ralph Ginder; interment in East Petersburg Mennonite Cemetery.

Hess, Elizabeth, daughter of Henry and Elizabeth (Newcomer) Miller, was born in West Donegal Twp., Pa., Nov. 5, 1904; died of heart failure at Rheems, Pa., July 3, 1979; aged 74 y. On Nov. 20, 1937, she was married to Ernest D. Hess, who survives. Also surviving are one son (Nelson), 2 grandchildren, one sister (Martha—Mrs. Norman Ebersole), and one brother (Christ). A son (Clyde) preceded her in death. She was a member of Bossler Mennonite Church, where funeral services were held on July 6, in charge of Glen Martin, Harlan Hoover, and Russell Baer; interment in Bossler Mennonite Cemetery.

Shenk, Amanda Mae, daughter of S. P. and Mary Yoder, was born in Ohio, in 1884; died at Newport News, Va., June 29, 1979; aged 95 y. In 1908, she was married to Levi J. Shenk, who died in 1974. Surviving are 5 daughters (Mrs. Mildred Moyer, Mrs. Martha Godshall, Mary Shenk, Martha Shenk, and Mrs. Miriam Baer), 2 sons (Lester J. and John M.), one brother (J. Harvey Yoder), 15 grandchildren, and 14 great-grandchildren. She was a member of Warwick River Mennonite Church, where funeral services were held on July 2, in charge of Truman H. Brunk and John H. Shenk; interment in Warwick River Mennonite Church Cemetery.

Smith, Elizabeth, daughter of Christ and Catherine (Hauck) Berry, was born in Franconia, Pa., Nov. 7, 1886; died at Ovid Convalescent Manor on June 15, 1979; aged 92 y. Surviving are one son (George), 3 stepsons (Willard, Tilman, and Milton), one stepdaughter (Mrs. Dorothy Shank), 17 grandchildren, and many great-grandchildren. She was a member of Bethel Mennonite Church, where funeral services were held on June 17, in charge of James Martin; interment in Washington Twp. Cemetery.

Snyder, Harold W., son of Orville and Ellen Snyder, was born at Sterling, Ohio, June 16, 1920; died at Akron City Hospital, Akron, Ohio, Mar. 29, 1979; aged 58 y. He was married to Mary Jo Schrock, who survives. Also surviving are 2 sons (Samuel and Joseph), 2 daughters (Ellen Nikkel and Carolyn Baer), and 5 grandchildren. He was a member of Oak Grove Mennonite Church, where funeral services were held on Mar. 31, in charge of Peter B. Wiebe and Bill Wilson.

Weaver, Mary (Lula), W., daughter of John S. and Betty (Drumheller) Wiseman, was born in New Hope, Va., July 24, 1895; died at Waynesboro Community Hospital on June 27, 1979; aged 83 y. On Nov. 1, 1916, she was married to Amos B. Weaver, who died on July 23, 1948. Surviving are 2 daughters (Hazel Cook and Evelyn West), 2 sons (John D. and James W.), 10 grandchildren, 12 great-grandchildren, and one sister (Lena Wiseman). She was a member of Hildebrand Mennonite Church, where funeral services were held in charge of Marion C. Weaver and Richard H. Showalter; interment in Hildebrand Community Cemetery.

Werner, Daniel Ross, son of Milton and Rosetta (Hoover) Werner was born in Rainham Twp., Ont., Apr. 12, 1919; died of a coronary at West Haldimand Hospital, Hagersville, Ont., July 13, 1979; aged 60 y. On June 2, 1945, he was married to Mona Geraldine Held, who survives. Also surviving are 4 children (Lynne—Mrs. Bob Swent, Karen—Mrs. Brent Zavitz, Beverly—Mrs. Dwight Daley, and Lee), two sisters (Catherine—Mrs. Russell Daley and Mary—Mrs. Don Moore), and 3 brothers (Carl, David, and John). He was a member of Rainham Mennonite Church, where funeral services were held on July 16 in charge of Cyril K. Gingerich; interment in Rainham Mennonite Lakeside Cemetery.

Cover by Edgar Nafziger, p. 613 (right) by Swan; p. 635 by Charles Slemenda

calendar

Waterloo 79 (Mennonite General Assembly and Youth Convention), University of Waterloo and Conrad Grebel College, Waterloo, Ont., Aug. 11-16.

items and comments

Cancer Society to promote "smokeout" on Nov. 15

The American Cancer Society has announced the Great American Smokeout for Thursday, Nov. 15, 1979. Smokers and friends of smokers are urged to take the pledge to give up smoking or help a friend to quit "for 24 hours (and maybe longer)." The society's announcement of the smokeout notes that "lung cancer is the leading cancer killer of American men; women's death rates from this disease have doubled in ten years, and continue to rise at an alarming rate. In addition, those who smoke have an increased probability of developing mouth, bladder, and esophageal cancers, as well as strokes, heart disease, emphysema, bronchitis."

It took Belgian priest six years to promote U.N. year of the child

Joseph Moerman, secretary general of the International Catholic Child Bureau in Geneva, is considered by many as the "father" to the 1979 International Year of the Child (IYC). The Belgium-born Catholic priest first conceived of the idea for the United Nations-sponsored IYC six years ago, and guided it through the "inevitable red tape." The U.N. General Assembly designated IYC to mark the 20th anniversary of the U.N.'s declaration of the rights of children. Father Moerman said he saw the urgency for a special year for children when he was involved in earlier preparations for World Population Year and the International Women's Year.

"Black English" accorded status in public schools

A federal judge has ruled that teachers must recognize the existence of "black English," and use this knowledge constructively to help black children learn to read "standard English." U.S. District Court Judge Charles W. Joiner ordered the Ann Arbor, Mich., School District Board to submit a plan within 30 days outlining the "exact steps" that will be taken. The decision came in a suit filed two years ago on behalf of 11 black children who charged that the school system violated their civil by failing to take "appropriate" ac help them overcome their language bar

Centers planned at schools if U.S. congress restores draft

The U.S. Selective Service System plans to use educational institutions, including religious schools, as registration centers if Congress restores the draft, according to documents obtained by the Friends Peace Committee (FPC). Background reports detailing Selective Service plans were obtained by the Quaker group in an out-of-court settlement of a federal Freedom of Information Act suit. In a statement, the Peace Committee said it was "alarmed that the Selective Service System plans to use schools, campuses, and other civilian institutions to register young people for the draft. This type of large-scale government intrusion into public education is dangerous and unnecessary. And it is likely to pose serious problems for teachers and administrators—especially in denominational schools." Noncompliance with the draft will be treated as a crime, according to one of the documents obtained by the Quaker group. The Emergency Military Manpower Procurement System Manual states that violations will be "punishable by imprisonment for not more than five years or a fine of not more than $10,000 or both."

Bible smugglers withdraw suits, now calling charges groundless

Following more than a year of acrimonious legal proceedings, two groups that specialize in ministries to communist countries have agreed to drop charges against one another. In a joint statement, executives of Underground Evangelism and Jesus to the Communist World said that "there have been rumors, mutual accusations, and charges made by both sides, which both sides, out of the desire for Christian peace and understanding, acknowledge to be groundless. These include the statements made by both sides in the complaint, cross-complaint, and publications."

Churchgoers asked to write Congress in behalf of Indochina "Boat People"

Some 1,500 Christian congregations in the New York area were asked to join in an interdenominational letter-writing campaign for Indochina refugees during the week of July 15. "We hope to have thousands of letters and petitions from pastors and church members reaching President Carter and congressmen in a blitz," said Pam Proctor, chairperson of Concerned Christians for Boat People, sponsor of the campaign.

Confirmation is no longer condition for taking communion in Finnish Church

As of Oct. 1, baptized children will not have to be confirmed in order to take communion in the (Lutheran) Church of Finland. An amendment to the Ecclesiastical Act which separates First Communion from confirmation has been passed by the Finnish Parliament at the request of the Church Synod. Under the new provision, a baptized child who has been taught the meaning of communion will be able to participate together with a parent or other confirmed member of the church responsible for the child's Christian training. While no age limit is specified in the Ecclesiastical Act, the preamble to the amendment suggested 5-7 years as suitable limits.

Holocaust commission members see refugee aid as fitting memorial

The most appropriate memorial for the millions who died in the Nazi holocaust would be for the nations of the world to respond to the plight of the Indochinese refugees, according to two Jewish members of the President's Commission on the Holocaust. Commission chairman Elie Wiesel, a concentration camp survivor and author, said a fitting memorial would be for nations "to coordinate their activities and to extend themselves with humanitarian generosity so that we may not once again be divided into a world of perpetrators, victims, and bystanders."

Hyman Bookbinder, Washington representative of the American Jewish Committee and a commission member, noted that the United States has accepted 70 percent of the 300,000 Indochinese refugees resettled in the last four years. "But it can do more, and must do more," he said. "Every day that it waits for the world community to do more, thousands more will die."

Grass-roots apathy called reason for deferring merger discussions

The Presbyterian Church in America (PCA) has decided not to begin merger talks with two other small Presbyterian denominations. A motion to start negotiations with the Orthodox Presbyterian Church (OPC) and the Reformed Presbyterian Church, Evangelical Synod (RPCES), failed to win a three-fourths approval at the General Assembly of the PCA, which is the largest of the three. While rejecting the idea of merger talks, the PCA Assembly stressed that its action "does not constitute a rejection of any cooperative agreements or ventures that are presently in existence."

Smoking parents may pollute children's lungs

A research team at Harvard Medical School discovered an apparent link between smoking parents and impaired lung capacity in grade school children reported by the *American Journal of Epidemiology*. In a study of 444 children aged 5 to 9, the research team found less adequate lung activity in children exposed to parents' cigarette smoke and concluded that such children are more likely to develop lung cancer later on. Also, 57 of the 444 reported that they themselves were smokers. All of the 57 had parents who smoked.

NEWSPAPER

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

Thinking big

I keep buying these "self-help" books. Many of you have seen them on the bookshelves in malls, supermarkets, and airports. Books that are supposed to help us think better, work faster, and get better organized for the rest of our lives.

I got the last one several months ago—the evening that I spent a week's grocery money in a book shop. It is *The Magic of Thinking Big* by David J. Schwartz, a book first published 20 years ago. That it is still selling suggests that many of us are not satisfied with our ability to do what we want to do. Like many others of its kind, the book tends to be oriented toward selling.

The opening anecdote tells of Harry who earned nearly five times as much as his fellow salesmen. Harry did not have a better territory than the rest, nor was he found to be more intelligent. Instead, he had a greater vision, he thought bigger. Why then, the author asks, do not the rest of us think big also? "All of us, more than we recognize, are products of the thinking around us. And much of this thinking is little, not big." So he goes on for some 200 pages, suggesting how to move from small thinking to big thinking.

Is there significance in such a book beyond stirring up salespeople? I think so, if we translate "thinking big" into the more lofty-sounding term "vision." If indeed, the common thinking is small thinking, it is worth considering whether this is what we want.

First, it may be well to clarify the sense in which we are using "big." In using this term, Schwartz implies that to think big means more sales, a better job, moving up in the organization. But it is interesting to observe that the means to such ends in his mind involve improved relationships.

Thus to grow in sales, or to grow in one's stature in an organization, involves greater vision (thinking bigger) in the quality of one's relationships. To grow in stature one needs to have bigger ideas about what may be done, be willing to accept failure, but try again. For example, there is Schwartz's "*Leadership Rule Number 2—Think:* What is the human way to handle this?" (p. 209). Included in this section are dictums like this:

"Practice praising people.

"Rub people the *right* way. Be human" (213).

Does this make us uncomfortable, as if Schwartz is giving us a smooth formula to use in manipulating people? We can take it this way, or we can observe that in the Scriptures there are emphases like this: "Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you" (Eph. 4:32).

If there is a problem with the literature on thinking big it is that it may be devoted to causes that are not big enough and perhaps that it may condone methods which are manipulative. But thinking big, a large vision, is what we all need—especially in the work of the church.

Nothing is needed so much today in the Christian church as people with a large vision. They are not satisfied with things as they find them and in the name of Christ set out to change them for they believe that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). A large vision, indeed.

Christians who have this vision are not surprised that the world seems less than friendly toward the work of Christ. But instead of decrying the bad situation, they seek ways to show love and to invite others to receive and practice love.

Christians who think big ask questions about how the love of Christ may be made clear to more. They wonder whether everything has been done for those confused in sin. They are willing to struggle together to find the will of Christ.

This does not mean that such Christians will be successful, as Harry was who made five times as much as the rest. Like Jesus, they may take on assignments so large that failure is inevitable. But at least none could accuse Jesus of thinking small. And the New Testament affirms confidently that for Jesus, the cross was not the end.—Daniel Hertzler

Gospel Herald

August 14, 1979



In case of conscription: a 5-point proposal

In case of conscription: a 5-point proposal

by John W. Eby

When looking ahead to find a way through a new situation it is helpful to look back and learn from similar experiences. In spite of all the efforts to stop the progress of bills in the U.S. congress to reestablish registration for military service, we may need to face that unpleasant and immoral possibility. So it will be helpful to begin thinking now how we will respond.

During the 1960s and 1970s Mennonite young man responded in a variety of ways. A few joined military service, some as noncombatants, others in the regular armed services. Most served in earning I-W service as an alternative to military service. These men worked in institutions which were classified by the Selective Service System as being in the "national health safety and interest." They arranged their own housing and received regular wages. The church provided counseling services prior to the assignments and I-W sponsors to help them get jobs and build relationships to churches in locations where they served. At times the church tried to administer and control the I-W program. In other instances it provided services which could be used or ignored by I-W men.

The Mennonite Voluntary Service programs of the conferences and of Mennonite Central Committee were approved for alternate service. These programs had clear mission and service objectives, were administered by the church, and provided orientation. Local units related closely to Mennonite congregations. Persons served at subsistence levels of support.

A small minority of men refused to cooperate willingly with the Selective Service System. Some refused to register, others to accept conscription. Many of these served in VS or MCC programs voluntarily to demonstrate that their noncooperation was a witness and not merely an escape from a service obligation.

There is such a variety of proposed legislation being discussed now that it is not possible to predict specifics with any certainty. It is likely that women will be affected more than in the past. There will likely be some kind of alternative to military service, but how that would be administered is not clear. There is discussion of a broad national service program, but that does not seem imminent. There are mixed readings as to whether or not any registration will be enacted and as to whether or not persons will be drafted even if there is registration.

The purpose of this article is to begin discussion. I would invite you and your congregation to listen to persons who responded to the last conscription in varied ways and to sense God's leading for your response if a registration and draft are begun.

I was never drafted myself, but I did work closely with many persons in each of the categories above. The following

John W. Eby has been Secretary for Relief and Service, Mennonite Board of Missions. He recently resigned to take an assignment with Mennonite Central Committee in Botswana. .

Gospel Herald

In case of conscription: a 5-point proposal 642
John W. Eby

How I think I can grow old without growing cantankerous 644
Sara Alice Zimmerly

According to the "Teaching of the Twelve Apostles" 645
Arthur G. Hunsberger

The good life begins . . . 647
Katie Funk Wiebe

Daniel Hertzler, Editor **David E. Hostetler**, News Editor

Volume 72 Number 33

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars). $12.00 per year, three years for $33.00. For Every Home Plan. $9.50 per year mailed to individual addresses. Eighty Percent Plan: $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States. Copyright © 1979 by Mennonite Publishing House.

suggestions grow from my experiences with many deeply committed persons involved in alternate service during the last two decades and from my experiences with some whose commitment was sadly lacking.

1. **We should more seriously consider noncooperation.** During the last two decades a few Mennonites chose to witness against militarism and the evil of conscripting men to the army by refusing to register or otherwise cooperate with the conscription system. In August 1969, at Turner, Oregon, an action was taken by the General Conference of the Mennonite Church to support persons who took this position.

If an alternate service system is administered by the military I am sure we would not cooperate. An alternative service possibility even though administered by civilians would be part of the total system. With the militarization of our whole society, it becomes increasingly important to seize opportunities to give witness to our commitment to a nonresistant gospel and to Jesus the Prince of Peace. Quietly acquiescing to registration and alternate service provisions may this time be a compromise.

2. **The church should strengthen current voluntary service type programs.** The most profound and compelling witness against war and violence is a positive servanthood lifestyle. Every Christian is called to live for peace in every activity and decision. Particularly in the context of conscription, the Mennonite Church should have a program of national and international service which speaks of the needs of disenfranchised and oppressed people.

During the past decades, these programs were a significant witness and example. It is not altogether clear how the fact that they were approved by Selective Service for I-W "credit" affected what these programs did. We tried to make decisions from obedience to Christ's call. But there may have been times when we compromised a more prophetic stance which would have challenged the status quo because this might have jeopardized the I-W program.

The relationship of church programs to the Selective Service System should be examined very carefully. We may not want to accept persons in VS programs who receive alternate service "credit." The motivation for service programs and for persons who serve must come from obedience to Jesus Christ and not merely from a need to do alternate service. Programs should be prophetic and touch real needs. If within that clear stance they can also be alternative service it may be appropriate. A thoughtful prayerful decision must be made.

3. **The church should use its expertise to speak for others.** The Mennonite Church was effective in maintaining alternative service possibilities. We maintained close contact with the Selective Service and the legislative process. Mennonite leaders frequently gave testimony before congressional committees. As that happened, I felt that most of our witness and testimony was oriented toward our own self-interest. We recognized as legitimate only a narrow range of biblically based convictions and were uneasy about persons who wanted alternative service because of humanitarian or political reasons.

Since it is wrong for anyone to be conscripted for military service of any kind, we should consider using our expertise to speak clearly in opposition to all conscription. If that fails and conscription is initiated, then we should advocate broad alternative service eligibility not limited to historical biblical reasons. Persons should be permitted a way out no matter what their reasons. At the same time we need to keep our own motivations and commitments clear and continually emphasize that both our own refusal to fight and our opposition to conscription come from our discipleship to Jesus Christ.

4. **The church should provide pastoral ministries to alternative service persons.** One of the confusing things during the last two decades was the relationship of the church to the earning I-W program. Many I-W men served from deep mission motivation. Numerous churches were begun and others strengthened through their service and witness. Other I-W men had little sense of mission and call to their I-W assignment. The relationship of the church to these men was ambiguous. Since they were Mennonite conscientious objectors they were seen by some to represent the church. Yet their lifestyles did not reflect that relationship. At times the church tried to administer and control the earning I-W program. This was impossible and frustrating to persons asked to "administer" a program for persons who did not want to be "administered."

It seems to me that the church should limit its attempts to administer or control a I-W type program if this should develop. It should put its money and energies and support into volunteer programs. This is not to suggest that the church ignores persons who go into I-W but rather to suggest a pastoral rather than an administrative approach. Home congregations should relate to and provide pastoral relationships to scattered I-W men as they do to all scattered members. Congregations in areas where I-W men serve should extend their welcome and ministry to such persons who wish it and should structure their life to be appealing to young adults. The church should be present and waiting but should not try to use an alternative service program as a tool to impose itself or manipulate young adults.

5. **The church should now build a base of commitment and conviction.** It was clear to all of us during the last two decades that congregations and individuals varied widely in biblical knowledge and conviction. Some men developed strong convictions during the process of counseling. But far more frequently, men who did not have clear commitment went into I-W service for selfish reasons. Some of these did not demonstrate Christian lifestyles in their jobs, did not participate in a local church, and found the I-W experience to have a negative impact on their faith.

If the Mennonite Church is to respond to conscription in a united way and give a clear testimony to a biblical peace and mission position, a solid foundation of teaching and commitment must be built now.

How I think I can grow old without growing cantankerous

by Sara Alice Zimmerly

Some thought the little old lady was sweet and naive. They said she belittled problems and did not understand how things really are in the world. But as I learned to know her I observed that she did indeed recognize problems but she refused to give in to depression. She was aware of this world's troubles, but she was prone to go to her Lord in prayer instead of to her neighbor in gossip. And, as I followed my parents' example of spending time with senior citizens, I found that she has experienced struggles with finances, health, social relationships, death, family, and understanding God's ways. I found that although my situation is not the same as hers, and each person is unique, the principles of Christian living have not changed between our generations. Both of us want to serve our Lord with gladness.

Occasionally, however, I meet older people who are cantankerous. They tend to deny things that are true, seemingly in an effort to remake their world to suit themselves. Or, they complain about the efforts of others, or the weather, or the opinions of those around them to the point that no one really wants to be with them very long.

A question has come to my mind from all these observations. It is this: At my age of 33 years, can I insure in some way that I will be a sweet old lady who is full of faith, courage, and encouragement as is my friend whom I have described?

I think that it is not necessarily normal to become a grouch when one gets old. I do not want to say of my mistakes, "Well, I just can't help it. I've always been this way." I believe I can do something about what I will become.

Time to look ahead. I am observing that attitudes play an important role in our lives. There are also some basic things people my age can consider about the physical needs of being older. Such considerations often seem remote to us.

For example, there comes a point in many people's lives when they are no longer able to earn a living. I realize the importance of trusting God for material things as well as spiritual and emotional ones. I also believe God has given us health, strength, and a mind to use wisely. I want to use these assets so that they may help me when I am old. I need to build a sound personal economic system for myself and for those for whom I may be responsible.

I agree with those who feel that it is a mistake to start financial planning three to five years before retirement when a lot of things are already set in concrete. We do not live in a society where everyone can grow all our food on a farm, and our children can care for old parents in a "grandfather house"—a special cottage in a pleasant corner of the yard. Therefore, I think it will be important to my generation to consider money in relation to old age.

Having been the executrix of my father's farm estate after he died without a will, I strongly encourage people not to be afraid to make a will. I am not so superstitious as to suppose that talking about my death will make me deceased. I do not avoid a discussion of my eternal homegoing because of tears. I am not embarrassed by tears.

I would also like to be able to tell those closest to me what I would like to have happen at my funeral because I want my death to remind people of Jesus, His resurrection, and His care of me. With this in mind, I have requested that my body not be cremated, that my study Bible be placed in my hand for all who wish to see, that any memorial funds be divided equally between the Mennonite Board of Missions and Charities and Mennonite Disaster Service, that an inscription of a reference to Romans 8:38-39 be put on my grave marker, and my funeral service be conducted in the church. I would like to give my older friends this same freedom to make their own requests.

You may wish to express your beliefs in other ways, or to change them as you grow in your understandings. I remember the afternoon when, as a teenager, I shared an insight with my father. I realized that when I was a child I could hardly wait to be a grown-up because I thought grown-ups understood life and had no problems. My discovery was

---

Sara Alice Zimmerly is from Homestead, Fla.

that they not only had problems, but that all of life involves steps of career, college, marriage, children, being single, retirement, health, or whatever. I need to learn now how to resolve questions and to live each step in a right relationship with God and other people.

I have learned that much can be learned from old people who tell stories about their past experiences. They can sometimes give a much more expanded view of history than is found in textbooks. If I want to know how to do something I sometimes ask an older person. Someone will be delighted to tell me how it can be done.

Not suddenly at 65. These attributes of older people did not suddenly come to them when they arrived at 65 years of age. They are reflections of good habits which I may begin at my age.

These people became knowledgeable by learning skills of work and hobbies. My older friends who are so pleasant have learned to do each activity as if they were doing it in honor of God Himself. Because they love God, they are happy to do their tasks for Him. There are many pleasant things to do, and I do not believe one must be bored with retirement. Perhaps we should not retire from something as much as retire for something.

While they hold to the teachings of God's Word, my older friends are open to learning. That is, they may consider an idea and measure its validity against proven biblical values. When someone tenaciously holds to an idea because he would be embarrassed to change it, he is hard to live with whether he is old or young. I can develop an open-minded or considerate attitude in this period of my life.

A retired college professor who shared dinner with me one evening reported that he is finding material things to mean less and less to him while people mean more and more. His statement reminds me that although there is a time to be building my personal economic security, friendships are much more important and so is my communication with God.

There are habits which when established in a person's life seem to need a firm hand for removal: laziness, selfishness, complaining. Such habits do not make happy people at any age. Persons secure in their habits of faith seem not to need these negative patterns.

Since I have asked God for a happy heart, I cannot walk in negative ways if I expect to become the kind of person I want to be. I want to explore the implications of Paul's counsel in Philippians 4:8: "Whatsoever things are true . . . honest . . . just . . . pure . . . lovely . . . of good report; if there be any virtue, and if there be any praise, think on these things."

According to the "Teaching of the Twelve Apostles"

by Arthur G. Hunsberger

Until 1873, scholars knew that the Didache or "Teaching of the Twelve Apostles" once existed, but they did not know what its contents were. They knew of its existence from mention of it by three early Christian writers. First, Athanasius, a fourth-century Christian leader, recommended it be used with catechists. Second, a contemporary of Athanasius, Eusebius, in his ecclesiastical history from the time of Christ to AD 324, mentioned the Didache. Third, Clement of Alexandria, who lived during the later second century and early third century, had a very high regard for it in one of his works.

In 1873, however a small volume of 120 parchment leaves was found in a monastery library in Constantinople. It was written in Greek and part of its contents was the Didache. About 100 years after this the Didache first came to my attention. It was for me an exciting discovery. This article tells why I believe the Didache is significant for us in the Anabaptist community.

Obviously, since Clement mentioned the Didache, it had to be written before the end of the second century. Exactly when, scholars cannot safely say, although many believe it was written around AD 150. Who wrote the Didache is not known either. What is really important is the content of the Didache because of its use as a catechism.

The Didache (the Greek word means teaching or doctrine) contains a discussion of the two ways—a way of life and a way of death. It also discusses baptism, fast-days and prayers, communion, ministers, worship, and eschatology in the church manual section of the catechism. The Didache as a whole is instructive, but there are two items that deserve special attention. (The entire Didache itself can be consulted in a small paperback entitled *Early Christian Writings, The Apostalic Fathers*, translated by Maxwell Staniforth and published by Penguin Books, 1975, $2.95. It is this translation that is quoted in this article.)

Arthur G. Hunsberger is a member of the Sunnyside Mennonite Church, Conneaut Lake, Pa.

First, after explaining that there are two ways and quoting the Scriptures that tell us to love God and our neighbor, the Didache immediately begins to expound on a way of life. Right at the beginning of the Didache the principle of peacemaking is emphasized. Let me quote: "What you may learn from those words is to bless them that curse you, to pray for your enemies, and to fast for your persecutors. For where is the merit in loving only those who return your love? Even the heathen do as much as that. But if you love those who hurt you, you will have nobody to be your enemy.

"Beware of the carnal appetites of the body, if someone strikes you on the right cheek, turn the other one to him as well, and perfection will be yours. Should anyone compel you to go a mile, go another one with him. If someone takes along your coat, let him have your shirt too. If someone seizes anything belonging to you, do not ask for it back again (you could not get it, anyway)."

Of course, most of this language should sound very familiar to Anabaptists. Much of it contains quotes from Scriptures. Biblical nonresistance is emphasized as a way of life. One wonders, though, about the phrase "you could not get it, anyway." Obviously that phrase indicates the helplessness of Christians in an antagonistic pagan society. Quite frankly, the phrase almost appears to contain an element of rationalizing in it. It seems to suggest that biblical nonresistance is a way of life because Christians didn't then have enough power to handle the pagans any differently. But, in any event, biblical nonresistance was a way of life and it was taught to the people. It was placed right up front as a way of life. It appears to me that biblical nonresistance needs to be placed right up front today also, and the Mennonite Church is the group that should do it. It needs to be placed right up front in our relationships with church members, family members, and acquaintances that we meet on our job and as we go about our daily living.

The person who says, "I'll never fight in a war for any country," but then strikes out at a family member, or gets mad at someone who disagrees with his doctrinal viewpoint (especially eschatology), or murmers against "those dumb idiotic drivers on the road who go 35 mph in a 55 mph zone," is, at best, in the same position as the soldier in a battle. The biblical principle of nonresistance is more than not killing someone. It is a positive effort to love and act lovingly toward one's wife, husband, children, and even in-laws. It is a positive effort to do good things for people who have said nasty things against you. It is a positive effort to be loving when disagreeing with someone. That's putting peacemaking right up front.

And let's do it because our Lord told us to do it. Let's not have the attitude of the Didache—"you could not get it, anyway." That sounds like sour grapes. Let's be positive and sweet about peacemaking and do it because it is a way of life within us, and not merely something we can't avoid.

Second, in the church manual portion of the Didache, with respect to baptism, after indicating that immersion was the preferred mode of baptism but that sprinkling was acceptable, the Didache says "the candidate himself should be told to keep a fast for a day or two beforehand." Of course, we can recognize the element of legalism that was creeping into the church, for nowhere do the Scriptures tell us to fast before we are baptized. But we also recognize here that the candidate could not be an infant, especially one less than one year old, for one would not tell an infant to fast. Instead one would cause the infant to fast by not feeding it.

This portion of the Didache clearly indicates that baptism was reserved for people who could understand the instructions to fast. This does not give us any idea how young the candidate might have been, but it does tell us that infants were not baptized.

Furthermore, by comparing several other passages in the Didache, the evidence strongly suggests that the principle of the believers' church was in operation. The section on Sunday worship says, "Assemble on the Lord's Day, and break bread and offer the Eucharist; but first make confession of your faults." Also, the section on the Eucharist says, "No one is to eat or drink of your Eucharist but those who have been baptized in the name of the Lord." From these portions, we can infer that the ones who partook of the Eucharist were at least conscious of their sins and had been baptized believers.

Biblical peacemaking and a church comprised of baptized believers are two basic tenets of the Mennonite Church today. Of course, we don't need the Didache to establish these principles. We have the New Testament. It is enlightening, though, to note how the early Christian community expounded on these two principles. Since they were contained in a catechism, they were taught as things most surely to be believed and practiced.

Can we afford to do less?

Dear God,
Behold your precious little one—Chad.
His mother and dad are separating today—
for six months.
God, You hear the tremor in his voice.
You see the sadness in his eyes, the fear, the guilt.
Sister laughs.
But Lord, You know she'd rather cry.
Marge and Craig, my friends.
I pray.
I wait.
Soon!
Soon they'll tell me it was only a maddening
experimentation,
they were asked to do for their class.
Oh God, let it be so!
Amen.

—Betty Byler

The good life begins . . .

by Katie Funk Wiebe

For some people the good life always begins with a six-pack or a sparkling glass of wine. For others it takes a full tank of gas and a billfold of money.

You pack the family into the station wagon with picnic basket, suntan lotion, mosquito repellent, sunburn lotion, fishing rods, golf clubs, Frisbees, and the rest of the paraphernalia, and head away from home. You go to the lake, to the mountains, to the woods, to the amusement park—to any place as long as it's away from your own backyard. The good life can't happen at your own address.

The good life in a land of plenty has been synonymous with abundance—lots of youthful vigor, lots of money, lots of clothes, lots of sex, lots of vacation spots, lots of long smooth stretches of superhighways, lots of stereo music, lots of eating places, lots of drinking—the list is endless.

Now people fear that the shortage and high price of gas may put an end to the good life. No gas, no fun.

Yet the energy shortages may actually help us realize one of life's most important truths. The good life is not dependent on any or all of the above. It doesn't require excessive mobility or a trunkful of play equipment. The good life depends on the most renewable of resources—friends. As C. W. Brister says in *Take Care*, life without true friends is hardly life at all; some people value friendship very little because they have never experienced it.

Friendship is highly valued in Scripture, probably more highly than the modern church fosters it. Jesus was a close friend to Mary, Martha, and Lazarus. Paul had many friends and tried to keep in touch with them through his letters. David and Jonathan stuck together closer than brothers, although their relationship would probably be highly suspect today; and Ruth and her mother-in-law Naomi would become the butt of some stand-up comic's idea of a joke.

Some Americans prefer to keep in touch with their cars rather than their friends. They have owned more cars than they have had friends and can list with faithful accuracy each model they acquired through the years, how much was paid for each, its main faults, and why it was traded in—but they couldn't list as many close friends.

Americans grow up with several cars at a time and give them names as if they were family pets. They jump in and out of them daily. They argue with them and their starting and stopping systems. They curse them, praise them, polish them, repair them, and sacrifice to make payments on them and keep them running. They aren't ready to do the same for friends.

The desperate pace of modern life has made deep and long-lasting friendships more difficult. People haven't time to be friendly, for friendship takes time and energy, and sometimes money. Like cars, friends need regular checkups —by letter, phone, or personal contact and a steady investment of time and interest. Like cars, if they don't have the oil checked regularly, they give out.

Yet our lack of emphasis on close friends doesn't mean our society doesn't have friendly people. We have lots of people who smile and shake hands and welcome you to church and community within seconds. They move immediately to a first-name basis. But they never allow you to know the real person behind the quick smile and generous phrases. Friendship, the David and Jonathan type, has no value for them unless it brings customers to a business or newcomers to the congregation.

What's the value of a friend? Affirmation and support in times of disappointment and failure as well as achievement. Encouragement to risk. Balm for the pain of loneliness. Someone to listen, someone to pray with.

Friendship restores the lost art of conversation, one of life's most interesting activities. Friendship is the cement which makes marriages stick. Husbands and wives who are friends as well as lovers have greater insurance against breakup. A sad sight is a husband and wife who have nothing to say to each other. I see them occasionally in restaurants. They enter solemnly, chew their food in drab silence, and as distantly from each other walk out again. Friendship has its treasured silences, but not this kind.

God uses friendship to attract people into the body of Christ. A church where friendship is not valued is not an appealing church to the person looking for spiritual help. The presence of persons who cherish other persons or families to the degree that they act willingly on their behalf in acts of friendship over an extended period of time identifies the church as part of the body of Christ.

The gas shortage is admittedly a hardship for those who need to drive to work. Yet it may also teach us that our most valuable asset is not a car with a high mpg, but a friend. You don't have to buy a license or pass a driver's test to gain a friend. In fact, you can have a dozen at a time, all different models. All you need is the willingness to be one.

Newton Gingrich dies suddenly; was longtime church leader



Newton Gingrich

Newton Gingrich, 53, of Tavistock, Ont., longtime leader in the Mennonite Church and in Mennonite Central Committee, died about noon on Aug. 1. Gingrich was working with his son Daryl at the Emmaus Center, a private retreat center partly owned by the Gingrich family, when he was stricken with a heart attack.

Gingrich was chairman of Mennonite Central Committee since January 1977, and had been chairman of MCC (Canada) from 1972 to 1978. He was an MCC executive committee member since 1968.

At the time of his death he was employed half time by the General Board of the Mennonite Church as coordinator of local arrangements for Waterloo 79, the Mennonite Church conference set for Aug. 11 to 16.

From 1973 to 1975 he was moderator of the Mennonite Church, of which he was moderator-elect from 1971 to 1973. He continued as a General Board member until 1977. He was executive secretary of Region I at the time of his death.

In addition, Gingrich was one of three Mennonite Church appointees to the General Council of Mennonite World Conference, and had been elected at the council's meeting in Wichita last year as a member-at-large of the MWC Executive Committee. On the local conference level, Gingrich was missions chairman of the Western Ontario Mennonite Conference at the time of his death.

Executive secretary of MCC William T. Snyder noted that Gingrich was often a bridge between church people of the U.S. and Canada. For one year he was chairman of both MCC and MCC (Canada) and continued to represent the concerns of both countries throughout his years as a leader in the church. "He loved the whole Mennonite church and had a deep concern for church organizations," Snyder said.

Paul N. Kraybill, executive secretary of Mennonite World Conference, noted that Gingrich was active at every level of church work—local, conference, regional, church-wide, and inter-Mennonite. "I remember him as a man of broad vision and an authentic leader," Kraybill said. "His counsel and insight were always very perceptive and appreciated."

Gingrich had resigned as pastor of East Zorra Mennonite Church in Tavistock in June. He had earlier pastored churches in Elora and Markham, Ont., and was teacher and principal of Ontario Mennonite Bible School and Institute in Kitchener from 1958 to 1969. An avid supporter of inter-Mennonite cooperation, he chaired the inter-Mennonite Mission and Service Board in Ontario for many years. He attended Eastern Mennonite College in Harrisonburg, Va.

Gingrich, born Oct. 13, 1925, in the Drake-Guernsey area of Saskatchewan, was a son of Naomi Gingrich of Cambridge, Ont., and the late Ozias Gingrich. When he was six years of age his family moved to Ontario. He is survived by his wife, the former Mary Sommers, three sons, Daryl, Duane, and Dennis, and a daughter, Diane.

Memorial services were at 10:00 a.m., Aug. 4, at East Zorra Mennonite Church. The family designated that memorial contributions be made to MCC.

More aid on the way to refugees in Lebanon

Only three days after Mennonite Central Committee received an emergency request for aid for civilians displaced by recent violence in southern Lebanon, Israelis made another attack on three Lebanese towns. "Witnesses said it was the biggest Israeli raid in months," according to the July 22 *New York Times*.

That attack only adds to the tragedy of Lebanese civilians, who are suffering in an exchange of Palestinian and Israeli violence. In the July 22 attack at least 15 people died, and an estimated 50 were injured. A Palestinian spokesman said the total number of casualties was not known, because bodies were still being dug out of the debris at two towns, Damur and Sarafand. The third village hit was Naameh. All towns are south of Beirut.

Recent attacks are in areas where MCCers Ralph and Phyllis Miller and their team of local agriculturists travel in the course of their work. There is some concern for the safety of the Millers, but they believe their presence and work is widely understood and should be continued.

Including this latest attack, more than 200 people have been killed in the past four months. Most were Palestinian and Lebanese civilians. Many thousands have fled from their homes. Israeli attacks have escalated following Prime Minister Menachem Begin's declaration to resist Palestinian guerrilla activity.

In a cable received on July 19 Millers requested laundry soap for 6,000 people, 2,000 blankets, and a quantity of canned beef for "distribution to Palestinian refugees from Nabatiye, now in Sidon." Nabatiye is south of Millers' home in Sidon.

That shipment will be sent through the United Nations Relief and Works Agency, which has been assisting 40,000 to 50,000 refugees who have come to the city of Sidon in "the last couple of months."

A shipment requested earlier sailed on July 26 to be distributed by Middle East Council of Churches (MECC). That shipment included blankets, clothing, yard material, sewing kits, towels, sheets, and soap for displaced persons. MCC is cooperating with MECC in a road construction project.

MCC also purchased medicines for Palestinian Red Crescent, the equivalent of the North American Red Cross. Millers accompanied PRC personnel as the medicines were distributed to refugees in Sidon.

Church groups mobilize for relief in Nicaragua

Mennonite Central Committee, Rosedale Mennonite Missions, Brethren in Christ, and the Evangelical Mennonite Conference have agreed to coordinate efforts to meet a critical food shortage in Nicaragua, where a bloody civil war ended last month.

In addition, MCC along with other relief and service organizations has begun planning broader aid to victims of the conflict in that Latin-American country.

According to reports from Nicaragua, damage from the fighting is worse than damage suffered during the 1972 earthquake there. Crops have been destroyed or were not planted on time and the economy has been badly disrupted. At the time of President Anastasio Somoza's resignation on July 17, an estimated quarter of Nicaragua's 2½ million people had been displaced by the fighting.

Nicaragua is now ruled by a five-member junta, established when Sandinista rebels took over the country following Somoza's resignation and the short-lived reign of interim President Francisco Urcuyo. The attitude of the new Revolutionary Government of Nicaragua toward North Americans is not yet clear. However, "We're optimistic that the political stance of the new government will be such that churches and church agencies from outside will be welcome," said Herman Bontrager, MCC secretary for Latin America. Bontrager added that CEPAD, Evangelical Committee for Development Assistance, appears to have a good relationship with the new government.



Though food shortage is the most critical need now, other, longer-term needs exist. Among these are seeds for small farmers, credit for small entrepeneurs and farmers, and assistance in rebuilding residential areas.

Missions groups in Nicaragua, on standby to resume programs as soon as possible, report that they are in frequent contact with churches in Managua, the nation's capital. Churches have remained intact, trying to find ways to respond to needs that have developed, according to Bontrager.

The Sandinistas, a rebel group formed in 1960, take their name from Cesar Augusto Sandino, a Nicaraguan who led guerrilla warfare against the occupation of the country by United States Marines in the 1930s. The ousting of Somoza ended a 43-year reign by the Somoza family in Nicaragua and the longest family dynasty in Latin-American history.

Frontier board considers next step, possible new services

Almost a year after closing its residential treatment service for boys, the board of Frontier Boys Village, Larkspur, Colo., continues to weigh its best option for a new social services ministry.

The residential treatment program of Frontier Boys Village was closed at the end of August 1978 after nearly 20 years of operation. A Frontier spokesman cited a lack of adequate state funding, compounded by new federal regulations, as reasons for the closing.

While a continuing need for the residential treatment and educational services provided by Frontier remains, new federal guidelines require a more decentralized approach to youth services in 1981. Under the guidelines Frontier would have had to reduce its service load from 50 to no more than 20 boys. The board in February 1979 heard a report from consultant Lester Glick and its Executive Director Carl Gusler on their study of current needs in the state of Colorado.

Other areas of social need in the Denver/Colorado Springs area, the study identified, include family crises services, delinquency prevention services for girls, group home and emergency services for children, family oriented-holistic health services, programs with gerontological orientation, as well as the type of service which Frontier had provided—but in a decentralized fashion.

After receiving the Glick Report, which indicated that future program possibilities do not realistically include use of the present physical facility, the board took action to put the 99-acre Larkspur campus up for sale. It is still on the market. In early June an auction of equipment and furnishings netted about $28,000. What new service the board wishes to initiate is yet to be proposed.

During the 11 years that residential services were offered at the Larkspur site, more than 300 youths were returned to their homes or foster homes. Average length of stay at the village for moderate to severely disturbed boys was about one year.

"The Board of Directors is grateful to the many people who participated in and supported Frontier Boys Village in a multitude of ways over the past 20 years," said board President Jim Brenneman.

The Frontier board is in conversation with the Mennonite Board of Missions Health and Welfare Committee regarding future directions, Brenneman said. At its July 20, 21 meeting the MBM Health and Welfare Committee appointed member Vic Esch of Denver, Colo., as a special liaison to meet with the Frontier board and participate in future planning. MBM has maintained a consultation link with Frontier since 1971 when Frontier moved from MBM sponsorship to become an autonomous legal corporation.

September date set for Michiana Relief Sale

Items from quilts to violets, apple butter to homemade soap, and roll-top desks to cheese will be available at the Michiana Mennonite Relief Sale, to be held Sept. 22-23 at Goshen, Ind.

An open house Friday from 5:00 p.m. to 9:00 p.m. will be followed by the sale Saturday from 6:00 a.m. to midafternoon. Both the open house and the sale will be held at the Elkhart County Fairgrounds in Goshen.

The annual relief sale, run by local Amish and Mennonite volunteers, is a money-raising project for the relief and self-help ministries of MCC. About 50,000 people attended the Saturday sale last year. A new record of $249,793 in proceeds was received.

Popular food items at the Michiana sale include fresh sausage, mush and head cheese, barbecued chicken, tenderloin, ribs, pancakes, apple butter, bologna, and apple fritters.

Hand-stitched quilts are auctioned nonstop from 8:00 a.m. to about 5:00 p.m. Last year 165 quilts sold for $59,810; 89 comforters, $8,585; 89 afghans, $7,930; and 43 crib quilts, $3,560. Buyers came from as far as Texas, Florida, Canada, and Massachusetts.

Needlework and crafts made by skilled workers from the Middle East, India, Hong Kong, Thailand, Korea, Haiti, and Appalachia are also featured at the sale.

New attractions in 1979 include a music shop, a book shop, a salad bar, and a relief sale T-shirt. Organizers of the sale are also pushing for a greater quantity of homemade

breads and pies.

The Michiana Mennonite Relief Sale is one of seventeen relief sales organized by Mennonites in communities across the United States and Canada.

Committee approves bill to aid Menno immigrants

The U.S. Senate Judiciary Committee has approved an immigration bill to prevent the eventual deportation of the Old Colony Mennonites from the United States.

Passages by the committee is the first step in the legislative process but not a final victory for the bill. It must now be passed by the entire Senate, House Judiciary Committee and House of Representatives before going to the President for his signature.

S. 707, introduced by Sen. Lloyd M. Bentsen (D-Tex.), was passed without opposition by the committee. It is designed specifically to benefit the Mennonites in Seminole, Tex., and Boley, Okla.

Delton Franz, director of the Washington, D.C., Peace Section Office of Mennonite Central Committee said the bill will be voted on by the full Senate sometime after September 5. He said committee staffers "do not expect any serious problem" in Senate passage of the bill.

The House is expected to take more time considering the bill and passage may be more difficult in the Senate. It will be several months before the procedure is completed, Franz predicted.

The approximately 650 Old Colony Mennonites seeking permanent resident status came to the United States from Mexico in early 1977. They were given repeated assurances, primarily from real-estate agents, that they would have no problem obtaining permanent resident papers once they had purchased land. They were permitted to enter the United States on tourist visas, but through administrative channels their efforts to regularize their status has met with little success.

Only through legislation efforts such as S. 707 can they hope to achieve permanent resident status. The Mennonites in Seminole lost their land in early 1979, but remain in Seminole.

MCC supported the bill by assigning William Janzen to research and prepare a report detailing the history of the event and the current situation of the Mennonites. This paper was used as background for S. 707 and for committee work on the bill.

Fine Arts Tour in Europe

May 27-June 17, 1980
featuring the Oberammergau Passion Play

Itinerary: West Germany, East Germany, Czechoslovakia, Switzerland, France.

Leaders: Randy Zercher and Ervie Glick

Cost: $1400. Includes half board (breakfast and dinner), multiple occupancy rooms, roundtrip flight from Chicago, lodging, entrance fees, and concert tickets.

Credit: Up to four hours of academic credit available through Hesston College.

For more information, contact Randy Zercher or Ervie Glick at:

Hesston College
Hesston, Kansas 67062
316-327-4221

Brazil lifts yearlong ban on visas for volunteers

Volunteers in Brazil will now be able to remain in the country on resident instead of tourist visas, Mennonite Central Committee learned on July 25. The announcement follows a wait for approval since March 1978, when the Brazilian government imposed restrictions on foreign residents entering the country.

A number of mission and service organizations had been concerned about the visa situation since Brazil's previous government tightened its restrictions on foreign visitors last year. The new government which took leadership in March of this year is more open.

Brazil's attempt to assert national identity had resulted in reluctance to have outsiders play major roles inside the country, hence the visa restrictions. As a modern nation in the developing world, Brazil wanted a strong sense of self-reliance. It is also believed that the visa difficulties were a reaction to the United States' stand on human rights and subsequent pressure on Brazil.

Earlier, four Mennonite workers in Brazil met with the governor of Pernambuco State to discuss matters of mutual interest and to solicit help on visa problems. The meeting with Gov. Marco Maciel in Recife on June 14 was arranged by Betty Hochstetler, a Mennonite Board of Missions (Elkhart, Ind.) worker in the Brazilian capital of Brasilia who serves as a liaison with government officials for both MBM and MCC.

After waiting two hours, the group was received "very cordially," Hochstetler said. Later the Mennonite delegation spent an hour at the governor's residence. Most of MCC's more than 30 volunteers in Brazil are located in Pernambuco State.

Pro-VS Indian leader elected Choctaw chief

Choctaw Indian chief Phillip Martin, who invited Mennonite Board of Missions (Elkhart, Ind.) Voluntary Service in 1972 to work among his people in Mississippi, was elected tribal chief on June 12 after being out of office four years.

Chief Martin met with the local VS program director John Yoder after his July 10 installation and expressed his interest in opening the doors again to VS involvement with his tribe.

Earlier this year the Choctaw Tribal Council had expelled three members of the Pearl River VS unit—a social worker, a tutor, and a secretary—from Choctaw Central High School. A fourth VSer continued in an agricultural assignment with the tribe.

The official explanation for the action was

that other religious organizations had asked to place volunteers in the school and that the tribe wished to avoid favoritism and denominational competition.

The VSers had found temporary work after they were asked to leave their high school assignments. They continued to assist the Pearl River Mennonite in a youth program that was attracting 80 young people, more than half from other denominations. With Martin's election, the church has asked that the Pearl River VS unit continue.

Worker recovers after attack by man she helped

For the greater part of her life, Alta E. Schrock of Grantsville, Md., has ministered to the poor and needy, first as an MCC volunteer in postwar Berlin and later in her native Allegheny Mountains of Maryland.

The results of her dreams and labors—Penn Alps, the Highland Association, the Council of the Alleghenies, and, more recently, Christian Outreach of Maryland, Inc.—are well known to many in the Mennonite Church.

On July 25, Schrock, and her friends and co-workers, were reminded of what the cost of such involvement can be.

That night, Schrock, who lives at the edge of the Penn Alps campus, opened her door to a person seeking help. The man, who wore a cross and carried a Bible, was cold and wet. As she had done many times before, Schrock helped the man get dried off, served him hot coffee, and furnished him with a blanket.

Suddenly the man jumped on her and began to physically abuse her. Schrock regained consciousness around 5:20 a.m., was able to summon help, and was taken to Memorial Hospital in Cumberland, Md., where she stayed five days. Though badly bruised, she suffered no broken bones.

Schrock is presently recovering at the home of a Baptist minister's family in the area. According to visitors, she is in good spirits.

"You know, it is too bad," she said of the attack. "The first time now I'll be just a little more reluctant to open the door ... and some real needy person would have to suffer because of one man's behavior."

Schrock's attacker was later apprehended and is being held in Cumberland jail.

Eastern Board appoints twenty-one missionaries

Twelve persons were appointed and nine reappointed for overseas assignments at the bimonthly meeting of the Eastern Mennonite Board of Missions, Salunga, Pa., on July 18. Appointed for the first time were:

Patricia Ebersole, Goshen, Ind., to a youth ministry in San Pedro Sula, Honduras; John and Margaret Keiser, Cedar Falls, Iowa, medical doctor couple at Shirati, Tanzania; Daniel and Cleta Reinford, Kulpsville, Pa., teacher couple at the Bible Academy in Nazareth, Ethiopia; Leon and Louann Ressler, Columbia, S.C., community development couple in Western Kenya; Mary Ellen Hostetler, Elizabethtown, Pa., administrative assistant in the Eastern Board/Mennonite Central Committee office in Swaziland; Fred Kniss and Rosalyn Myers, Harrisonburg, Va., codirector couple of the Eastleigh Community Center in Nairobi, Kenya—Fred and Rosalyn plan to be married on August 18; Marlin and Mary Zimmerman, Lancaster, Pa., maintenance supervisor couple at Shirati, Hospital, Tanzania. Reappointed were: Harold and Esther Kraybill, Lancaster, Pa., as medical doctor couple at Shirati Hospital, Tanzania—the Kraybills had formerly served in Vietnam and Ethiopia; Laura Kurtz, Elverson, Pa., fifth term of service in Tanzania—Laura teaches at the College of National Education in Dar es Salaam; Nevin and Barbara Kraybill, Elizabethtown, Pa., hospital administration at Shirati, Tanzania—they had served in Tanzania from 1964-1974; Harold and Annetta Miller, Lancaster, Pa., development consultant couple for the churches of Kenya—the Millers have served in Kenya and Tanzania since 1965; Gerald and Sara Shenk, Mount Joy, Pa., to Yugoslavia to continue their studies in language and culture and to relate to churches there.

mennoscope

Why have so few churches and individuals chosen to demonstrate the viability of the gospel in the context of the city? In *Metro-Ministry—Ways and Means for the Urban Church*, published by David C. Cook, $6.95, editor David Frenchak states, "Although there is a critical need for the church to bring its resources to the urban environment, there are indications that the church has chosen not to invest itself in the city. Urban ministry is one of God's priorities in today's world. If the church fails here ... there is no gospel that we can preach with integrity anywhere else." Frenchak and Cook editor Sharrel Keyes put together *Metro-Ministry* as a resource book for church leaders. Through a collection of addresses given in May 1978 at a Congress on the Urban Church, the book deals with the nature of the city and the challenges of urban ministry.

Thirteen American Mennonites have been appointed by Mennonite Board of Missions, Elkhart, Ind., so far this year to serve short-term construction assignments in Israel and Ireland. Immanuel House, an interdenominational Christian center with four MBM staff members in the Israeli seaport of Jaffa, is undergoing extensive renovation. In the Irish capital, the new Dublin Mennonite Centre is also being upgraded. American Mennonites with a variety of skills have been donating from one to six months of their time and paying their own travel expenses. They are Jim Bair, Elkhart; Dan Fisher, Kalona, Iowa; Percy and Lillian Gerig, Grants Pass, Ore.; Clair Good, Canton, Pa., Kenneth and Opal Kuhns, New Castle, Colo.; Lester and Bessie Miller, Phoenix, Ariz.; Brad Roupp, Hesston, Kan.; Lee Schlabaugh, Wellman, Iowa; Herschel Stauffer, Milford, Neb.; and Orval Troyer, Hesston, Kan.

A symposium for Mennonite lawyers, law students, and paralegals is projected for late fall, 1979 or early winter, 1980. The meeting, to be held in Washington, D.C., will focus on the intersection of Mennonite theology and the practice of law. Time will be given for participants to discuss current legal issues and involvements. A Mennonite theologian is being invited to participate. Interested persons may contact Arden Shank (202-462-7774), 1644 Newton St., NW, Washington, DC 20010; or Burton Fretz (301-652-3589), 3514 Shepherd St., Chevy Chase, MD 20015. The event is sponsored by the Washington area Mennonite Student and Young Adult Services.

J. Lester Brubaker, superintendent of Lancaster (Pa.) Mennonite High School, has been appointed to a one-quarter time position as Superintendent of Education under the Lancaster Conference Board of Education. In his Lancaster Conference position, Brubaker will communicate with all elementary, secondary, and post-secondary institutions serving Lancaster Conference members. His other tasks will include serving as a consultant to board members and administrators, encouraging the spiritual and professional development of school personnel, and helping schools clarify and strengthen their Christian education philosophies.

Ernest Sam, the Mennonite Board of Missions puppet-size mascot, is back! After an extended furlough, he's introducing this year's four Caring Projects, "Sharing Is a Way of Caring." According to Ernest Sam, the first project, "Sharing Shalom in Israel," will be released by Aug. 15. Said Ernest Sam, "This project will support Krisy, Kimi and Matthew Haines and their parents, Joe and Elaine, who are MBM workers in Nazareth. Joe and Elaine say that their family is on a special peacemaking mission; they want Jews, Arabs, and other people there to become friends." To receive one or all four of the caring packets and instructions on

how to make your own Ernest Sam puppet, write Dorlee Kremer, Mennonite Board of Missions, Box 370, Elkhart, IN 46515.

Hesston College will close its Respiratory Therapy program at the end of the 1979-80 school year. According to a college spokesman, the decision to do so followed months of searching for a qualified instructor to fill a teaching position in the department and renewed efforts to increase enrollment. Students who entered the program during the 1978-79 school year will finish their studies and clinical work and graduate in May 1980, with an Associate of Arts in Respiratory Therapy degree. Will Beachey, instructor and program director, will remain on the faculty this year to complete program requirements for current students. However, new students will no longer be admitted to the program.

Current and former Voluntary Service workers in Indianapolis and members of their sponsoring First Mennonite congregation joined together during an Indianapolis VS reunion July 20-22 at the unit house. More than 40 persons have served in the seven-year-old unit operated by Mennonite Board of Missions (Elkhart, Ind.), and 25 of them—from California, Ontario, Pennsylvania, Illinois, Iowa, Ohio, West Virginia, Montana, and Oregon—gathered for the event. In cooperation with First Mennonite Church, Indianapolis, VSers provide various neighborhood services in a 20-block section surrounding the unit house.

Sixteen continuing education courses, on subjects ranging from political analysis of the Middle East to instruction in sign language, will be offered at Goshen College during the fall trimester. J. L. Burkholder, president of Goshen College who lived in China during 1947-48 and returned briefly in 1975, will teach a course on Chinese culture and history as part of the program. Some courses are especially designed for out-of-town visitors, with all content presented in concentrated form during a short time block. An intensive course in "The Middle East and the politics of Armageddon" will be offered Saturday, Oct. 13 from 9:00 a.m. to 5:30 p.m. John A. Lapp, dean of Goshen College who has recently returned from Israel, will teach the course. The weekend of Oct. 26-28, Willard Swartley, acting dean of Associated Mennonite Biblical Seminaries, will teach "Male and Female: Biblical Perspectives," with an emphasis on role relationships. A class designed especially for parents entitled "Passages: Life Cycle Education for Parents" will run all day Saturday, Nov. 3, during GC's annual Parents' Weekend. "Assertiveness: A Practical Way to Cope" will be taught by Judith Davis on Saturday, Nov. 10, and Saturday, Nov. 17. A brochure with complete continuing education course offerings is available on request. Additional information is available from Shirley Showalter, Director of Continuing Education, Goshen College, Goshen, IN 46526.

James Stauffer returned to the U.S. from the Philippines on July 16. His family had returned in May. After several weeks in Harrisonburg, Va., the Stauffers' address will be 118 Wolf Street, Elkhart, IN 46514.

Marv and Donna Siegrist and son Ryan Anthony arrived in the U.S. from Honduras July 23 after completing a two-year term at the Vocational Institute in La Ceiba. Their address is R. 1, Box 511, Bird in Hand, PA 17505.

Herb and Sharon Kraybill and children Wanda and Steven returned to the U.S. from Ethiopia July 26 after completing three terms as teachers at the Bible Academy in Nazareth. Their address is 539 S. Hanover St., Elizabethtown, PA 17002.

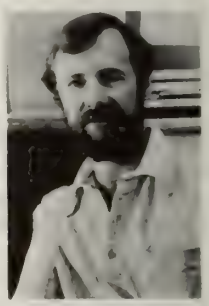
The address of Dennis and Lucille Boettger, who recently returned from Ethiopia, is 3352 Grant Road, Regina, Saskatchewan, Canada S4S 5H5.

John and Laurel Buckwalter and daughter Janna Beth returned to the U.S. from Ethiopia July 24 after completing a three-year term as teachers at the Bible Academy in Nazareth. Their address is R. 2, Box 238, Andover, NY 14806.

John and Margaret Keiser and family, Cedar Falls, Iowa, left the U.S. on July 25 for a one-year term of service at Shirati Hospital in Tanzania. Their address is Shirati Hospital, Private Bag, Musoma, Tanzania.

Doris A. Bomberger, assistant professor of home economics at Eastern Mennonite College, has received a doctorate from Virginia Polytechnic Institute and State University (Virginia Tech) at Blacksburg, Va. Bomberger received her EdD degree in home economics education after successfully defending her dissertation titled "Opinions About Home Economics Among Students, Faculty, and Administrators at a Selected Institution." Bomberger administered a questionnaire to 674 persons at Eastern Mennonite College to obtain their perceptions of EMC's home economics program. According to her study, respondents believe that "greatest emphasis in home economics at EMC is given to nutrition-related subject matter and least emphasis is given to preparation to assume the 'traditional woman's role.' "

Eastern Board missionary Margaret Martin, who served 16 years in Neumühle, Germany, will be recognized at a special farewell service in the Enkenbach Mennonite Church on Aug. 19. Martin has served as a spiritual counselor in the village of Neumühle as this former gypsy community of approximately 500 homes became integrated into German society. She concentrated on visitation and teaching Bible classes, especially summer Bible schools, which she conducted with the help of a colleague supplied by German Mennonites. Martin will return to the United States in September after having completed seven terms of missionary service. She first went to Europe in 1957 and served her first term in Luxembourg.



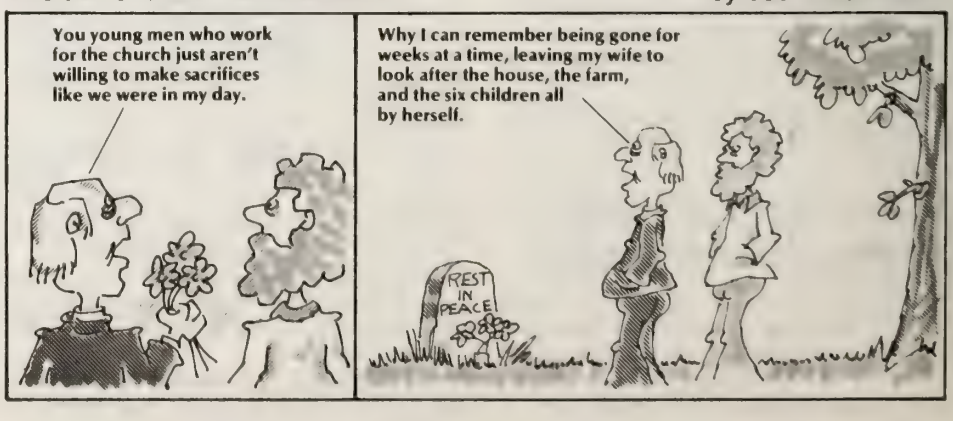
Jerry Lind

Jerry Lind has recently been named to serve as the new admissions counselor at the Associated Mennonite Biblical Seminaries. Before coming to the Associated Seminaries, Lind worked extensively in the fields of teaching and pastoral counseling in Tennessee, Florida, and more recently Chicago, Ill. The last eight years, he and his family were members of Reba Place Fellowship in Evanston, Ill., where he served as counselor, elder, and resource person in dramatic arts. Lind and his wife, Marcia, and their three children, Greta, Michael, and Mary, now reside in Elkhart.

Mennonite Central Committee's thrift shop program continues to expand with three new shops opening in the first half of 1979. New shops are the Agape Shoppe, Globe Mini Mall, Watertown, NY 13601; Re-Uzit Shop, 228 W. Lincoln Highway, Coatesville, PA 19320; World's Attic, Main Street, Somerset, PA 15501. The thrift shop

Sisters and Brothers

by Joel Kauffmann



movement has grown steadily since 1972, when the first combined thrift and Self-Help shop opened in Altona, Man. The first United States shop to open was in Bluffton, Ohio, in 1974. For details on how to open a thrift shop, write to MCC at 21 S. 12th., Akron, PA 17501.

The Mennonite Historical Associates hit their goal of obtaining 1,000 members by 1979 when James W. Farmer, Lancaster, Pa., joined the group. Retired from an engineering position at Lancaster's Hamilton Watch Company, Farmer is working on 16 different family lines. He says he became hooked on genealogy four years ago when he looked up some cousins for his son. Organized in 1972 with 302 members, MHA draws members from 47 states and seven foreign countries.

New members by baptism: one at Maple Grove, Atglen, Pa.; two at Grand Marais, Mich.

Change of address: John I. Smucker from Bronx, N.Y., to 3148A Benham Ave., Elkhart, IN 46514. **Carl K. Newswanger** from Bloomington, Ill., to 128 Cherry Street, Orrville, OH 44667. Phone: (216) 682-5802. **Homer F. North** from Nappanee, Ind., to Central Manor, Greencroft Apt. 60, 2000 S. 15th Street, Goshen, IN 46526.

readers say

The most exciting thing I have heard in our church or read in the *Gospel Herald* for a long time is the report on the meeting at Smoketown.

In the last month as I plodded through the third Francis Shaeffer book I struggled with the question, "How can we ever return to the absolutes he speaks of?" Those absolutes we once knew but now have reexamined and worked over until no one seems to know what is truth.

We have been on the cutting edge, cutting here and there as it suited best. When I read about the group of New Testament scholars who want to examine the sayings and parables of Jesus and remove those they think were only put in His mouth by men, I wondered what our church would or could say.

Professors in our church schools have said there probably wasn't really a Red Sea experience and Jonah wasn't actually swallowed by a whale. Sunday school teachers have said that abortion is not a black and white issue.

We have pretty well gotten rid of 2 Tim. 3:16, 1 Cor. 11, 1 Tim. 2:9-10, Tit. 2:1-7 and shifted many other issues as if we could not know. We try to claim the promises of God and ignore the conditional part of the agreement. Can we come forth now with a strong statement that the Bible is inerrant after all?—**Mrs. Roscoe Miller, Sugarcreek, Ohio.**

• • •

I read with dismay the statement issued from Smoketown, Pa., in the July 24 issue of the *Gospel Herald,* p. 587. It appeared to say to me that Christianity is a matter of personal piety, an undirectional and vertical relationship with the Deity "up there"; that salvation is merely a matter of right-thinking and not righteous living.

I became a Christian through my struggles over "the war" (Vietnam war to us under 35 years of age). I saw that behind the war was not the guy I graduated from high school with, but big money; money that came from taxes, money that came from industrial investment, money from you and me. I was against war, *all* war. I was looking for reasons why. Methodism, the church of my upbringing, didn't have any reasons. Marxism didn't have any reasons. (Communism was too oppressive and as bad an extreme as capitalism). Christianity as communicated to me by the printed page (popular evangelists, and celebrity-salvation testimonials) didn't say anything relevant. Hinduism was too burdensome with its laws of karma and samsara, as was Buddhism with its search for enlightenment and nirvana. (In fact Buddhism was much like Christianity for all I could tell in that regard.)

About the time I started looking long and hard at Jesus, along came Bethel College and Mennonites. I liked what my new friends said about the peace witness, about the "community of faith," about Jesus the Servant as Liberator and Lord. I became a Mennonite because I believed. I believed that this body of people had a more believable witness. It offered more than just piety. My professors talked about righteous living and right thinking as two sides of the same coin.

To me, Christianity is a nonviolent, loving, serving way of life, not a "religion." I think all Mennonites in the 20th century have the obligation as did Menno, Georg Blaurock, Felix Manz, Dirk Philips to turn the world upside down with a call to peacemaking. In order to be peacemakers we must not compartmentalize our lives by saving our intellect for Jesus and our hobbies, our vocations and our money for self. Money buys machines and wars are fought with machines more now than 450 years ago.

If we are sincere about our peacemaking, then all of us, the whole and sum total of every part of us, must be bent toward that purpose. To be credible witnesses, then, even our money must go toward peaceful ends, education, welfare, transportation as well as relief and missions. I realize that the dollar belongs to Washington, but who made the trees from which the paper was made to print that dollar on?—**James R. Krause, member of Mennonite Church of the Servant, Wichita, Kan.**

• • •

My young heart has swelled with anger, frustration, and disappointment at times while being battered around mentally and spiritually as my convictions were being tested by the so-called "main issues" of our church. Pages 586 and 587 of the July 24, 1979, issue have caused me to relax a bit and once again be refreshed within my denominational structure. The Smoketown statement may be a beginning of a "Reformation" which I believe our church has long since needed. Many thanks to these men who have helped me regain some lost territory. I just wished I would have been influential enough to have been invited to the Smoketown Motor Lodge July 10-11.—**Pastor Leon R. Shirk, Bethany Mennonite Church, East Earl, Pa.**

• • •

Thank the Lord for the ad-hoc group of Smoketown described on page 586 of the July 24, 1979, issue. The points presented are precisely the reasons that we felt it necessary to leave the Mennonite Church in our area nine years ago. Social issues should be discussed as a practical application of biblical truth but a diet of social issues alone with no workable answers leaves one frustrated and filled with guilt. Preaching and Sunday school teaching presented in a context that denies biblical inerrancy leave one with an unsatisfied spiritual void. I hope and pray that the Mennonite Church and particularly some of the leadership will return to faithfully studying and teaching the Word of God.—**Clifford Kauffman, Barberton, Ohio.**

• • •

I read with interest your story about the Smoketown statement in the July 24, 1979, *Gospel Herald.* I feel that I can affirm what these brothers have said in their main points, although there seem to be a few significant omissions.

I am at a loss to know what is meant by "An inordinate or unbalanced adulation or cultural Anabaptism." I'm not sure I can even guess at what "an ordinate and balanced adulation of cultural Anabaptism" would be. I gather it is a bad thing, ranking just below (or perhaps worse than) humanism, political action, and a low view of the authority and inspiration of the Holy Scriptures.

How do we eradicate this dangerous "cultural Anabaptism"? Are schmeckfests and auction sales its carriers? Do we need flying squads of dedicated deacons to sniff out shoofly pies? Shall the genealogies be banished to the shelf in the coal cellar left vacant when the radio came upstairs? How will we deal with the erring brothers and sisters who take bus-tours to Kutztown to gawk at Berks County Lutherans?

Is there a hidden agenda here? In tearing the Mennonite Church from its cultural roots, I cannot believe these learned brothers would tamper with the faith taught in the New Testament witness to the life and teachings of our Lord Jesus Christ. What else is Anabaptism? Whatever "cultural Anabaptism" may mean, it cannot mean that the content of our faith is culturally relative and needs to be altered to suit different times and places. To deny that "the Word of God is given to be put into practice" would be after all to deny all authority and inspiration to the Scriptures.

Please urge these good brethren to hasten forward with a fuller explanation. Meanwhile, I'll go on memorizing High German phrases. It's not easy to have your conversation in heaven when you don't know the language.—**Richard K. McMaster, Bridgewater, Va.**

• • •

Gospel Herald, July 17, p. 570, reported sending relief to Vietnam. This prompts the searching question about the theology of who truly needs help. How many years can the so-called peace churches send food and supplies to communist Vietnam that now dominates Laos and Cambodia forcing thousands of its humble citizens to escape on boats from which many sink in watery graves? In the meantime the so-called nonpeaceful churches, World Vision International, and Church World Service are out on the seas bringing medicine, food, and fuel to the boat people, plus working with other governments to find homes for these people who survive the ordeal.

What a double tragedy and distortion of need: so-called peace churches sending supplies to a communist government which is causing a greater humanitarian need among its fleeing citizens.—**Lee H. Kanagy, Fairfax, Va.**

births

"Children are an heritage of the Lord" (Ps. 127:3).

Brubacher, Clare and Bonnie (Frey), Elmira, Ont., first child, Shanna Rae, June 8, 1979.

Clark, Paul L. and Faye L. (Sangrey), Ronks, Pa., first child, Anita Renee, June 15, 1979.

Eash, Brent and Heidi (Schenk), Goshen, Ind., first child, Audrey Catherine, June 18, 1979.

Erb, Delton and Le Ette (Jantzi), ——, Ont., fourth son, Russel, June 11, 1979.

Gingerich, Chester James and Christina (Eash), Bristol, Ind., first child, Chester Jeremy, June 9, 1979.

Gingerich, Daniel and Sharon (Pierce), Burton, Ohio, first child, Zachary Paul, July 20, 1979.

Kratz, Clyde and Eunice (Kolb), Telford, Pa.,

second child, first daughter, Jennifer Adele, July 14, 1979.

Kumher, David and Faith (Bontrager), Middlefield, Ohio, first child, Mandi Kate, May 4, 1979.

Lade, Romeo and Sandy (Turner), Kentland, Ind., first child, Crystal Lee, July 1, 1979.

Miller, Howard Ray and Marsha (Combs), Hartville, Ohio, second daughter, Karen Lyn, July 26, 1979.

Miller, Mark and Martha (Holsopple), Boswell, Pa., second child, first daughter, Kirsten Jean, July 6, 1979.

Miller, Mark and Debbie (Olson), Meadows, Ill., first and second children, twin sons, Jesse Aaron and Luke Daniel, July 18, 1979.

Mishler, Mark and Sharon (Hershberger), Goshen, Ind., first child, Chad James, June 2, 1979.

Mohler, Harold and Doris, Lancaster, Pa., third son, Robert Eugene, July 20, 1979.

Moyer, Neal and Sharon (Bishop), Line Lexington, Pa., first child, Travis Scott, July 26, 1979.

Ross, Gene and Betty (Hoover), Canton, Ohio, third daughter, Jessica Erin, July 18, 1979.

Schrock, Wayne and Tillie (Chupp), Middlebury, Ind., first child, Andy Joe, May 13, 1979.

Shantz, Keith and Liz (Hiller), Hawkesville, Ont., third child, second daughter, Deanne Jennifer, July 20, 1979.

Shantz, Grant and Karen (Dleizeifer), Waterloo, Ont., first child, Ryan Matthew, June 24, 1979.

Shantz, Stewart and Jane (Hiller), Elmira, Ont., first son, Jason Matthew, May 24, 1979.

Shipman, Tom and Karen (Reese), Middlefield, Ohio, second son, Isaiah Lee, June 14, 1979.

marriages

"They shall be one flesh" (Gen. 2:24) A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister

Bast—Watson.—Wayne Bast, Wellesley, Ont., Crosshill cong., and Kimberly Watson, Wellesley, Ont., by Steve Gerber, June 30, 1979.

Finigan—Roth.—Michael W. Finigan and Veronica S. Roth, both of Medford, Ore., by Duncan E. Falls, July 21, 1979.

Good—Lingg.—Keith Good, Waterloo, Ont., and Barbara Ann Lingg, Sault Ste. Marie, Ont., both of Breslau cong., by Dennis C. Cressman, Apr. 28, 1979.

Habermehl—Frey.—Brian Habermehl, Fergus, Ont., and Gayle Frey, Alma, Ont., both of Bethel cong., by Amos Brubacher, grandfather of the bride, July 21, 1979.

Hess—Boll.—David B. Hess, Manheim, Pa., Erisman cong., and Cynthia Faye Boll, Manheim, Pa., Hernley cong., by H. Howard Witmer, July 21, 1979.

Horst—Gehman.—Dale K. Horst, Archbold, Ohio, Central cong., and Dawn Gehman, Columbia, Pa., Chestnut Hill cong., by Landis K. Sangrey, June 30, 1979.

Kreider—Nolt.—Jay Kenneth Kreider, New Providence, Pa., New Providence cong., and Ruth Ann Nolt, Rothsville, Pa., Groffdale cong., by Raymond L. Deiter, July 21, 1979.

Leaman—Weaver.—Stephen R. Leaman and Doris A. Weaver, both of Harrisonburg, Va., Lindale cong., by Art McPhee, June 9, 1979.

Musselman—Abbott.—Richard Musselman, Bethel cong., Elora, Ont., and Barbara Lyn Abbott, Fergus, Ont., by Jerry Vandeworp, June 23, 1979.

Nice—Schaefer.—Larry Nice, Norge, Va., Williamsburg cong., and Patricia Schaefer, Powhatan, Va., Powhatan cong., by Lewis Burkholder, Apr. 21, 1979.

Noeske—Erb.—Otto Noeske, Listowel, Ont., and Dianne Erb, Gads Hill, Ont., by Steve Gerber, June 30, 1979.

Scott—Senger.—McElwee Scott and Tammy Sue Senger, Mt. Pleasant, Iowa, by Glen Richard, June 23, 1979.

Steiner — Geiser. — Bruce Steiner, Dalton, Ohio, Sonnenberg cong., and Sharon Geiser, Dundee, Ohio, Kidron cong., by Bill Detweiler, July 20, 1979.

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14:13) We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations

Foltz, Paul Richard, son of Margie Garner Foltz, was born at Lititz, Pa., May 11, 1941; died in Lancaster Co., Pa., July 24, 1979; aged 38 y. He was married to Carol L. Gochnauer, who survives. Also surviving are 3 daughters (Kelle Rene, Heidi Christine, and Suzanne C.) and one son (Matthew P.). He was a member of Seventh St. Mennonite Church, Upland, Calif. Funeral services were held at the Gundel Funeral Home, Lancaster, Pa., July 27, in charge of James M. Shank; interment in Millersville Mennonite Cemetery.

Fry, Fred F., son of John and Mahala (Miller) Fry, was born in Haven, Kan., May 28, 1911; died of cancer at Goshen, Ind., July 23, 1979; aged 68 y. On Mar. 26, 1936, he was married to Susie Miller, who survives. Also surviving are 3 daughters (Marlene—Mrs. Gene McClane, Esther—Mrs. Gary Miller, and Nancy Fry), 7 grandchildren, and 2 sisters (Sadie—Mrs. Marvin Miller and Elizabeth—Mrs. Samuel Miller). He was a member of First Mennonite Church, Middlebury, where funeral services were held on July 26, in charge of Samuel J. Troyer; interment in Grace Lawn Cemetery.

Landis, Laura Y., daughter of Edward and Anna (Yerger) Hunsberger, was born at Souderton, Pa., Feb. 8, 1904; died at Eastern Mennonite Home, Souderton, Pa., July 9, 1979; aged 75 y. On Oct. 1, 1933, she was married to Henry M. Landis, who survives. Also surviving are the following children: (Raymond, Russell, Kenneth, Marian Gannon, and Beulah Haffley), 4 stepchildren (Henry, Linford, Ellis, and Paul), 29 grandchildren, and 9 great-grandchildren. She was a member of Towamencin Mennonite Church, where funeral services were held on July 11, in charge of Harold M. Fly; interment in the adjoining cemetery.

Mellinger, Jacob D., son of John H. and Barbara (Denlinger) Mellinger, was born in Vintage, ____; died at the Oreville Mennonite Home on July 6, 1979, aged 94 y. He was married to Florence Tyson, who survives. Also surviving are 2 sons (John D. and Abram D.), 4 daughters (Mary B. Mellinger, Grace F.—Mrs. Benjamin M. Landis, Ruth D.—Mrs. Paul R. Shertzer, and Rhoda—Mrs. Ira Rutt), 12 grandchildren, 36 great-grandchildren, 4 great-great-grandchildren, one foster grandchild, 6 foster great-grandchildren, and one brother (Jesse K.). He was a member of Rohrerstown Mennonite Church. Funeral services were held at the Mennonite Home chapel on July 8, in charge of John Kraybill, Elmer Hertzler, and Ralph Ginder; interment in Mellinger Mennonite Cemetery.

Moyer, Raymond A., son of Irwin and Sallie (Alderfer) Moyer, was born in Lower Dalford Twp., Pa., Aug. 3, 1906; died at Grandview Hospital, Sellersville, Pa., June 12, 1979; aged 72 y. On June 26,1929, he was married to Lillie Godshall, who survives. Also surviving are one daughter (Gladys—Mrs. Harold Knechel), 2 sons (Marvin and Arlin), 11 grandchildren, 4 great-grandchildren, one sister (Lizzie), and 2 half sisters (Edith Allebach and Florence Johnston). He was preceded in death by one son (Jay) and a half sister (Nora). He was a member of Towamencin Mennonite Church, where funeral services were held on June 16, in charge of Harold M. Fly; interment in the adjoining cemetery.

Myers, Agnes, daughter of Jacob and Barbara (Showalter) Schnebele, was born in Donnellson, Iowa, July 14, 1907; died of cancer at Iowa City, Iowa, July 14, 1979; aged 72 y. On Feb. 17, 1927, she was married to Leron Myers, who survives. Also surviving are one daughter (Barbara—Mrs. Richard Leichty) and 3 grandchildren. She was a member of Bethel Mennonite Church, where funeral services were held on July 20, in charge of Oliver Yutzy; interment in Bethel Cemetery.

Nafziger, Irvin J., son of David and Catherine (Jantzi) Nafziger, died at St. Mary's Hospital, Kitchener, Ont., July 18, 1979. He was married to Miriam Jantzi, who survives. Also surviving are 2 sons (Gary and James), 4 grandchildren, and one brother (Melvin). He was preceded in death by 2 brothers. He was a member of the Crosshill Mennonite Church. Funeral services were held at Maple View Mennonite Church on July 21, in charge of Steve Gerber and Alvin Leis.

Nolt, Margie I., daughter of Jonathan and Ella (Martin) Gehman, was born at New Holland, Pa., Sept. 21, 1912; died of a brain tumor at Maple Farms Nursing Center, Akron, Pa., June 23, 1979; aged 66 y. On Oct. 21, 1933, she was married to Milton W. Nolt, who survives. Also surviving are 5 sons (Ira G., Elvin G., Wilmer G., John R., and C. Eugene), 8 daughters (Irene—Mrs. Andrew Ebersole, Evelyn—Mrs. Leroy Horning, Naomi—Mrs. Robert Wyble, Ella Mae—Mrs. George Murray, Betty Jane—Mrs. Marvin Sauder, Dorcas—Mrs. Philip Benner, Barbara—Mrs. Larry Herr, and Brenda—Mrs. Jesse High), 26 grandchildren, 4 brothers (Paul, Lester, Adam, and David), and one sister (Edna—Mrs. David H. Burkholder). She was preceded in death by one daughter (Elizabeth). She was a member of Metzler Mennonite Church, where funeral services were held on June 27, in charge of Amos H. Sauder, Frank E. Shirk, and Roy B. Martin; interment in Metzler Mennonite Cemetery.

Oswald, Daniel, son of Jacob and Margaret (Wilford) Oswald, was born in Hopedale, Ill., Jan. 19, 1894; died on July 19, 1979; aged 85 y. In September 1914, he was married to Katie Oswald, who died in 1948. In 1950 he married Jenny Bellar, who died in 1976. Surviving are 5 sons (Raymond, Leland, Alvin, Kenneth, and James), 19 grandchildren, 25 great-grandchildren, 4 stepsons (Francis, John, Jim, and Ralph Bellar), 5 stepdaughters (Evelyn Wagonfeur, Ruth Sullivan, Mary Geist, Doris Geist, and Millie Stutzman), stepgrandchildren, and great-grandchildren, 3 brothers (Amos, Reuben, and Sam), and one sister (Lena Erb). He was preceded in death by 5 brothers, 2 sisters, and an infant son (Clifford). He was a member of Beemer Mennonite Church. Funeral services were held in charge of Earnest Kauffman and Ivan Troyer; interment in Beemer Cemetery.

Reist, Irvin A., son of Elias and Annie (Auker) Reist, was born near Brutus, Mich., Aug. 24, 1903; died in the Maple Farm Nursing Center, Akron, Pa., June 26, 1979; aged 75 y. On July 10, 1927, he was married to Cora Wenger, who died on Feb. 10, 1969. On Apr. 3, 1971, he was married to Esther Sauder, who survives. Also surviving are one daughter (Anna Mae—Mrs. Carl Musser), one foster daughter (Ruth Ann—Mrs. Kenneth Bensing), 3 grandchildren, one sister (Leah—Mrs. James Reinbold), and 3 brothers (Abe, Joel and Reuben). He was a member of Hinkletown Mennonite Church, where funeral services were held on June 29, in charge of Larry Martin, Warren Good, and Harry Good; interment in the Martindale Mennonite Cemetery.

Cover by Paul Schrock; p. 660 by Phil Smeege.

Vance asks Korea to release over 100 political prisoners

The United States has called on the government of South Korean President Park Chung Hee to release more than 100 political prisoners. As President Carter wound up a state visit in South Korea, Secretary of State Cyrus R. Vance disclosed that he had turned over two lists of more than 100 names of political prisoners to Foreign Minister Park Tong Jin and had urged their release. Mr. Vance said the lists were supplied by Amnesty International, the London-based organization that champions human rights worldwide, and a group in South Korea that he declined to identify. The lists were believed to contain the names of students, journalists, professors, politicians, and clergymen held in 34 South Korean prisons.

Those with "no religion" rising says latest census in Australia

The number of Australians who claim no religious affiliation rose substantially between 1971 and 1976, according to the latest Australian census. Figures recently released by the Bureau of Census and Statistics showed that 1,130,301 Australians (8.3 percent) said they had "no religious denomination." An additional 1,592,962 Australians (11.8 percent) did not claim any religious affiliation.

These two groups combined—20.1 percent—outnumber all the official denominations other than the Anglican and Roman Catholic churches.

Nuclear family is still choice of three out of four in U.S.

Despite changes in family lifestyles in the United States, "people still prefer the married way of life," according to a statistician with the U.S. Census Bureau. Paul C. Glick, who specializes in family statistics, said figures for the year 1977 show that about 77 percent of the U.S. population still lived in husband-wife households. Households headed by a single parent (usually a woman) made up 10 percent of the population, and all other living arrangements (including people living alone, unmarried couples, and people in boarding houses, convents, and other group homes) made up 13 percent of the population. Despite these positive signs, however, Dr. Glick and other census experts have noted some negative trends. One example is the doubling in the past decade of the number of unmarried men and women living together, reaching a total of some 2.3 million people.

Energy crisis blamed by planners in canceling church convocation

The energy crisis has been blamed for cancellation of a major United Methodist assembly that had been scheduled for San Antonio, Tex., in September, Although 1,000 persons could be expected to attend the National Convocation on Christian Mission, an organizer said, "In light of the national energy crisis, it would be poor stewardship and perhaps irresponsible for us to encourage persons to attend now." The organizer, H. Claude Young, president of the denomination's Education and Cultivation Division, said planners of the event are hoping that by 1981 "there will be new ways of dealing with the energy crisis."

He suggested that a convocation then "could be the setting for leadership training for the new quadrennium," to be observed by the United Methodist Church through 1984.

Presbyterian Church in America adopts stringent divorce code for ordination

Divorced men may be ordained as ministers and elders in the Presbyterian Church in America but only after acknowledging their guilt and expressing repentance for their sin in the matter. The general assembly of the 74,000-member denomination adopted that position in acceptance of a study paper that had been in preparation for several years. The Presbyterian Church in America was formed in 1973 in a breakaway from the Presbyterian Church in the United States, or Southern Presbyterians.

Lutheran traveler in China discovers Christian faith intact after 30 years

Thirty years after he left China, Wilson Wu returned home. What pleased him the most, he said on a recent visit in Minneapolis, was to discover that many of his friends and family members had retained their Christian faith during the cultural revolution. More than 60 of his relatives were on hand when he led a Christian memorial service in the cemetery where his parents are buried. In his home city of Chengchow in Honan province, where five denominations had churches 30 years ago, he found all church facilities had been shut down. But he learned that four fellowship groups were meeting in homes for Bible study, prayer, and singing of hymns. They included more young couples than he had expected.

He noted however, that the Chinese Christians are "a minority of minorities" and that most Chinese regard Christianity as a superstitution without any significance for life.

Many East Germans still Christian after 30 years of communist rule

After more than 30 years of communist rule, 10 million citizens of East Germany still register themselves as Christians. According to the Evangelical Church Federation in the German Democratic Republic, eight million are members of one of the eight provincial churches of the federation, 1.2 million belong to the Roman Catholic faith, with the rest in free churches and other religious groups. The current population of East Germany is 16,700,000.

Canada's Indochina refugee rate tripled to about 3,000 a month

Canada has agreed to resettle 50,000 Indochinese refugees by the end of 1980, at the tripled rate of about 3,000 a month, and provide matching funds to relief agencies participating in the program. Representatives of the Roman Catholic, Anglican, United, and Presbyterian Churches and the Canadian Council of Churches earlier met with Canadian government officials and presented a four-part plan to increase refugee aid. The plan called for a higher refugee quota, streamlined admission procedures, funds for the care of refugees now in temporary Asian camps, and Canadian diplomatic efforts to find long-term solutions to the problem.

Pontiff's visit to Poland awakens interest in Bible

A new wave of interest in the Bible is sweeping Poland in the wake of Pope Paul II's visit there in May. The Frankfurt Bible Society reported that an extra printing of 20,000 copies of a pocket edition were "bought immediately." A Polish-language New Testament printing of 16,000 copies sold out as well, the society said, and urgent orders for 25,000 additional copies have been received.

House chaplain well paid

Average income of Lutheran pastors in the U.S. was $15,481 yearly, as reported last year by the Lutheran Council in the USA. In contrast the new chaplain of the U.S. House of Representatives earns $50,000 a year.

NEWSPAPER

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

Mowing the family graveyard

Mary and I spent a few days near the end of July with Younger Brother on the home farm. Y. B., now a patriarch of near 50, had drawn the assignment to mow the historic family graveyard, two miles west of Hamburg, Pa. We went along to help.

In Flanders Fields the poppies blow. In Our Ancestor's burial ground were violets, orchard grass, and the largest buckhorns I have ever seen. Cutting and trimming involved some sweat, especially since the equipment was balky. But it was a pleasant family excursion with a picnic and an hour's drive each way.

Since then I have pondered the significance of mowing a family graveyard and wondered about the role of ancestral memories. Is it really important that our family should cherish one small plot of soil in eastern Pennsylvania just because Our Ancestor was buried there nearly 200 years ago?

I was helped in my reflection by the story of Moses at the burning bush in Exodus 3. The God who appears to Moses is identified as "the God of your father, the God of Abraham, the God of Isaac and the God of Jacob" (3:6). God is the God of the ancestors. But perhaps this is nothing outstanding. Many people venerate their ancestors and the ancestral gods.

Indeed, Moses appears not satisfied with this identification, especially when God gives him an assignment. Suppose, he wonders, the people to whom I am sent "ask me, 'What is his name?' what shall I say to them?" (3:13). In the response we have the introduction of Yahweh, the special Hebrew name for God, the name which the Jews eventually stopped using because they considered it too holy. It is a name whose meaning is not completely understood today.

But the significance is implied in the statement "I am who I am." It suggests to me that Moses is being told the God of the fathers (and mothers) is active today and will show the way into the future. If this is true, it is not necessary to continue to mourn for the passing of the ancestors, although we may continue to view their lives with respect. Nor need we mourn the passing of their times, although we may well seek to understand them and the ancestral response. If the God of the ancestors is at work today and is opening the future, then we have our own response to make to God's activity, along with the recognition of the contribution of the ancestors and their example. We take our tradition seriously, but we recognize that we cannot rest on it, for God expects a response from us in line with *our* situation.

The God of the Bible is presented as One who is never content with the times as they are. Those who seek to follow should be expected to partake of this same restless spirit. So whether we mow the ancestral grave or not—perhaps there isn't any or it cannot be found—the call is to respond to Yahweh, the God who said to Moses, "I will be with you" and "I am who I am."

My Ancestor faced the task of building a home in the wilderness and encouraging his people to build the church in a strange land. As unfamiliar as many of us are with wilderness clearing, we still might wonder if today's burdens are not even heavier.

But we know that there can be no retreat into the past. And the Bible tells us that the God of the ancestors is not only in the past, but also in the present and urging us into the future.

In North America in recent times it has been more or less assumed that the children would have a better life than their parents. No doubt this has been related to the improved productivity that has gone along with our developing technology and cheap fossil-based energy. Now that productivity is lagging it is possible that our descendants will have a more restricted life than we.

Can the Christian faith persist and thrive in an era of failing resources? If the God of the ancestors is seen as working today and opening the future, it should be possible. I suppose it depends on how much our lifestyle is an expression of the spirit of the age and to what extent it is grounded in God.—Daniel Hertzler

72:34

Gospel Herald

August 21, 1979

MENNONITE BIBLICAL SEM
ELKHART
LIBRARY



"Now concerning spiritual gifts . . ."

by John Gray

Last spring while attending a suburban church conference in Indianapolis I became aware of something that was being said over and over again. Suburban congregations that were a living, growing example of the body of Christ were not the work of one person, but as the Holy Spirit accomplished His work through many members the churches began to prosper. It is necessary that we begin to discern and make use of the gifts of all of our members if we are truly concerned about building Christ's community in the midst of suburban America. We need to understand the special role of individuals and the gifts given to individuals in the building of that community and in that community's mission to its

neighbors. Still we ask how can we know what gifts God has given us? What gifts are present in the church and how does a congregation discover them? Before attempting to answer these questions I believe there are three areas that require consideration.

First, we must speak to the question of defining spiritual gifts. Following is a list of spiritual gifts as found in the Scriptures, but I will not include definitions: administration, apostleship, discerning of spirits, evangelism, exhortation, faith, giving, government, healing, helping, interpretation of tongues, knowledge, mercy, miracles, pastoring, prophecy, ruling, teaching, speaking in tongues, wisdom. Is this a complete list? Probably not. In fact according to some it may not even be accurate. John Ropp writing in *Gospel Herald* (Mar. 23, 1976) says, "We can't be apostles any more; they were the immediate disciples of Jesus." John Driver, on the other hand, lists and defines apostleship as a spiritual gift in his "Community and Commitment."

Another question concerns the related understanding of what is and what is not a spiritual gift. For instance, what if a person has a remarkable talent, is that to be considered a spiritual gift? This has always been a difficult question for me. It is often nearly impossible to separate our understanding of another's personality from some talent or skill that has helped to shape that personality. The problem is compounded when a person uses that talent for the benefit of the church. For instance, would a person who is totally involved with music and using this musical talent for the benefit of the church be considered as having the "gift" of music? I don't believe so, but rather I would see the music as an instrument of that person's spiritual gift which may be teaching or evangelizing or any of the other spiritual gifts.

A second point we should understand is that everyone has at least one gift, and that each gift will fit into a specific area of need in the church. That isn't to say that we will be the only one with that gift, but God can and will use the gifts He has given each of us for the building of His church. Let's not develop the idea that only people involved in professional church work such as pastors, administrators, missionaries are the only ones on whom the Spirit bestows gifts.

Am I willing to develop the gift He has given me? "All these are inspired by one and the same Spirit, who apportions to each one individually as he wills" (1 Cor. 12:11). We don't receive gifts by choice or chance. The Holy Spirit selects the gift or gifts each person shall receive. He has selected gifts for you and for me, and the question before me is to know what gift the Spirit has given me. Increasingly we need to become aware of the need to discover and use the gifts of each of our members. It is vitally important for us to develop a healthy understanding of the value and individuality of every person in our congregations and what each has to offer the church.

A third point necessary to an understanding of gift discovery is found in 1 Corinthians 12:3 where Paul said that when the Holy Spirit is present, He will proclaim that Jesus is Lord. The church at Corinth had some peculiar things about it. Paul said, "You know that when you were heathen, you were led astray to dumb idols, however you may have been moved" (v. 2). Church history tells us that some in Corinth came to the Christian assembly and said things under the influence of a wrong spirit. Some of them would even arise in the service and say that Jesus was accursed. Paul said in verse 3, "Therefore I want you to understand that no one speaking by the Spirit of God ever says 'Jesus be cursed!' and no one can say 'Jesus is Lord' except by the Holy Spirit." No matter what gift the Spirit has given, the use of that gift will always uplift the lordship of Christ. The operation of spiritual gifts will not attract attention to man but to Jesus.

How do we discover spiritual gifts in the congregation? I believe we can do this in at least two ways. First, spiritual gifts are given to us for the upbuilding of the community and the extension of the kingdom. Therefore, I believe spiritual gifts can only be discovered in the body of Christ. As a church, it is our responsibility to remain aware of the Spirit's indwelling in our sisters and brothers and the gifts He is bestowing on them. We must stand ready to proclaim our understanding of the presence of gifts in others. We must affirm those gifts and then go on to support each other in the use of them. It is necessary that we maintain the kind of community that breeds trust and love. There should be no room for fear in community. This is necessary for the second way we discern gifts, through confession. We can confess our understanding of gifts in ourselves and then have understanding tested and affirmed by the community.

"Now concerning spiritual gifts, brethren I do not want you to be uninformed" (1 Cor. 12:1). Let's take these words of Paul seriously and diligently seek out the gifts of the Spirit in the church remembering that they are His gifts, bestowed by His Spirit, upon His people, for the building of His church.

John Gray is a member of the Lombard (Ill.) Mennonite Church and preaches occasionally for this congregation.

Gospel Herald

"Now concerning spiritual gifts . . ." 665
John Gray

Caught in the draft 667
Katie Funk Wiebe

Asian refugees: a two-congregation response 668
Eugene Seals

Daniel Hertzler, Editor **David E. Hostetler**, News Editor

Volume 72 Number 34

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan $9.50 per year mailed to individual addresses. Eighty Percent Plan $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States.

Copyright © 1979 by Mennonite Publishing House

Caught in the draft

by Katie Funk Wiebe

"Let us frankly admit that the Mennonite Church [during World War II] . . . went through a great crisis in a devoted and sacrificial way . . . but let us also be frank to admit that the Mennonite Church was not quite prepared for so great a crisis," wrote H. A. Fast, director of the Mennonite Civilian Public Service program during the early years of the war (*Service for Peace* by Melvin Gingerich).

Though the church has held to a doctrine of conscientious objection to war and violence for several hundred years, when its young men were drafted during the last war, it was not ready to handle the alternative service programs, and the programs themselves revealed "the glaring spiritual weaknesses of those whose testimony was separated from vital relationship to Jesus Christ and the teaching of the Bible." For some, conscientious objection was not a conviction of the Spirit but an escape from the draft.

The United States once again faces the probability of conscription. And the church faces the question of its preparedness for such an eventuality.

At a recent meeting of MCC Peace Section in Washington, the matter of the draft and militarization were the main topics of discussion. The sessions began with a mini-seminar, which included briefings by Rep. Bob Carr (D.—Mich.), retired Admiral Gene LaRocque of the Center for Defense Information, and a spokesman for the Pentagon.

During the fourth week of July the House of Representatives was scheduled to vote on Department of Defense Authorization H.R. 4040 which includes an amendment stating: "Effective January 1, 1981, the President shall commence registration under Section 3 of the Military Selective Service Act of male persons becoming 18 years of age after December 31, 1980."*

The present amendment seems fairly innocuous. Registration does not look like a dangerous procedure. But, according to Rep. Carr, the bill "breathes life into dormant legislation which will reintroduce the draft." The issue is not just registration, but reactivation of procedures which would bring back physical and mental examinations, draft boards, draft cards, and so forth. "And you don't register people to have them twiddle their thumbs. You register people to call them up." Registration looks like a forerunner to war to some people.

For several years, to prepare for the possibility that the draft might be reinstated, MCC Peace Section has initiated what it calls Peacemaker registration—an attempt to help Christians think through their convictions regarding war and violence and place their convictions on record.

Some congregations have asked both men and women, including young and old, to fill out these forms. Most persons I talked to while I was in Washington were convinced that if the present bill does not pass, another bill will be introduced eventually which will include women. Women will not be exempt from future registration or draft laws.

The Peacemaker registration form has two sets of questions, one for those opposed to war and violence and one for those who are not. Each asks registrants to clarify their reasons for this position. The phrasing for the objector to war form is the same as that the government used on Form 150 when the draft was last active. These are the questions:

1. Describe the beliefs which are the basic for your claim for classification as a conscientious objector.

2. Will your beliefs permit you to serve in a position in the armed forces where the use of weapons is not required? If not, why?

3. Explain how you acquired the beliefs which are the basis of your claim. Your answer may include such information as the influence of family members or other persons; religious training, if applicable; experiences at school; membership in organizations; books and readings which influence you. You may wish to provide any other information which will help in explaining why you believe as you do.

4. Explain what most clearly shows that your beliefs are deeply held.

5. Do your beliefs affect the way you live? Describe how your beliefs affect the type of work you do to earn a living or the types of activity you participate in during nonworking hours.

6. Describe any specific actions or incidents of your life that show you believe as you do.

The other form in the Peacemaker registration asks those who accept participation in war to answer similar questions. The forms are available from MCC, 21 South 12th St., Akron, PA 17501, for 10 cents each.

The crisis was great in World War II because the church wasn't ready. Peacemaker registration may help from getting caught in the draft this time.

*Editor's note: Vote on this legislation was postponed until after September 5. Delton Franz reported on July 23 that members of the House have received considerable mail against the draft.

Katie Funk Wiebe is a member of the Mennonite Brethren Church from Hillsboro, Kan.

Asian refugees: a two-congregation response

by Eugene Seals

Being God's missionary community can take a variety of forms. Sometimes God's people are called to discover creative ways of *challenging* the present world order. At other times, we are called to *respond* in a redemptive way to the present order. This article reviews the response of two southwest Ohio congregations to the human suffering in Southeast Asia.

During the winter of 1975-76, the Holy Spirit inspired certain persons in the Huber and First Dayton Mennonite churches to pray for guidance as we sought to discover how we could relate to the need for resettlement of thousands of Southeast Asian refugees. We contacted Paul Hooley, then of the Ohio-Eastern Peace and Service Commission, as a result of an article published in *Ohio Evangel*. Paul challenged us with a recounting of the refugee experience in West Liberty, where they had assisted three family units. He put us in touch with Klement Simoncic of the American Fund for Czech Refugees in New York City, an organization active in refugee resettlement. We were sent information describing three families, from which we were asked to indicate a preference.

Within a couple of weeks from our requesting the Nouane Seng Sy (NOO-an SING SEE) family from Laos, we had to accelerate our schedule of remodeling the apartment contributed for one year, for we learned that the family was en route to us!

A local nurseyman had an immediate opening for a good worker and agreed to employ Phayrath (Pie-ROT), the father. A physician ministered to the delicate condition of the newborn daughter and her mother at no charge, even though he was not related to one of our congregations. A member of our support group donated a car which was destined for the junk heap. Phayrath was able to revive that Datsun with a single screwdriver!

Thrift, thrift. As to the mechanics of resettlement, our support group tried to anticipate what would be required by the family. We planned to subsidize them as much as necessary prior to employment and to turn more and more of the specific items over to them as time progressed. This process proved to move more rapidly than we had anticipated. The Nouane Seng Sy family became a productive, self-supporting entity very quickly. Quite wisely, they chose not to take on American levels of consumption. This could have put them in much need of subsidy!

Indeed, over the first year, the family was able to save one third of their income. Their savings enabled them to make a modest down payment on a cozy little bungalow in June of 1977. In 1978 Phayrath took a special course to become a machinist and is now employed in that capacity.

Various persons in the support group testify to receiving special blessings over the resettlement and adjustment period. Members of the two congregations donated numerous items of food, clothes, and furniture to see that the family had the bare necessities for starting housekeeping in April 1976. Several persons volunteered to tutor Chanthy (JOHN-tee) and the three children in English and other preschool subjects. As a result, six-year-old Aphaphanh (Ap-A-PON) was able to enter first grade in September 1976. For their first winter, we donated some warm items. Our ladies went shopping with Chanthy and our men went with Phayrath to round out their winter wardrobes.

The support group attempted to make major decisions in a Christian manner. One example concerned hospital and major medical insurance. Some persons did not carry insurance for their own families. Another person assured us that the local hospitals would treat medical problems at taxpayer expense. Still another individual suggested that every effort be made to avoid utilizing public support for the project since there were many local persons in need of public support. This process resulted in our purchase of medical coverage in the interim until Phayrath became eligible under his employer's group plan.

Our goals were unpretentious: Do what was necessary to help the Nouane Seng Sy's get relocated to this country. We planned to carry no significant bank balance, but relied on the total membership of our two congregations to respond when we presented them with various needs from time to time. We were not disappointed.

Cross-cultural relations. There was concern about possibly offending the Nouane Seng Sys since the support group had no prior understanding of Laotian culture. But so far as is

Eugene Seals is past president of the Mennonite Refugee Group in southwest Ohio. He now lives in Southfield, Mich.



The First Dayton and Huber first refugee family came to the U.S. on April 16, 1976. They are Phayrath and Chanthy with their children, Aphaphanh, Phayboune, Phayroth, and Chanthina.

known, no incidents occurred. In fact, concerns about their reaction to an upstairs apartment evaporated when Phayrath said, "I *like* living upstairs." (Our previous information was that some refugees may not like living in basement or upstairs apartments.) In fact, Phayrath liked us so much that he wanted us to sponsor his single sister and brother and another brother who had a wife and three children!

Like Paul, we approached that suggestion with trembling and fear. The two years had passed rapidly. But one of our main tutors had joined the San Francisco VS unit. Another key person was moving to Virginia. Having worked with six persons for two years, there was naturally some question whether we could do an adequate job with another seven persons comprising three family units. Further, the air fare alone would exceed our previous outlay for two whole years.

Fortunately, the suggestion came again. This time we put persons ahead of finances and considered that several thousands of dollars for air fare is really a small sum when divided among the seven active families in the support group. Besides that, we felt the two congregations would back us up as they had done before.

So we called Simoncic who informed us that the single relatives would have fairly high priority, but families would have rather low priority for immigration. Further, at that time the U.S. government was again providing air fare as a loan to sponsored refugees. It was a blessing to see the partial family reunion when Noy and his sister Samrane (Sam-RON) arrived some time thereafter. These two showed more signs of undernourishment and dental needs than had Phayrath and his family three years earlier.

At one point, Paul Kreider asked if he should contact some Canadian friends relative to sponsoring Phayrath's brother's family. The Canadian friends put us in touch with Erwin Wiens, director of MCC Canada, who informed us of Canada's new law which encouraged refugee sponsorship. Parliament has set up some good guidelines, but chose to allow the details to be handled by churches and other groups of families.

MCC Canada has been able to locate a sponsor who guarantees the family a job, a house, and some emotional support. Last month clearance was received for this family to leave for Canada.

Is it easy? How much work is it to sponsor a refugee family? Indeed it takes some sustained effort, unless one uses the method of a group we know of who arranged for a job and paid one or two months' rent then considered the task finished. We could not be satisfied with such minimum sponsorship.

We found that the Nouane Seng Sys had no friends when they arrived in this country. We were pleased to fill that need. They did not understand American business, education, customs, expectations, mores, worship, insurance. Only Phayrath spoke English. Of course, we had a few members who offered them "tea bags that had been used only once," so to speak. But in the main, the Nouane Seng Sys are as happy with us as we are with them. Some support group members have had to drive 25 miles or more to participate in this venture; but they also drive that far to church and to work and for recreation.

Those groups who prefer not to operate on a shoestring will be interested to know that our group—under new, inspired leadership—sponsored a combination garage/bake sale recently. As all items were donated, the gross receipts of $800 was all profit.

Two families have "replaced" the two families who relocated from our area. Each new couple is expanding our visions in regard to this ministry. It isn't easy; but it is challenging—and fun.

Our Mennonite Refugee Support Group recommends that other groups work at assisting in refugee resettlement. We see a need, also, for an informal regional association of refugees and sponsors. Groups interested in further dialogue about an experience may contact the president, Ardis Kauffman, at (513) 426-6684 or this reporter at (313) 352-7200.

Wry Rhyme #1

I hurry, I flurry,
I push and I shove
To find little molehills
To make mountains of!
—Barkeesh

New from Herald Press



Good Times with Old Times: How to Write Your Memoirs
by Katie Funk Wiebe

For persons who may never have written anything beyond letters before, here is a guide to capturing the past and preserving it for posterity. How to get started, how to make your writing more effective, problem areas, and how to get your material printed.
Paper, $5.95; in Canada $6.90

No Strangers in Exile
by Hans Harder
translated by Al Reimer

The story of our Mennonite people forced into slave labor work camps in Northern Russia during the 1930s. The terrible hardships they endured are grimly realized in this novel.
Paper, $6.95; in Canada contact Hyperion Press

Such Were Some of You
by Kevin Linehan

The spiritual odyssey of an ex-gay Christian. The firsthand account of the person who found the gay life empty and unfulfilling and who found deliverance through Jesus Christ.
Paper, $5.95; in Canada $6.90

Caught in the Crossfire
by Levi Keidel

The personal story behind the headlines in Central Africa today. A factual story of what happened in Zaire when violent insurrection erupted. Written through the eyes of three sincere Christians who were caught in its crossfire and chose to pursue three different courses.
Paper, $5.95; in Canada $6.90

Sing and Rejoice!
edited by Orlando Schmidt

148 contemporary hymns chosen from around the world for their usefulness in many settings.
Hardcover, $4.95; in Canada $5.75
Spiralbound, $3.95; in Canada $4.60
Introductory Kit (includes hardcover and cassette sample of 27 songs), $6.25; in Canada $7.25

Mark: The Way for All Nations
by Willard M. Swartley

New insights into the Gospel of Mark for the layman combined with a radically different educational experience for congregations and small groups.
Paper, $4.95; in Canada $5.75

To Walk in the Way
by Urie A. Bender

A dramatic presentation of the Gospel of Mark. Combined with Swartley's **Mark: The Way for All Nations,** you will receive the dramatic impact of Mark's view of Jesus Christ.
Paper, $4.95; in Canada $5.75

At your local bookstore.

Herald Press
Scottdale, PA 15683
Kitchener, ON N2G 4M5

Hear, hear!

Saints or sinners. There seems to be some confusion about whether a believer is a saint or a sinner. In our Sunday school class the question was discussed and one person said, "Don't ever call yourself a sinner! That is to belittle yourself and you can be so much more than that."

I asked several in the congregation where I go to church, "Are you a saint or a sinner?" Some were rather taken aback and not sure what to call themselves. Many seemed to think they were a little of both.

One said, "I'm a saint but I sin sometimes." Another said, "I'm a saint."

Another said, "I'm a sinner saved by grace."

I believe every Christian should be able to answer this question unashamedly, without reservation, and to the glory of God. What does the Word of God say? Now I know that the Apostle Paul called the Christians at Corinth and at Rome and at Ephesus saints. But maybe he was using a little diplomacy. If he called them sinners they might act like it. But if he called them saints then maybe they would act like that. It is good to call believers saints but to call yourself a saint doesn't work so well.

There is the story that Jesus told of two men who went into the temple to pray. One lifted up his face to heaven and thanked God that he was so good, the other smote upon his breast and said, "God be merciful to me a sinner." Jesus said that man went out justified rather than the other.

Isaiah said, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on him the iniquity of us all." Paul said there is none righteous. Jesus told the rich young man, "Why callest thou me good? there is none good but one, that is, God." If that isn't enough, you can find some more but let me tell you a story that happened on my farm.

I was feeding the pigs one day and my small son came to watch them eat. They were making it sound so good that my son said, "Dad, if I could, I would like to be a pig!"

I said, "Son, do you know what is going to happen to these pigs? Why, they are getting fat and then they will go to market to be butchered, every one of them." And that quickly he decided that it wasn't such a good idea after all.

But what about sinners? What will happen to them? The Bible says that Christ Jesus came into the world to save sinners. Jesus also said He came not to save the righteous but to bring sinners to repentance. They that are well do not need a physician but they that are sick.

Look at the story of the prodigal son. Jesus was illustrating God's love for the sinner. Many think they are more like the elder son, not so. No one ever lived a life of obedience like the elder son unless it was the Jews, as God's chosen people are here illustrated, but the prodigal illustrates all of the human race. The father rejoiced and killed the fatted calf. Jesus told the disciples, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Because of this I would rather be a sinner than anything under the sun. Because of what Jesus has promised! Because of what God is preparing!

The Bible says, "Eye hath not seen, nor ear heard . . . the things which God hath prepared for them that love him." God will kill the fatted calf. God has mansions for us. We can't really imagine the glory and the grandeur that He is preparing for sinners. If you admit your sinfulness, it doesn't mean you have to sin. Paul writes, "Shall we continue in sin, that grace may abound? God forbid." You see it is not your sin that makes you a sinner but rather you sin because you are a sinner. Jesus frees us from the power of sin so that we can live after the Spirit instead of after the flesh. Jesus broke the power of sin for every one who repents.

So now you are a sinner who doesn't have to sin. I would rather be that than a saint who sins. Calling yourself a saint doesn't make you one. We have inherited the image of Satan. It is not something we have done but something we are. David said, "In sin did my mother conceive me." This doesn't mean it was wrong for his mother to bear a child, but rather he was formed in a sinful nature and was born with it. He was a sinner before he did anything good or bad. He inherited it. He could not help it. He had no choice. But he admitted it.

I am happy to admit I am a sinner and to know I qualify for the good things God is preparing through Jesus Christ. Paul said he is the chief of sinners but in this tribe there is room for more than one chief. I too am a chief. The greatest saints are those who realize their sin-full-ness.—**Elvin Glick, Clare, Iowa.**

Awake to worship. When you find yourself helplessly dozing off in church again, try this: Keep your feet one to six inches off the floor, whichever height is the most hard to maintain. If you still feel like dozing, situate half of your self on a songbook. It's not the most common feeling and it helps me keep my eyes open!—**Martha Snader, Harrisonburg, Va.**

EMC, EMS enter covenant with MBE

Eastern Mennonite College and Seminary have entered into a three-year covenant relationship with the Mennonite Board of Education effective July 1, 1979.

The signing of the covenant document concludes several years of conversations among the Board of Trustees of Eastern Mennonite College, Inc.; the boards of overseers of Goshen College, Hesston College, and Goshen Biblical Seminary; and the Mennonite Church conferences in the Eastern part of the United States; and the Mennonite Board of Education.

In the light of its mandate to provide overall coordination and direction to institutions of higher education of the Mennonite Church, the Board of Education will have the following covenant functions in its relationship with Eastern Mennonite College and Seminary:

1. Approving long-range planning for programs, facilities and budget projections, as developed by EMC's planning process.
2. Authorizing all programs of studies as developed by EMC planning process.
3. Establishing broad basic policies and making specific policy decisions in such areas as promotion, interpretation, student solicitation, fund-raising, askings, and capital development.
4. Consultation with respect to and approval of appointment of the president.

The procedures for implementing the first three of the above functions are those set forth in the regular Mennonite Board of Education policy manual. The nomination and appointment of Eastern Mennonite College trustees and holding of title to corporate assets are not changed by the covenant agreement.

With the implementation of the covenant, Eastern Mennonite College and Seminary will participate in the share of financing of the Mennonite Board of Education provided by the higher and secondary educational institutions of the Mennonite Church for three years at a rate one half that of the churchwide colleges and seminary which have been under the Board.

Consultations with Mennonite Church conferences have encouraged the establishment of a relationship. The group of moderators and secretaries of the constituent conferences of Eastern Mennonite College, Inc., expressed a strong consensus favoring a covenant relationship in July 1977.

In commenting on the responses received from the Eastern conferences, Dewitt Heatwole, chairman of the Eastern Mennonite College Board, states, "As this was processed with the participating conferences to which EMC relates most closely, there was good support for this way of working with the Mennonite Board of Education. Eastern Mennonite College and Seminary exist to serve the church, and this relationship is intended to enhance its service to the total church."

"Christian higher education will face major challenges in the 1980s," notes Wilbert R. Shenk, president of Mennonite Board of Education. "This covenant furthers close coordination of Mennonite Church resources in our colleges and seminaries."

Peacemaking emphasized at 104th Allegheny meeting

Hubert Schwartzentruber, Elkhart, Ind., played what many called a "prophetic" role at the 104th annual meeting of Allegheny Conference at the Glade meetinghouse, Accident, Md., Aug. 2-4.

In his keynote speech, the former secretary of peace and social concerns for the Board of Congregational Ministries said that the peacemaking church should be a weeping church because Jesus wept: for injustice, for distorted values, for lack of love—for cleansing.

At the same time, he stressed that rather than doomsaying the world situation the church should work at peacemaking with the realization that "what the world is like in 20 years from now will depend on what the church is like 20 years from now."

Sensing the radical nature of his comments on the theme, "The Way of Peace," Schwartzentruber said that he could be taken to jail if he put into action his beliefs on such issues as war taxes and conscription. If he had to go to jail, he said, it would be easier to go with brothers and sisters in the faith. Peacemaking is the way of Jesus, but it has to be the work of the church and not of individuals alone, he said.

Attendance at conference sessions during the weekend ranged from 150 to 250. On the opening night, Ken Zehr, pastor of the Glade congregation, welcomed 78 delegates from 27 congregations. More delegates came later.

A low-key enthusiasm pervaded the sessions despite a few unresolved tensions. Cove Mennonite Fellowship, under the leadership of Nelson Roth, has separated from the Martinsburg (Pa.) Mennonite Church, and is meeting in nearby Woodbury. The fellowship has applied for membership in the conference.

The conference-wide peace study program was well received. Most congregations carried it out in May.

New dimensions of the missions and service program in Pittsburgh, Johnstown, Washington, D.C., and Ocean City, Md., were highlighted. Developments include the appointment of the Pittsburgh Mennonite Council (PMC), which will oversee the total Mennonite program in that city. PMC represents the combined efforts of Allegheny Conference, Mennonite Board of Missions, and the local Pittsburgh Mennonite Church.

Kurt Horst, teacher at Johnstown Christian School, was introduced as the new conference youth worker by Irvin Weaver, conference field worker. Horst will give half time each to youth work and teaching. New ministers recognized were David Mishler and Loren Johns, both of Blough, (Hollsopple, Pa.) and James Metzler of Kingview (who is without congregational leadership responsibility). John Kraybill's term as moderator continues.

Congregations reflecting a 10 percent or more gain in membership this past year include Glade, First Mennonite (Hyattsville, Md.), First Mennonite (Johnstown), and Rockville (Belleville, Pa.). Conference membership now stands at 3,563, a net gain of 58 over last year.

Rice dinner raises funds, respect for boat people

I stepped into the large dining room wondering what would happen next. I knew I would soon be eating a bowl of rice and a cup of tea, the only reward for my $50 contribution toward food and medical supplies for the boat people. But I wasn't wondering about the menu. Rather, the questions I took with me to the Boat People Dinner at a Lancaster, Pa., motel were these: What would be the tone of the two-hour dinner? What would be the attitude of the American, largely Mennonite, audience?

The knowledge that Lancaster's Mayor Wohlsen had declared that Tuesday, July 31, "Boat People Day" did not quiet my questions. So I watched and waited.

The crowd present was definitely a mixture of Lancastrians. To my left sat a young couple with a tiny baby, clearly not a candidate for the bowl of rice soon to come. Across the way sat a doctor I knew, numerous businessmen, Mennonites from a va-



Vietnamese girls perform a native Vietnamese dance at a rice dinner for the boat people that was held on July 31 near Lancaster, Pa.

riety of congregations, and a few people who were not easily pigeonholed. Near the front sat a group of Vietnamese.

I had learned that the concept of a rice dinner was originally a Mennonite one. The idea struck Mennonite businessman Eugene Witmer while mowing his lawn. He took the brainstorm to the Executive Committee of the Leighton Ford Crusade in Lancaster County, which he served as cochairman. They adopted the rice dinner as their final project before dissolving the corporation.

As I sat waiting, I recalled the night three months before when I had been in this dining room. That event had been a dessert reception for Leighton Ford, a kind of kickoff for the evangelistic crusade in Lancaster held June 17-24. That night the menu had been pie and ice cream. "What a difference!"

I watched as the meeting began. I listened carefully as a statement from Pennsylvania Governor Dick Thornburgh was read, announcing his support of the project. I listened resignedly as a similar statement was read, revealing the interest of Billy Graham.

What really made me forget my rice and tea was the Vietnamese dance, gracefully performed by four Vietnamese girls in long, flowing white dresses, with yellow flowers in their hair. When Pastor Tai Nguyen prayed, it was in the soft tones of Vietnamese. A Vietnamese ensemble played various numbers while we ate. Pastor Tai's daughter sang "You Light Up My Life." Later another young woman sang for us in Vietnamese. The words expressed the sufferings of a Vietnamese writer in an educational camp in Vietnam. My understanding of Vietnamese culture was greatly enlarged as I sat observing, listening.

We heard the story of a boat family from the lips of the father. He told of a seven-day journey on a small boat with 34 people on board. He recalled the eleven months they spent in Thailand waiting for resettlement. Joy could be heard in his voice as he spoke of the American missionary who led him to the Lord and as he thanked the 500-member crowd for the help they were providing for the refugees.

Eugene Witmer chuckled as he told the crowd of the wide variety of people who helped in the boat people project. "The first checks came from State Senator Snyder and Mennonite Bishop Raymond Charles," he laughed, indicating that you couldn't get much more variety than that.

Don Sensenig of Mennonite Central Committee informed us of the opportunities for churches and families to sponsor refugees. Clearly our responsibility and caring could not end with the $50 ticket, I mused.

Leighton Ford's address reminded me that Jesus Himself was a refugee. Citing the miracle of the loaves and fishes, Ford told us that Jesus' ministry was not only to men's souls but also to their physical bodies.

What I experienced at the Boat People Dinner in Lancaster County was not a big-stick American gospel, eager to give to the needy and save them from disaster. Rather, it was a genuine caring for the Vietnamese people and an affirmation of their culture and peoplehood worth more than the $31,000 collected that evening. (An additional $9,000 has been collected since.) I left feeling infinitely richer and most fortunate to have had a small part in that caring.—Patricia Lehman McFarlane

First Mennonite church is organized in Australia

The first Mennonite congregation in Australia was organized on July 22 in Fennel-Bay on the eastern coast of the continent.

Foppe Brouwer, a self-supporting lay preacher, was installed as pastor of the congregation. A Dutch Mennonite, who first went to Australia in 1952, Brouwer was commissioned by his home congregation in Holland last December and licensed as a minister by the Lancaster (Pa.) Mennonite Conference.

The installation service was in charge of Ian Duckham, a graduate of Eastern Mennonite Seminary and ordained by the Virginia Mennonite Conference. Duckham, who is employed by an electronics firm, is working toward establishing a Mennonite fellowship in Perth on the west coast of Australia.

Many Dutch Mennonites live in Australia with minimal church affiliation. Through newspaper ads Brouwer has located many of these families and ministers to them through a small periodical, *De Mennist*. Recently Australians of non-Mennonite background have identified with the fellowship in Fennel-Bay. Brouwer promotes a witness of discipleship and peacemaking.

The Fennel-Bay congregation plans to buy land and to build a meetinghouse in the coming year.

Slow progress reported by task force on taxes

Implementing the decision of the General Conference Mennonite Church "war tax" conference in Minneapolis last February has not been easy.

The Minneapolis resolution mandated a task force on taxes to seek "all legal, legislative, and administrative avenues for achieving a conscientious objector exemption" for the General Conference Mennonite Church from the withholding of federal income taxes from its employees. (About 46 percent of U.S. federal taxes are used for the military.)

Two meetings of the task force have been held. The task force has been expanded to include representation from the Church of the Brethren, the Friends, and the Mennonite Church. This group of 11 is expected by the participating churches to establish the legal, legislative, and administrative agenda of a corporate discipleship response to military taxes.

At their second meeting (June 28-29) the task force members rejected administrative avenues. Within the scope of U.S. Internal Revenue Service or Revenue Canada regulations, this would involve extending ordination, commissioning, or licensing status to all employees of church institutions. It was a

consensus of the task force that this would be an administrative loophole. It would not develop a conscientious objector position in response to military taxes.

However, both the judicial and legislative options will be pursued simultaneously. Plans for the legislative option are the more developed.

For the legislative route to work, says Delton Franz, director of the Mennonite Central Committee Peace Section office in Washington, D.C., the problem of conscience and taxes will have to be defined carefully. Currently a paper focusing on the reasons the General Conference has a major problem of conscience with collecting taxes from its employees is being drafted. After it has been reviewed, it will be sent along with cover letters by leaders of the historic peace churches to members of Congress who represent major constituency concentrations or sit on key subcommittees. Later on, church members will also be asked to write letters. It is important, says Franz, to define the problem of conscience in such a way that it will motivate Senators and Representatives to work vigorously for the bill.

Another follow-up to these initiatives will be a visit to Washington of the most influential peace church leaders to solicit support from selected members of Congress and to obtain a sponsor for an exemption bill.

There is a possibility that a parallel task force will emerge in Canada. Ernie Regehr, director of Project Ploughshares, Waterloo, Ont., notes the necessity of defining the question of militarism in Canadian terms for Canadians; for example, arms export revenues. Regehr in attempting to gather a Canadian task force. Heinz Janzen, general secretary of the General Conference Mennonite Church, is convener of the war tax expanded task force. Mennonite Church members are Winifred Beechy, secretary for peace and social concerns under the Board of Congregational Ministries; Janet Reedy, member of the Mennonite Church committee on tax concerns; and Gordon Zook, executive secretary of the Board of Congregational Ministries.

Coptic bishop meets Lancaster Mennonites

"The church of Jesus Christ is one body. We can build unity between the churches which have for a long time been separated," declares Bishop Samuel of the Coptic (Egyptian) Orthodox Church.

Ties were strengthened on July 26 when Bishop Samuel visited Mennonite Central Committee headquarters, meeting with staff of MCC, Eastern Mennonite Board of Missions and Charities of Salunga, and local colleges, as well as Mennonite and Greek and Coptic Orthodox church people from the Lancaster, Pa., area.



Bishop Samuel, right, shares discussion at MCC headquarters with Coptic church member Ibrahim M. Kladas of Mount Joy, Pa., left, formerly of Cairo, and Rev. Spyridon Papademetriou of St. Matthew's Greek Orthodox Church, Reading, Pa., center.

The bishop talked earnestly about the church as a living community in the world. But, he said, "Christians are foreigners in this world. They are aliens."

The bishop described the important role of Bible study and prayer in his people's lives and said many thousands of Copts attend a weekly evening Bible study. When a Mennonite woman in the audience spoke of the similarity between Copts and Mennonites, the Greek Orthodox woman beside her smiled, took her hand, and said, "See, we think we are so different. But we are all followers of Christ."

Being servants to each other is another Coptic quality with which Mennonites identified. Bishop Samuel said the "notion of the whole body as a community does not mean that we serve only members of the community, but that we follow the example of the Good Samaritan and serve everyone who is in need."

In Cairo alone Copts have 175 church groups which benefit the poor and needy. Of particular significance are the women's societies and the work of laity as church school teachers, social workers, and youth workers. Strong interest in service, Bible study, and serious church involvement results in part from a revival in that church, beginning in the early 20th century with a movement of lay and young people.

Bishop Samuel's vision for his church's continuing growth is for "an even greater deepening of faith and the presence of Christ. This will not be expressed in words, but in deeds. We have a real spiritual revival, but we need to be even more a part of Christ."

The Copts cherish their church's history. They are the descendants of the early church in Egypt which was begun, according to church history, by Mark, the author of the second Gospel.

The bishop said the fact that Christ spent His early childhood in Egypt is a great source of joy to Egyptian Christians. "The Christ and His family fled to Egypt as refugees and, like refugees moved from place to place there," he related. He also said people of Egypt take pride in the fact that Abraham, Jacob, Moses, and Joseph were among great biblical people who lived in Egypt.

Bishop Samuel, president of the Middle East Council of Churches (MECC) and a president of the All-African Council of Churches, was in the United States to attend a World Council of Churches meeting in Boston on Faith, Science, and the Future. He has had contact with Mennonites since 1969 when MCC first channeled material resources to Egypt through the Ecumenical Advisory Council for Church Services, which the bishop headed.

Five believers baptized by church in Venezuela

The recently formed Evangelical Mennonite Church in Venezuela reports the baptism of the first five believers on July 29.

Eastern Mennonite Board missionaries José and Agdelia Santiago began a witness in Caracas, the capital city of Venezuela, last December. The Santiagos have organized three house fellowships in communities of three different economic levels—upper mid-

dle class, lower middle class, and poverty-stricken people.

Eastern Board treasurer Norman Shenk visited Caracas July 26-28 to explore the possibilities of purchasing a property suitable to use as a worship center and a dwelling for the missionary family. He said renting is out of the question, for a storefront property with living facilities on the second floor would rent for $3,000 a month. A similar row house without off-street parking sells for $140,000.

"A depressing aspect of the city of Caracas is the great disparity between the rich and the poor," Shenk explains. "Expensive high-rise apartments exist right beside shacks of flimsy construction."

The executive committee of Eastern Board was to consider a proposal to purchase a property in Caracas at its regular meeting on Aug. 3.

Deaf ministries office locates in Scottdale

Reuben Savanick will assume a dual role in deaf ministries as newly installed (Aug. 1) associate pastor of the Scottdale (Pa.) Mennonite Church and continuing director of the Mennonite Board of Missions deaf ministries office.

As associate pastor, Reuben will carry responsibility for the Deaf and Hearing Fellowship of Scottdale which is affiliated with the congregation. He graduated from Associated Mennonite Biblical Seminaries, Elkhart, Ind., in May. He and Marty and their son Benjamin returned to Scottdale in mid-June.

Reuben will continue half-time employment as director of the churchwide deaf ministries office from his office located in the Scottdale Mennonite Church, 801 Market St., Scottdale, PA 15683.

Currently the MBM deaf ministries office has contact with 550 deaf and hearing persons through its newsletter, *Signing*. (Subscriber requests may be sent to Box 370, Elkhart, IN 46515.)

Going to Scottdale is "a move back home" for Reuben. "We return with a lot of anticipation as well as the usual questions about how we'll fit in again," he said. "I'm excited about deaf ministries and the opportunity the Scottdale congregation and the Allegheny Conference have given me."

The deaf ministries office opened in 1976 in Washington, D.C., with Eli Savanick the first director. It moved to the MBM home office in 1978 when Reuben was named director.

Reuben plans a fact-finding trip to the Central and Western USA and Canada. "We are interested in serving deaf Mennonites in the entire Mennonite Church," he said, admitting that efforts to date have been concentrated in the East and Midwest.

French churchman visits last worker in Algeria

Annie Haldemann, a French citizen who is the last remaining worker in Algeria with Mennonite Board of Missions (Elkhart, Ind.) received a visit earlier this summer from Willy Mueller, a French Mennonite leader.

At MBM's invitation, the president of French Mennonite Mission and his wife made the pastoral visit to the former French colony in late May and early June. Annie, a nurse who has served in the Algerian capital of Algiers for 21 years, operates a neighborhood clinic in her home.

Willy Mueller reported that a new national free health care system has relieved Annie of the large number of persons who used to go to her clinic. "With regard to Christian witness, she has been unable to continue her Bible classes," he said, "but her witness remains useful and alive—especially with the women and children who come voluntarily to her Sunday school."

Algeria has a strongly Muslim, Arab nationalist, and socialist character which makes church-related work difficult. MBM sent eight North American workers to that North African country between 1957 and 1977. "One of my hopes over the years has been to see French Mennonites get more involved in supporting Annie—one of their members—morally and financially," said MBM Overseas Missions Secretary Wilbert R. Shenk.

The French couple noted that Annie lives with her "adopted family" of four adults and two children, forming a "happy community in a manifestly Christian atmosphere."

Annie participates in the Good News Evangelical Church, Muellers said. "It is directed by three elders of foreign nationality assisted by several Algerians, but the elders envision in the near future the transmission of responsibilities to the Algerians," they reported.



VS holds orientation for 17 at Elkhart

Seventeen persons participated in the third Voluntary Service orientation during the summer months at Mennonite Board of Missions, Elkhart, Ind. The July 30 to Aug. 6 orientation included Bible studies, journaling, introduction to the urban scene in Chicago, and a commissioning service with the Yellow Creek Mennonite Church near Goshen, Ind.

Participants were:

Back row (left to right): Crist Peachey, Reedsville, Pa., to Phoenix, Ariz.; Greta Yoder, Archbold, Ohio, to Phoenix, Ariz.; Mary Mast, Lancaster, Pa., to Pearl River, Miss.; Lee Martin, Harrisonburg, Va., to Mashulaville, Miss.; Dave Bowman, Akron, Pa., to Evanston, Ill.; and Brenda Kauffman, Kalispell, Mont., to Richmond, Va.

Second row: Albert Colon, Bethlehem, Pa., to London, Ont.; Anita Hershey, Kinzers, Pa., to Downey, Calif.; Joan Miller, Wellman, Iowa, to Inglewood, Calif.; LaVerne Lind, Portland, Ore., to Washington, D.C.; Leslie Williams, Quakertown, Pa., to Inglewood, Calif.; and Renee Boncuk, Pittsburgh, Pa.

Front row: Bev Hooley, Shipshewana, Ind., to Fort Dodge, Iowa; Gail Smith, Latour, Mo., to Carlsbad, N.M.; Sue Lapp, Gap, Pa., to Richmond, Va.; Loretta Penner, Saskatoon, Sask., to Pasadena, Calif.; and Carol Eck, Hesston, Kan., to Boise, Idaho.

mennoscope

Waterloo 79, the combined biennial Mennonite General Assembly and youth convention, opened at Waterloo, Ont., on Aug. 11 under ideal weather. More than 2,200 adults and children and over 1,500 youth registered during the first two days of the weeklong event, which was held on the campus of Conrad Grebel College and the University of Waterloo. The theme of the conference, "Acts: A Story Begun," was introduced in an opening night overview of Acts that was presented by Howard Charles and in a responsive reading by Ruth Brunk Stoltzfus and the moderator's address by Willis Breckbill. Among major issues slated for discussion at business sessions during the week were leadership, litigation, and the Mennonite Church's two-year-old emphasis on urban concerns. Assembly registrants came from almost 30 states and at least seven provinces.

Penn View Christian School needs a male physical education teacher to instruct elementary students and junior high boys. After-school coaching responsibilities are included. Interested persons may call collect, (215) 723-1196 or (215) 368-3531.

The U.S. House of Representatives will not vote on draft registration until after Sept. 5. According to the National Interreligious Service Board for Conscientious Objectors, it was previously expected that H.R. 4040, the Department of Defense authorizations bill, which contains the House registration provisions, would be voted upon before the House recessed on Aug. 3. However, it has been reported that the House leadership decided to delay the vote until after the Representatives sampled public opinion during their "district work period." They will return to Washington on September 5. The delay could help registration advocates—giving time for pro-registration lobbyists to make their presence felt in Congress. NISBCO urges opponents of registration to make their position known, once again, by scheduling appointments with their Representatives or staff in their home district offices during the August recess.

Paul M. Gingrich will assume duties as executive secretary-elect of Mennonite Board of Missions on Jan. 1, 1980, with an initial period designed as study and preparation for the new assignment. H. Ernest Bennett, who will retire in 1980, has served with MBM, Elkhart, Ind., since 1946, the past 20 years as the agency's chief executive officer. Gingrich has been on the staff of Goshen College for almost 10 years, first as director of church relations and more recently as campus minister. Paul and Ann Gingrich were missionaries to Ethiopia with Eastern Mennonite Board of Missions and Charities, Salunga, Pa., from 1954 to 1969. They have six children.

Clifford and Lois Amstutz, workers in Bolivia since 1976 with Mennonite Central Committee and Mennonite Board of Missions, returned to the U.S. on July 11. Cliff was the coordinator of a health team and Lois was editor of the MCC (Bolivia) newspaper. Their son and daughter-in-law are continuing as MBM workers in that Latin-American country. Amstutzes' temporary address is c/o Royce Brunk, Box 223, Hesston, KS 67062.

Charles and Ruth Shenk, workers in Japan since 1957 with Mennonite Board of Missions (Elkhart, Ind.), returned to that country on Aug. 6 after a one-year furlough in the U.S. They will give pastoral leadership to the emerging Mennonite congregation in the town of Bekkai at the eastern edge of the island of Hokkaido. Their temporary address is c/o Hiroshi Kaneko, Nishi 6 Jo, Kita 3 Chome, Nakashibetsu, Hokkaido 086-11, Japan.

Marvin and Neta Faye Yoder, long-term workers in Japan with Mennonite Board of Missions, arrived on the island of Hokkaido in early August to accept an assignment with Japan Mennonite Church. They had taken a seven-week language-refresher course in Tokyo after an extended health leave in the U.S. Their temporary address is c/o Dr. Yasushi Kanaya, 6 Jo, 3 Chome, Toyohira-cho, Toyohira-ku, Sapporo, Hokkaido 062, Japan.

You may be able to help church staff cut travel costs—with American or United airlines half-fare coupons valid in 1979. Your gift of a coupon you will not be able to use will be gratefully accepted. Coupons may be sent to any of the Mennonite Church churchwide boards.

Solomon Arias of Jamaica, N.Y., was licensed to the ministry at Friendship Community Church, Bronx, N.Y., on June 30. He will serve as pastor of Ephesians Mennonite Church in Manhattan. Mail for the church should be addressed to Arias at 9 Kew Gardens Rd., Box 564, Jamaica, NY 11424, as the congregation is in the process of moving from one location to another.

A warehouse supervisor is needed in September for the Mennonite Central Committee material aid center at North Newton, Kan. Applicants may write to Griselda Shelly, Box 235, North Newton, KS 67117. Phone 316-283-2720 or 316-283-0518.

The annual principals' retreat for members of the Mennonite Elementary Education Council will be held Sept. 27 and 28 at Camp Hebron near Halifax, Pa. Resource persons will be Lee M. Yoder of EMC and J. Lester Brubaker of Lancaster Conference.

Fine Arts Tour in Europe

May 27-June 17, 1980

featuring the Oberammergau Passion Play

Itinerary: West Germany, East Germany, Czechoslovakia, Switzerland, France.

Leaders: Randy Zercher and Ervie Glick

Cost: $1400. Includes half board (breakfast and dinner), multiple occupancy rooms, roundtrip flight from Chicago, lodging, entrance fees, and concert tickets.

Credit: Up to four hours of academic credit available through Hesston College.

For more information, contact Randy Zercher or Ervie Glick at:

Hesston College
Hesston, Kansas 67062
316-327-4221

Principals of Mennonite elementary schools may obtain more information about the retreat from Kay Predmore, Penn View Christian School, 420 Cowpath Rd., Souderton, PA 18964.

Marcus Smucker terminated his pastorate at Portland Mennonite Church, Portland, Ore., on July 29. The Smucker family will be living at 3148-B Benham Ave., Elkhart, Ind. Marcus plans to study at Associated Mennonite Biblical Seminaries and Chicago Theological Seminary.



Esther Wenger

Esther Wenger has retired after 24 years as teacher and librarian at Eastern Mennonite High School, Harrisonburg, Va. Wenger began at EMHS (classes met at that time in the college classrooms) in the fall of 1955 as the teacher of eighth grade—teaching all subjects except Home Economics and Industrial Arts. During eight years of teaching the eighth grade, she also completed requirements for certification in library science. When the EMHS librarian retired in 1963, Wenger became the new librarian, the position which she held until her retirement this year. She also continued to teach eighth-grade English and sponsor the class until the 1969 school year. In late 1963 and early 1964 Wenger supervised the moving of the EMHS library from a college classroom to its location in the Media Center of the newly completed high school building. In her 16 years as librarian and Media Center Coordinator, she supervised the growth of the book collection to a total of nearly 7,000 volumes.

Special meetings: Harold Bauman, Goshen, Ind., at Zion, Broadway, Va., Sept. 23-26. Stan Shirk, Lyndhurst, Va., at South Colon, Burr Oak, Mich., Sept. 9-16.

New members by baptism: one at Arthur, Ill.

Change of address: C. Nevin Miller from Hesston, Kan., to 960 East Orange St., Lancaster, PA 17602. **Mennonite Community Chapel** from 1113 W. 18th St., Chicago, Ill., to 1758 W. 21st Street, Chicago, IL 60608.

readers say

It was indeed an encouragement to read about the Smoketown meeting, and the Smoketown Statement (July 24).

I was beginning to feel that the Mennonite Church had lost her identity. It is gratifying to know that there are those among us who have their priorities in order.—**Laura Troyer, Elida, Ohio.**

° ° °

I was very pleased to see the Smoketown Statement and the article describing the ad-hoc meeting (July 24). I have been concerned about these very issues for some time, and am glad to see some attention being drawn to them. We Mennonites need to keep Jesus and His Word central in our hearts. Congregations and pastors would do well to reflect and seriously consider the six issues presented in the statement.—**Lorraine Savage, Dallas, Tex.**

° ° °

This letter is written in response to the "Smoketown Statement" and also the news article related to it (July 24). To me this is one of the most significant statements in our church paper in recent years.

I believe one of the reasons that the peace position has lost its appeal for many of our young people is because it is only authentic in the two-kingdom teaching of our past. Too many of our present promoters didn't have the experience of sitting in an alternative service camp while Hitler was overrunning Europe, not being able to find an answer for society, only for themselves as Christians.—**L. S. Martin, Elmira, Ont.**

° ° °

Praise the Lord. As I read, then reread the Smoketown Statement and related article (July 24), gratitude and joy filled my heart. This call back to the biblical basics is an imperative if our concerns for the "whole person" are going to have an impact beyond temporal human betterment. We dare not ignore the need to conserve our natural resources, the dangers of nuclear power, social injustices, but along with these issues must be an even greater concern for the lostness of man apart from repentance from sin and the transforming power of Jesus Christ. I appreciate my Anabaptist heritage but my spiritual roots go back to Calvary and beyond.

Among other articles worth reading in this issue are: "Mennonite World Conference: the Blessing and Burden," "Men and Children," by Katie Funk Wiebe, and "Hear, hear!" by Daniel Slabaugh.

We are grateful for the window the *Gospel Herald* provides into the church at large.

My husband says to add his affirmation to the Smoketown Statement.—**Iona and Harold Weaver, Collegeville, Pa.**

° ° °

The Smoketown Statement (July 24) contains little with which many Mennonites will disagree. I did wonder about its timing, however, coming as it did on the eve of Waterloo 79, where a more general statement of faith is being considered. Does that effort ("Affirming Our Faith in Word and Deed") represent what the group sees as "a widening gap between the people doing the talking and the people in the pews"?

I also wondered about the inclusion of the specific war tax issue. Were individuals who sincerely hold to an alternate point of view asked to take part in the discussion? Again, I am not questioning the conclusions of the group so much as to ask whether any "by-invitation-only" meeting can speak for the church with any more integrity than can existing boards and commissions of the church.—**Harvey Yoder, Broadway, Va.**

° ° °

After reading "Smoketown Statement" (July 24), a few questions entered my mind. After a careful reading, there were many more questions that need to be answered. (I am acquainted with nearly all of the brothers who participated in this meeting and consider all of them my personal friends and have a feeling of brotherliness toward all of them. This is not intended to express any barbs which might deflate the personal hopes of any person.)

My first question is who called this meeting? Was it an official meeting or simply a coming together of brothers to talk? Again in statement one, I read, "We seek to avoid a selective obedience to the Scriptures. . . ." Then as I read further I note there is a selection of only one item to point out as an act of obedience towards the powers that be. Number 5 simply speaks about the payment of taxes and says nothing about the whole relation of church to state, or about the two kingdoms, nor about the Sermon on the Mount which teaches nonresistance and nonswearing of oaths, and I wonder why just the payment of taxes is selected to speak to? Further I read nothing about separation from the evils of the times in which we are living. Do we not see this as an evil day? Again I see nothing about the following of Christ as a self-denying disciple and wonder why? Nothing is said about the wealth which our brothers and sisters are living with and these are descendants of the Anabaptists, and wonder why with all this suddenly acquired wealth nothing is said about the Laodicean Church? Again with the emphasis upon evangelism, I see nothing said about the teaching of the all things that Jesus commanded and wonder why?

I agree with the statement as a whole, but must wonder if the first point should not better be entirely omitted, because the total statement is one of selectivity. Maybe the questions can be answered. I might have more if these are answered.—**John E. Lapp, Souderton, Pa.**

° ° °

Thank you for addressing what for our congregation is a timely issue, "Calling a minister" (July 24). The questions which you deal with are indeed ones which need attention. However, I would like to comment on three subjects.

First, you justify *Gospel Herald's* editorial practice based on a shift from indigenous to professional leadership in the Mennonite Church. You note that this change, although not wholesale, is new, known only by the last generation. My question is, are you sure you want to endorse this practice? It may be the direction which the church is heading but should we? Why? In our rush to sophistication are we bypassing a long-term practice which at its core is right? I am not objecting to seminary trained church servants. I believe them to be vital to our congregations' lives. But why not send members of our churches to seminary with the intent of having their gifts tuned and returned?

Second, although you concede that pastors are not holier than other congregational members, recognizing them as symbolic leaders is a model which we would best discard. We take extraordinary measures to remind ourselves of our radical break from Catholicism and even other reformers. Yet we still like to cling to shadows of the past; the pastor as head (even symbolic) is really not so different from the local parish priest. I await eagerly the report from a commission currently studying church leadership.

Third, I have become familiar with MBCM's ministerial information center through our search for a pastor. (Yes, our congregation is endorsing the professional model too.) We haven't objected to the "denominational machinery" but we have learned a thing or two. It seems that churches east of the Mississippi have no need of the center. When we knocked on MBCM's door and asked for a look at who might be available, we were told that the grape's vine held more information than did its trunk. There are innumerable advantages of living on the West Coast, but drinking the wine from that vine is not one of them.—**David L. Myers, Portland, Ore.**

births

Children are an heritage of the Lord (Ps. 127:3)

Bannon, Greg and Ilene (Gingerich), Sarasota, Fla., first child, Michael Gregory, July 31, 1979.

Beck, Richard and Twila (Bontrager), Hicksville, Ohio, seventh daughter, Teresa Fern, July 9, 1979.

Bontrager, Timothy and Jean (Neff), Shipshewana, Ind., third daughter, Carey Jo Ann, July 27, 1979.

Brubacher, Ray and Gladys (Brubacher), Waterloo, Ont., third child, second daughter, Rachel Lynn, July 24, 1979.

Burkholder, Nelson and Virginia (Horst), Canton, Ohio, second child, first daughter, Amy Melissa, May 10, 1979.

Coon, Roland and Grace (Armstrong), Archbold, Ohio, first child, Wendy Sue, July 18, 1979.

Evans, John and Louise (Hostetler), Akron, Ohio, first child, Lindsey Heather, July 11, 1979.

Garber, Paul and Gwen (Payne), Hubbard, Ore., second child, first son, Philip Andrew Paul, July 25, 1979.

Hartzler, Dan and Dorothy (Kichhofer), Orrville, Ohio, first child, Adam Stuart, July 25, 1979.

Holsopple, Mark and Connie (Nofziger), Archbold, Ohio, first child, Kendall Eugene, June 12, 1979.

Karagiorge, George and Cheryl (Nofziger), Wauseon, Ohio, second daughter, Aleca Sue, July 18, 1979.

Kempf, Donald and Shirley (Good), Strang, Neb., second son, Jeremy Nathaniel, June 17, 1979.

Kline, Charles M. III, and Esther (Martin), Mt. Airy, Md., second child, first daughter, Rebecca Mae, July 1, 1979.

Kurtz, Mervin and Marilyn (Frederick), Willow Street, Pa., second son, Jason Patrick, July 20, 1979.

Martin, Irvin S., Jr., and Rachel (Burkholder), Mt. Airy, Md., third child, second daughter, Janelle Marie, June 10, 1979.

Miller, Daniel S. and Mary Ludean (Miller), Shipshewana, Ind., third child, second daughter, Karen Marie, July 20, 1979.

Miller, Levi and Gloria (Miller), Scottdale, Pa., third child, second daughter, Elizabeth Ann, July 25, 1979.

Risser, Ben and Kathy (Souder), Syracuse, N.Y., first child, Autumn Joyel, June 10, 1979.

Rohrer, John and Bonnie, Lancaster, Pa., fourth child, second daughter, Jessica Mae, Aug. 1, 1979. (First son deceased).

Stuckey, Terry and Elizabeth Anne (Woelfle), Ouagadougou, Upper Volta, West Africa, first child, Matthew John, Mar. 14, 1979.

Troyer, John L. and Maxine (Davis), _____, Mich., fifth daughter, Patti Sue, Feb. 21, 1979.

Troyer, Kenneth and Joan (Kempf), Engadine, Mich., fifth daughter, Leah Joy, July 11, 1979.

Troyer, Stanley and Marilyn (Stahl), Dafter, Mich., third child, first daughter, Jewel Ann (by adoption), Feb. 1979.

Wagner, Bill and Janice (Troyer), Engadine, Mich., first child, Megen Sue, May 30, 1979.

Yoder, Byron and Becky (Miller), Sturgis, Mich., second child, first son, Eric Byron, July 18, 1979.

Zehr, Jim and Krista (Waas), Tavistock, Ont., first child, Jedediah James Robert, May 26, 1979.

Zook, Herbert W. and Marlene (Peachey), Salem, Ohio, first child, Michelle Dawn, May 7, 1979.

marriages

They shall be one flesh. (Gen. 2:24) A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Bartel — Nafziger. — Steven Bartel, Fresno, Calif., Mennonite Brethren Church, and Susan Nafziger, Fresno, Calif., College Mennonite cong., by Arnold C. Roth, July 28, 1979.

Bender—Brenneman.—Robert Wayne Bender, Accident, Md., Cherry Glade Cons. Church, and Alice Elaine Brenneman, Accident, Md., Glade cong., by Kenneth E. Zehr and Oren Bender, father of the groom, July 29, 1979.

Borntrager — Heatwole. — Philip Gene Borntrager, Goshen, Ind., Townline cong., and Evelyn Jean Heatwole, Linville, Va., Morning View cong., by Dwight S. Heatwole, father of the bride, July 21, 1979.

Brooks—Smoker.—Danny Brooks, Cochranville, Pa., and Karen Smoker, Atglen, Pa., both of Andrews Bridge Mennonite Fellowship, by Edwin H. Ranck, June 23, 1979.

Burkholder — Harnish. — J. Richard Burkholder, Washington Boro, Pa., Masonville cong., and Cheryl Lavone Harnish, Washington Boro, Pa., Habecker cong., by Mahlon Hess, June 16, 1979.

Fisher—Mast.—Christ P. Fisher, Leola, Pa., and Karen L. Mast, Sarasota, Fla., Palm Grove cong., by J. Lester Graybill and Abner Stoltzfus, July 28, 1979.

Greiser — Nussbaum. — David Greiser, Hatfield, Pa., Grace cong., and Anita Nussbaum, Dalton, Ohio, Kidron cong., by Delvin Nussbaum, father of the bride, June 16, 1979.

Rohrer — Hernley. — David M. Rohrer, Lancaster, Pa., Stumptown cong., and Rosene K. Hernley, Elizabethtown, Pa., Elizabethtown cong., by Richard H. Frank and Luke Nolt, June 2, 1979.

Roth—Folkers.—Peter J. Roth, Goshen, Ind., College cong., and Carolyn K. Folkers, Minonk, Ill., Evangelical Mennonite Church, by Arnold C. Roth, July 7, 1979.

Schwartz—Schwartz.—John Schwartz, Jr., and Amy Schwartz, both from Sturgis, Mich., Locust Grove cong., by Dean Brubaker, July 27, 1979.

Williams—Bomberger.—Paul Williams, Toronto, Ont., Mennonite Church in Toronto, and Lynne Bomberger, Elm, Pa., Akron cong., by Lester M. Hoover, July 1, 1979.

Zimmerman — Bucher. — J. Ronald Zimmerman, Ephrata, Pa., Indiantown cong., and Judy Ann Bucher, Lititz, Pa., Lititz cong., by Melvin H. Lauver and Jacob Frederick, July 28, 1979.

obituaries

Blessed are the dead which die in the Lord. (Rev. 14:13) We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Aschliman, Samuel G., son of Peter and Hannah (Graber) Aschliman, was born in Washington, Ind., Apr. 25, 1889; died at Goshen, Ind., Aug. 1, 1979; aged 90 y. On Feb. 9, 1911, he was married to Anna Plank, who survives. Also surviving are 7 daughters (Ada—Mrs. Bert Heller, Rose—Mrs. John Grime, Mary—Mrs. Ed. Swartzendruber, Anna Belle—Mrs. Paul Emmert, Dorothy—Mrs. Art Anklam, Betty—Mrs. Fritz Lambright, and Carolyn—Mrs. J. L. Stephens), 4 sons (John, Ervin, Walter, and Dale), and one sister (Mrs. Mary Yoder). He was a member of College Mennonite Church, where funeral services were held on Aug. 4, in charge of Arnold C. Roth and Art Smoker; interment in Violett Cemetery.

Benner, Ellen C., daughter of Edwin and Susan (Conver) Craemer, was born in Montgomery Co., Pa., Aug. 25, 1890; died at Rockhill Mennonite Community Home, Sellersville, Pa., July 20, 1979; aged 88 y. She was married to Joseph M. Benner, who died in 1953. Surviving are 2 daughters (Kathryn Benner and Mrs. Mary Barbara Nice), 8 sons (Edwin, Garret, Christian, Joseph, Willard, Linford, Leon, and Samuel Benner), 37 grandchildren, and 41 great-grandchildren. She was preceded in death by 2 sisters (Mary Cassel and Mrs. Bertha Landes). She was a member of Souderton Mennonite Church, where funeral services were held on July 23, in charge of Richard C. Detweiler and Russell B. Musselman; interment in Souderton Mennonite Cemetery.

Geiser, Orpha M., daughter of Peter and Anna (Hofstetter) Gerber, was born near Kidron, Ohio, Feb. 13, 1906; died at Dunlap Hospital, Orrville, Ohio, July 31, 1979; aged 73 y. On Aug. 26, 1928, she was married to Allen P. Geiser, who survives. Also surviving are 6 sons (Amos, Gilbert, Sylvester, Peter, Daniel, and Ray Geiser), 2 daughters (Esther—Mrs. Lloyd Lehman and Doris—Mrs. David Miller), 26 grandchildren, 4 brothers (Wilson, Carl, Ira, and Leonard Gerber), and one sister (Verda—Mrs. Noah Amstutz). She was preceded in death by 2 sons (Nathan and Frank), 2 grandchildren, 3 brothers (Elam, Alvin, and Roy), and 3 sisters (Ella, Helen, and Etta). She was a charter member of Kidron Mennonite Church, where funeral services were held on Aug. 3, in charge of Bill Detweiler and Reuben Hofstetter; interment in Kidron Mennonite Church Cemetery.

Gross, Beatrice, daughter of John and Mary (Lichti) Kennel, was born at West Liberty, Ohio, Jan. 26, 1910; died at her home at Geneva, Neb., July 27, 1979; aged 69 y. On Oct. 6, 1933, she was married to Samuel A. Gross, who died in July 1978. Surviving are 2 daughters (Beverly—Mrs. Joe Battiste and Sharon—Mrs. John Rosario), 4 grandchildren, and a stepsister (Rose Saltzman). She was a member of Salem Mennonite Church, where funeral services were held on July 31, in charge of Lee Schlegel; interment in nearby cemetery.

Lokker, Jan Kornelis, son of Jan Cornelis and Pieternella Seynstra, was born in Oost Souburg in the Province of Zeeland in The Netherlands on Oct. 23, 1928; died in South Waterloo Hospital on July 22, 1979; aged 50 y. He was married to Joan Timmer, who survives. Also surviving are his parents, 3 daughters (Sharon—Mrs. Greg Morrow, Debbie, and Shirley—Mrs. Rudy Zaayer), 2 sons (David and Raymond) one grandchild, and one brother (Pieter). He was a member of Wanner Mennonite Church, where memorial services were held in charge of Herbert Schultz; interment in Wanner Mennonite Cemetery.

Mason, George M., son of Daniel and Betty (Brunk) Mason, was born in Rockingham Co., Va., Mar. 6, 1889; died at the Susan B. Miller Nursing Home, Woodstock; aged 90 y. On Dec. 6, 1911, he was married to Rosa Stayner, who died on Jan. 9, 1954. Surviving are one son (Herman Mason), one daughter (Bernice Fulk), 8 grandchildren, 11 great-grandchildren, and one brother (Perry Mason). Funeral services were conducted at the Trissels Mennonite Church, in charge of Teddy Rollins and John Dyksen; interment in the church cemetery.

Ropp, Ervin, was born in Michigan, Apr. 21, 1906; died at Sarasota, Fla., July 26, 1979; aged 73 y. He was married to Priscilla Kennell, who died on July 10, 1975. Surviving is one brother (William Ropp). He was a member of Bay Shore Mennonite Church. Funeral services were held at Toale Brothers Colonial Chapel on July 30, in charge of Paul R. Yoder, Sr.; interment in Palms Memorial Park.

Yoder, Tobias, son of Cornelius and Anna (Miller) Yoder, was born in Reno Co., Kan., Jan. 4, 1900; died at Hutchinson Hospital, Hutchinson, Kan., July 20, 1979; aged 79 y. On June 25, 1922, he was married to Barbara Nissley, who died on June 3, 1975. Surviving are 4 sons (Calvin, Glen, Lloyd, and Orval), one daughter (Mrs. Ivan Yutzy), 13 grandchildren, 7 great-grandchildren, 2 brothers (Edwin and Moses), and 4 sisters (Mrs. William E. Bontrager, Mrs. Ora Troyer, Mrs. Morris Bontrager, and Sarah Yoder). He was a charter member of Yoder Mennonite Church, where funeral services were held on July 23, in charge of John N. Landis and Harry A. Diener; interment in the Yoder Mennonite Cemetery.

Zimmerman, Ada May, daughter of Cyrus B. and Lydia (Wenger) Showalter, was born in Harrisonburg, Va., Feb. 4, 1894; died at Hesston, Kan., July 29, 1979; aged 85 y. On Feb. 9, 1916, she was married to John P. Zimmerman, who died on Nov. 30, 1970. Surviving are 2 sons (Lester and Dale), 2 daughters (Gladys—Mrs. Eugene Sprunger and Nellie—Mrs. Chester Miller), 16 grandchildren, 4 great-grandchildren, 4 sisters (Mrs. Lizzie Showalter, Mrs. Nellie Horst, Mrs. Clara Cooprider, and Mrs. Laura Stahl), and one brother (John Showalter). She was a member of Hesston Mennonite Church, where funeral services were held on July 31, in charge of Waldo E. Miller; interment in West Liberty Cemetery.

Cover photo by Paul Schrock (p. 674) by Jim King.

Anglicans in New Zealand told extinction is near

The only problem facing the Anglican Diocese of Auckland, New Zealand, in 30 years will be the disposal of empty buildings, the annual synod of the diocese was told. Archdeacon Herbert G. Boniface said that from 1962 to 1977 Sunday school attendance dropped 63 percent, and in the same period the number of confirmed members had increased only one eighth of the projected figure.

At the same time, the archdeacon said, the number of full-time clergy rose 114 percent. He called for a commission to examine the "health" of the diocese, but his proposal was defeated in favor of an appeal to vestries to implement "a program of growth in the Christian faith." Archdeacon Boniface complained that the substitute measure was too weak to be effective. Observing that only 4 percent of all New Zealanders attend worship on Sundays, he suggested that the Anglican Church is so busy looking after one "found sheep" that it is ignoring the ninty-nine who are lost.

Evangelical scholar criticizes theologians who forget 'God is on the side of the poor'

"By largely ignoring the central biblical teaching that God is on the side of the poor, evangelical theology has been profoundly unorthodox," a prominent evangelical thinker from the United States told an interracial gathering in Pretoria, South Africa. Ronald J. Sider, author of *Rich Christians in an Age of Hunger*, delivered a major address at the recent South African Christian Leadership Assembly (SACLA). The text of his remarks has been published in ECUNEWS, the news service of the South African Council of Churches.

Evangelical theology "has been unbiblical and therefore heretical," Dr. Sider said. He charged that "we evangelicals insist on the resurrection as a criterion of orthodoxy and largely ignore the equally prominent biblical teaching that God is on the side of the poor and the oppressed."

Wycliffe Mexican affiliate denies working for the CIA

William Cameron Townsend, founder of the Summer Institute of Linguistics (SIL), has denied charges that the evangelical organization has carried out missions for the Central Intelligence Agency (CIA). "My institute has no relation with the CIA," Townsend said in an interview with the *Washington Post* and in a letter to Mexican President Jose Lopez Portillo. "If any member cooperated with the CIA he would be dismissed." He made the statement as Mexican officials considered demands from several anthropologists and sociologists that the institute's 570 workers in Mexico be expelled.

The institute, which is affiliated with the California-based Wycliffe Bible Translators, operates in more than 30 countries on the basis of contracts negotiated with each one. It has been criticized by anthropologists in several Latin American countries for allegedly attempting to promote United States values and customs among indigenous Indian tribes. Some have also charged that its workers have provided information to the CIA.

List of emerging U.S. leaders draws 4 from major religions

A black minister, a nun, an evangelical Protestant editor, and a Roman Catholic columnist are included in a *Time* magazine "sampler" of young leaders likely to have "tangible and direct" effect on American life in the future. "50 Faces for America's Future," the cover story of the newsmagazine's August 6 issue, profiles men and women picked for potential as well as present leadership ability.

Among the 50 are Jesse L. Jackson, 37, a Baptist minister who heads the Chicago-based Operation PUSH (People United to Save Humanity), and a former aide to Martin Luther King, Jr.; Sister Elizabeth Morancy, 38, a Sister of Mercy, who is a member of the Rhode Island House of Representatives, and a former parochial school teacher; Jim Wallis, 31, a founder of the Sojourner movement, a socially activist evangelical community in Washington, D.C., which publishes a monthly of the same name. He is an editor of the magazine; Garry Wills, 45, a nationally syndicated columnist who spent six years in a Roman Catholic seminary and has written extensively on religious issues. Wills is a professor at Johns Hopkins University.

Carter administration says flatly it opposes peacetime draft

The Carter administration has told Congress that it opposes efforts to resume registering 18-year-olds for the military draft. Stuart E. Eisenstat, White House domestic affairs adviser, stated flatly in a letter to congressional critics of the plan, "This administration opposes peacetime registration for the draft." The letter was the strongest of several White House communications to the U.S. Congress opposing a peacetime registration measure which was attached earlier this year to a military procurement bill. Mr. Eisenstat said, "We do not believe it is necessary to impose this burden on our nation and its youth at this time when there are effective ways to improve the capability of the Selective Service System so it can respond quickly in time of emergency."

Quaker leader urges normal relations with Vietnam

The American Friends Service Committee has urged President Carter to normalize relations with Vietnam as a long-range means of solving the plight of the boat people. "It is essential to respond with urgency to the suffering of those who have already become refugees," said Louis W. Schneider, executive secretary of the Quaker service organization, in a letter to Mr. Carter. "Yet care must be taken to avoid a worse problem through encouraging countless more troubled people to embark on boats and dangerous land treks." In proposing a long-term solution, the AFSC leader said the U.S. "should normalize relations with Vietnam and inform China of our total opposition to another 'punishment' invasion."

Consumer habits, says census not changed by 1974 shortage

The gasoline shortage of 1973-74 had little lasting effect on American commuter habits, according to Census Bureau survey results released in Washington. Two out of every three commuters drove to work alone in 1975, the Bureau of the Census said, citing statistics from a survey sponsored by the U.S. Department of Transportation and just made public. In 1975, 84 percent of all Americans went to work by car or truck; 65 percent drove alone, and 19 percent used carpools. Only 6 percent of the commuters used public transportation, and 10 percent who went by bus or train in 1974 had switched to cars or trucks by 1975, the survey indicated.

Southern Baptists called 'unchristian' for naming missionaries to U.S. Greeks

The Greek Orthodox Church in America is furious over a Southern Baptist decision to name two missionaries to Greeks in the U.S. Officials of the Southern Baptist Home Mission Board are surprised by the strong negative reaction that includes calling the Atlanta-based Baptist agency "blatantly unchristian." The controversy also threatens the future of embryonic ecumenical relations between Greek Orthodox and Southern Baptists, which have held at least one theological dialogue. In June, the Home Mission Board announced appointment of a couple, Ingatius and Parthena Meimaris of Roslindale, Mass., as the denomination's first missionaries to Greeks in the United States.

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

A love-hate affair with the automobile

Americans, it has been said, have a love affair with the automobile. Though I have not heard the same expression used with Canadians, it would appear that the same principle applies.

Both are countries with large areas having relatively thin population. Both have been highly committed to road building. Both have had large petroleum deposits. Both have been rich enough to pay the bill to develop, market, and service the family car. So the auto has become a basic piece of furniture on the North American scene. Hardly anyone raises questions about the automobile. Maybe someone should. This is to raise a few questions about the automobile.

Certain types of autos have been likened to a mistress. The analogy has some meaning. Not for Henry Ford's Tin Lizzie, which would more logically have been likened to a maid of all work. But the modern passenger car in many cases seems more attuned to frivolity than utility.

I was smitten by the automobile early, but my father stood in the way. A bad investment, he said, sounding like a surly stock broker. You can do nothing but lose. He was so right his words should have been framed, though I did not enjoy hearing them any more than the next teenager. The situation was made worse because my teenage years coincided with a war and car prices were inflated. So I held off for some years and then raised the question again. By this time the opposition had collapsed and I have been involved with autos ever since. In 30 years I have held title to 10 cars and poured into them more money than I would care to think about.

A personal car is a convenience, for it is on call at any time to go wherever one wishes. But the auto as personal transportation has several flaws. For one, it spends too much time idle. An auto driven 12,000 miles a year at an average of 40 miles an hour would be in use 300 out of a total of 8,760 hours, or 3.42 percent of the time. During the other 96.58 percent the auto is simply depreciating away its value. And how it does depreciate!

In addition to a poor use of time, the auto makes poor use of space. Thus it is particularly inefficient in the city or wherever a lot of people need to be moved at the same time. The heavier the traffic, the more it gets in the way. Yet our independent nature drives many of us to travel one person to a car, even in heavy traffic. Buses or trains would be a much more efficient way to travel.

A more urgent problem of auto travel is the danger to human life. No other form of transportation except general aviation is nearly so dangerous. According to *Accident Facts*, the 1975-1977 average U.S. passenger death rates per 100 million passenger miles were as follows: autos, 1.36; buses, .15 (inter-city buses .02); trains, .07; domestic scheduled air transport planes, .04. In 1977 the total number of deaths related to motor vehicles in the U.S. was 49,500, nearly 1,000 a week.

Indeed from 1900 through 1975 the total number of persons killed in the U.S. by motor vehicles was about 2,100,000. This compares to 1,156,000 U.S. military deaths in nine wars from 1775-1975. In another grim table it is revealed that Canada and the U.S. are fifth and eleventh highest respectively among 44 nations in motor vehicle deaths per 100,000 population.

Can nothing be done about this senseless slaughter? Yes, there are things which can be done. Because they do not seem dramatic or definitive, they may be overlooked.

Drinking alcohol is reported to be involved in at least half the fatal accidents with motor vehicles. In spite of this, a large majority of Americans drink alcohol. They are ignoring a clearcut safety factor.

Another specific safety device is safety belts. According to *Accident Facts*, the use of belts by all auto passengers in the U.S. would save at least 12,000 from death each year. Thus it appears that drinking and the failure to fasten safety belts account for two thirds of the annual U.S. vehicle deaths.

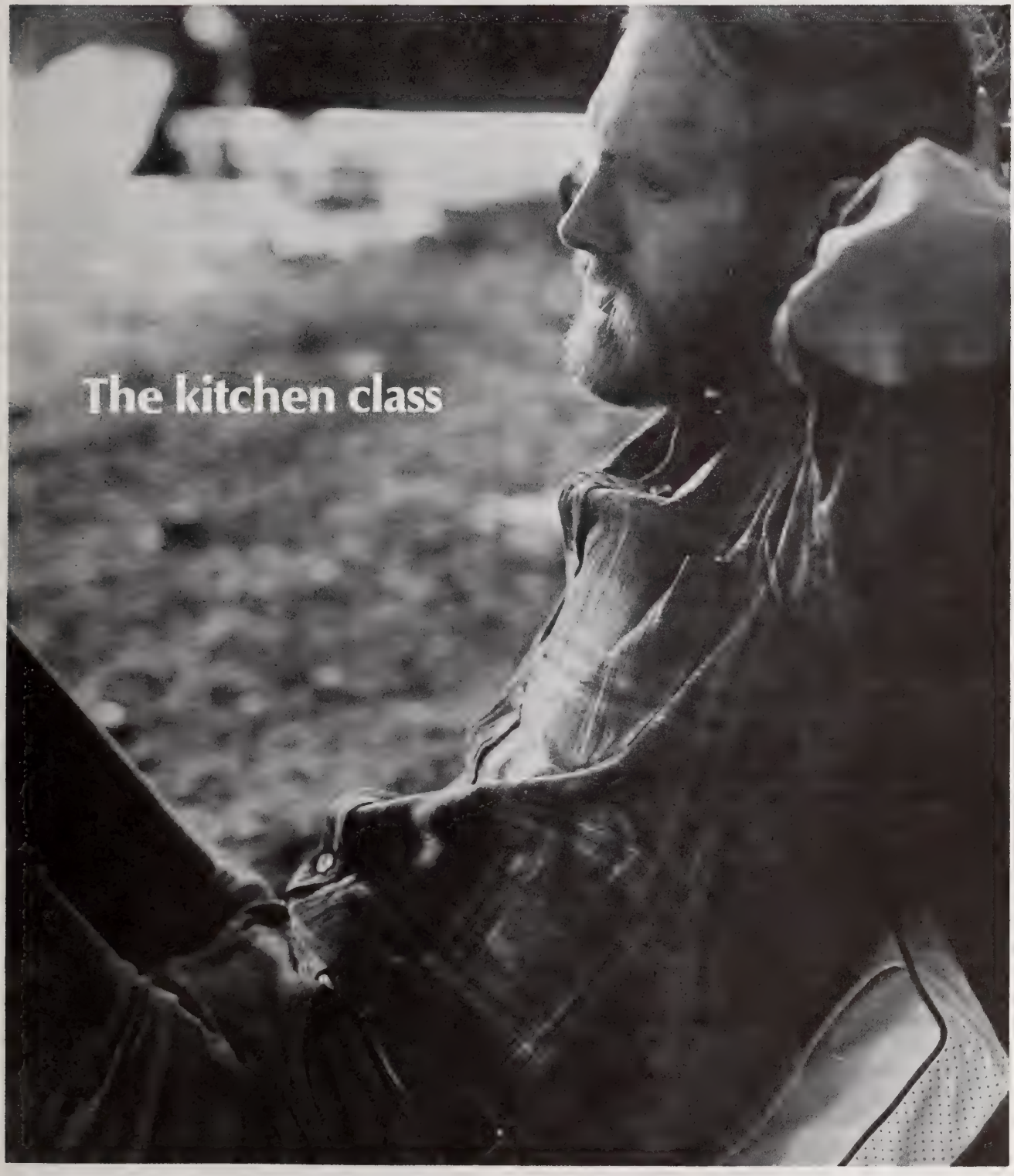
A more general solution promoted by the U.S. National Safety Council is *defensive driving*. The emphasis is on alertness, carefulness, and courtesy. If other drivers are careless or insulting, we need not be. In driving defensively, we may save both their lives and ours.

The implication is that if we conclude we must drive cars we ought to seek to drive safely. A short story written and told by John Ropp while a student at Eastern Mennonite College presented a conscientious objector who was stopped for reckless driving. The officer in the story exhorted him with words somewhat as follows: "Son, they are just as dead if you hit 'em with a car as if you shoot 'em with a gun!" Amen.—Daniel Hertzler

ELKHART LIBRARY

Gospel Herald

August 28, 1979



The kitchen class

Also inside: Waterloo 79 report

The kitchen class

by John Tiessen

Eight people were lounging on the countertops when the assistant Sunday school superintendent poked his head into the church kitchen. No one paid particular notice—people frequently come and go. Looking a bit red, he cleared his throat and asked, "Do you have the attendance book?"

"Yes, here it is," said Nyle Kauffman, who refers to himself as the "so-called leader." As usual, the book wasn't filled in. As the superintendent put check marks behind the names of people he knew and stared nonplussed at faces he didn't, the discussion continued unbroken.

Who is this group of people? And why do they insist on having Sunday school in the kitchen of a large, rural Iowa Mennonite congregation? The answer to the second question is obvious—where else do you go for coffee and donuts?

Depending on the source, the class is referred to as "the unmarried outcasts," "the catch-all," "just another Sunday school class," "the young adults," or simply "the kitchen class" at East Union Mennonite Church near Kalona.

All participants are in their middle 30s or younger, and yet this is not just another post-college-age-singles class. Three participants are married. Among the occupations represented are farmers, students, a medical doctor, the assistant pastor, high school and college teachers, and an electrician.

One outstanding feature about the class is the wide range of education and work experience the participants have. All are presently college students, have graduated from a four-year college program, or have served for several years in some type of voluntary service away from home. No other class at East Union even comes close to being sociologically similar.

Keeping these people involved. Like many Mennonite churches, East Union has had trouble keeping these people involved. In 1975 the board of elders became concerned with the lack of interest post-college young adults showed in church activities. They asked Lonnie Yoder—back home from three years at Associated Mennonite Biblical Seminaries—to do some research.

"I found that young adults at East Union found little meaning in church attendance or membership, but they were concerned about the church despite their dissatisfactions," recalled Lonnie. Young people felt a great deal of pressure to marry and "settle down," were mobile, mostly middle-class, and often practiced a lifestyle at variance with traditional Mennonite norms. They also disliked the materialism evident in the church. A particular sore point was that East Union had just followed the lead of several other Iowa congregations in building a large new addition.

Many of the young adults also rejected the rigid Sunday school structure at East Union. When given the opportunity to have their own sit-on-the-floor style Sunday school class, they accepted. The first meeting of the kitchen class was held in late 1975.

The first issue the class tackled was the payment of war taxes. In early 1976 U.S. Rep. Edward Mezvinsky was invited to church for Sunday lunch and a discussion of the war tax issue.

"He sidestepped every issue," said Jim Yoder. Mezvinsky promised to vote for the World Peace Tax Fund Act if it ever made it to the floor of the House, but declined to help the bill out of committee.

"He spent most of his time expounding upon his efforts to kill the B-1 bomber," recalled Nyle.

When the Fourth of July rolled around that Bicentennial year, the class sponsored an alternate celebration for the church. Guy Hershberger was asked to chair the meeting. He interviewed some of the local "veterans"—conscientious objectors Henry Miller, Henry Brenneman, and Sol Ropp—who had been badly mistreated by the U.S. Army during World War II. He also discussed the war tax issue.

John Tiessen is a graduate student in chemical engineering in Iowa City. This article is condensed from *Forum*, March 1979.

Gospel Herald

The kitchen class 682
John Tiessen

On patriotism, piety, and peace 684
J. R. Burkholder

A word about words 686
John L. Ruth

Hear, hear! 687
Gerald W. Baechler

Editor: **Daniel Hertzler.** Managing Editor: **David E. Hostetler.** News Editor: **Dave Graybill.**

Volume 72 Number 35

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan $9.50 per year mailed to individual addresses. Eighty Percent Plan $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States.

Copyright © 1979 by Mennonite Publishing House

Later in the year the class presented a proposal to the congregation, asking the church to lend moral support to people who did not pay the portion of their taxes going for war. After initial misunderstandings and further discussion, the congregation approved the proposal.

Nyle and Jim were the only class members making enough to have to worry about paying any taxes at all in 1976. Both withheld 33 percent of their estimated tax and sent a check for the amount to Mennonite Central Committee.

Communal life was next discussed by the class. A resource list was printed consisting of skills and items participants possessed which they wished to share with others.

Most other class activities have revolved around the study of specific books and issues. In conjunction with a study of Ronald Sider's *Rich Christians in a Hungry World*, the kitchen class made an alternate meal for the congregation in mid-1978. Large roles were played by Jim, Cris Fisher Charles, and Ted Fisher.

"We fed 150 people on rice, lentils, bread, and salads for $90 with lots of food left over," said Ted. "Of the $90, some $30 went to make ice cream just in case people didn't like anything else."

Small groups inside the larger body. Present participants see the class as a place where small-group dynamics can take place inside the larger body of the congregation. The kitchen class is part of the congregation, and yet it is somewhat distant from the mainstream of practice and opinion.

"I have no concept of what the church thinks about the class," said Cris. "I don't think about it."

"Our role is intercession into our own and others' affairs starting with economics," said David Charles. "To a large extent we know each other's financial matters and feel free to approve or disapprove of them. The class functions as a peer group to which we come for guidance, fellowship, and especially to practice discernment." For all its members, the class has a direct influence on how they live their lives.

"The kitchen class gives me an alternative to regular Sunday school," said Ted. "Here there is no assumed 'party line' to which everyone adheres. I feel free to express opinions not in conformity with traditional Mennonite positions."

"The kitchen class is the place in the church where I feel the most at home," said Lonnie. "This is the only place in the congregational setting where I can step outside my role as a minister. Ministers are expected to be experts in every aspect of congregational life, and what they say carries a lot of weight. Here I don't need to consider my every word as an official pronouncement—it's almost off-the-record."

Lonnie also sees the class as a sign that the Mennonite Church is coming to grips with the new sociological diversity within it. He views "the institutionalization of the fringe" as a healthy sign that the church is becoming strong enough not to demand rigid conformity of all.

For all of its members except Lonnie and Nyle, whether even to have a relationship with the church is an open question. Most members experience rather limited interaction with the rest of the congregation and wouldn't participate at all were it not for the kitchen class.

"Many people don't realize that needs are being met in the kitchen class which wouldn't be met anywhere else in the church," said Lois Kauffman, Nyle's wife.

For the most part, the congregation knows that the kitchen class exists, but is rather oblivious to its activities—as it would be to any other individual Sunday school class. Some people express "doubts" and "concerns" that what goes on in the kitchen class is "a waste of time." However, Pastor J. John J. Miller believes the class meets with general approval.

"A big reason that people feel good about the class is that they feel good about Lonnie," says J. John, "and Lonnie identifies with the simple lifestyle the class practices. Some people would still like to solve things by passing regulations against bare feet, blue jeans, and such, but generally people accept the class quite well."

Another reason the congregation accepts the class is more obvious to a newcomer.

"The reason a large, solid, rural church like this one tolerates this group of free-thinkers is that they are Troyers and Fishers and Yoders," said David Charles. "They and their families are very firmly embedded in this church."

Lonnie more or less agrees. "The fact that there is a class like this tends to reduce parental anxieties," he said. "Their offspring do show up in church."

"We are still a long way from calling out the rest of the church," said David. "Our biggest problem is a lack of action—we seem to come up with a lot of good ideas and follow them up with more good ideas."

Nyle sees sporadic attendance patterns as another problem. "It's hard to continue a discussion from one week to the next when none of the same people show up," he commented.

In touch with the world. More than any other Sunday school class at East Union, the kitchen class consists of a group of rural Mennonites very much in touch with a non-rural and non-Mennonite world. In the future the kitchen class could very well become a liaison of sorts between the church and its environment—maybe even a community embracing aspects of both. "If we really love each other, now is when we should be helping each other rather than competing," said Gilbert Troyer. "When times get tight, I think people are going to realize that if religion is going to survive it will have to be a whole lot more practical than it is right now."

Wry Rhyme #2

"Just pull yourself up by your bootstraps,
my man,
Because I have done it, I'm sure that you can."
Although her intentions were noble and sweet,
Her eyes never saw that "my man" had bare feet!

—Barkeesh

On patriotism, piety, and peace

by J. R. Burkholder

I'm writing on the Fourth of July—in the U.S. traditionally the day for fireworks, picnics, and patriotic pronouncements. The newspaper informs me of plans for a great "Honor America" celebration at the U.S. capital, urging Christians to join the crowds coming to hear Billy Graham and other national figures.

I wonder what difference that gathering will make for the nation's well-being and destiny, and I'm thinking about it in relation to several events from the past month that have highlighted for me the problems and ambiguities of Christian public responsibility.

Questions of patriotism and piety are of special importance for someone whose present calling includes responsibilities for peace studies at a Mennonite college and seminary. I'm much concerned about how we as nonconforming believers work out our responses to the issues of our times. For example:

Ought we take part in an "Honor America" ceremony?

Should we be sending messages to the President and the Congress on matters of military preparedness and disarmament?

What should be our position on SALT II?

Perhaps some reflections from recent experiences may help to shape answers to these questions.

Peace convocation at First Baptist. Early in June, I was in Washington, D.C., for a few days and saw the announcement of a two-day "Peace Convocation" at First Baptist Church, featuring such speakers as Gordon Cosby, Wes Michaelson, and William Sloane Coffin, Jr. I learned that a group called "Meeting of Peacemakers" had been formed within the First Baptist congregation and was sponsoring this special event focused on reversing the arms race.

Would Jimmy Carter show up as usual on Sunday morning to hear the outspoken and anti-establishment Dr. Coffin? I thought it might be interesting to find out, so I joined a number of other Mennonite visitors at First Baptist.

The setting in most respects was just like thousands of other respectable mainline Protestant gatherings. We were greeted by a pleasant Baptist woman who reminded us that no cameras were allowed in the sanctuary. Only the sight of several armed soldiers on a rooftop across the street, and a few lines in the bulletin about procedures at the end of the service, suggested that this might be different from the average Sunday morning gathering.

For Pentecost Sunday, Bill Coffin had prepared a masterful interplay between biblical themes and current events: "To Be Redeemed from Fire by Fire." Only the fire of the Holy Spirit can save us from the fire of nuclear holocaust, he declared. The quest for security through monstrous weapons has only made us more vulnerable; the nuclear arms race has brought our world to the point where our very survival depends on returning to the ethic of the New Testament. In a sermon that the *New York Times* called a "ringing denunciation of America's obsession with military power," Coffin pleaded for a policy of compassion and honesty rather than violence and deceit.

Did Jimmy Carter have ears to hear? I prayed that he would, as I reflected on the partial parallel to Old Testament confrontations between the prophet and the king! As Carter with his fixed grin strode out of the church to be whisked away in a motorcade, I also thought about the difference between this situation—a President deliberately choosing to attend church when he knows that the preacher will challenge government policies—and that of a recent occupant of the White House who carefully chose the preachers to be invited to his own private service.

Back home from Washington, I wrote to Mr. Carter, reminding him of his inaugural promise to move toward the elimination of all nuclear weapons from this earth. I urged him to heed the message from Dr. Coffin, and to make a significant move toward disarmament. But before my letter reached the White House—as if it would make any difference!—the public learned that the decision had been made to go ahead with the $30 billion MX missile program.

Of course, the columnists informed us that the MX was a necessary trade-off in order to have any hope of getting SALT II ratified. But SALT II does not reverse the arms race;

J. R. Brukholder will be interim professor of peace studies at Associated Mennonite Biblical Seminaries during the next school year.

at best, it only sets ceilings on numbers of weapons not yet built. What a dreadful commentary on the mood of our nation, that even a token effort at arms control, such as SALT II, is in danger of collapse.

Later in June, I was exposed to other perspectives on the arms race, as I attended a workshop on arms control at Colgate University. Long and intense sessions featured academic experts, spokesmen for government agencies, and representatives of voluntary organizations. Participants were agreed that the nuclear arms race is an extremely serious problem, but were perplexed over what to do about it.

Among this group of more than forty, there was no shortage of sophisticated analyses and detailed proposals, developed in the best rational style. Yet almost everyone recognized that all this intellectual activity was not doing much to change the actual situation. I was reminded of Bill Coffin's words: "The rational mind is no match for the irrational will."

What to expect from the churches? On the fourth day, it was my turn to speak, as one of a minority of conferees working in the area of religion and ethics. I ventured to suggest that our real problem is not a lack of knowledge or technique or strategy, but rather an alarming vacuum of moral and spiritual conviction. Building on the comment by an earlier speaker who noted the absence of a "natural constituency" for disarmament, I argued that America's churches must be challenged to provide the spiritual climate that would enable new and bold political initiatives.

My remarks provoked varied reactions. Some of those who were at home in secular disciplines such as political science and international relations were pleased that the churches might become a force for disarmament, but others who know the religious landscape well were pessimistic about any such response. They saw the churches as generally preoccupied with matters of personal piety and institutional enlargement, and thus not interested in taking the risks that disarmament would involve.

I have to agree. My observations of the American religious scene indicate that people who call themselves "Christians" are just as insecure and irrational as anyone else—maybe more so! Many of the persons who glibly use the language of salvation are anything but "saved," in the literal meaning of that word. They are insecure, anxious, frightened, and therefore hostile. Suspicious even of their neighbors, they have no resources for loving the enemy.

But precisely that problem focuses an opportunity for Mennonites. We who know the language of evangelical Christianity and many of the persons who speak it are in a good position to challenge and deepen the meaning of that professed faith. We should take every opportunity to press the implication that a genuinely *saved* person will be ready to take the risks of reversing the arms race.

There is a place for political analysis and for witness to legislators and policymakers, and surely some of us are called to such activities. But the fact is that many government leaders, including the avowedly born-again President, would like to move in a new direction, but do not find sufficient public support for peaceful initiatives.

A new mood among the people. Thus a larger strategy for peace demands that a new mood be created among the American people, so that the nation can begin to change its course. Surely the depths of the present evangelical upsurge should be tested to see if they can provide that desperately needed spiritual resource.

I don't know what happened at the Fourth of July rally in Washington. I do know that too often celebrations linking religion and politics tend to display the most shallow and chauvinistic aspects of both, as the theme "Honor America" unfortunately implies.

But I dare to hope that Billy Graham's recent awakening to the importance of disarmament can become a central issue in his preaching, and that the echoes of Bill Coffin's sermon are still reverberating somewhere around the capital city. For only that kind of emphasis can get us beyond "Honor America" toward honoring the God of all nations, whose kingdom is justice and peace.

In times of trouble

How many difficulties can one couple face in a few years' time? Clifford and Hilda Stump, patients at Greencroft Nursing Center, Goshen, Indiana, have known their full share. First, Hilda developed a hereditary disease which also afflicted her mother, a brain deteriorating disease affecting her muscles which put her in a wheelchair. After that, one of their sons developed the same disease, resulting in his being confined to a wheelchair. Because of arthritis, Clifford, too, is in a wheelchair. The Stumps had another son, but a few years ago he was killed in a motorcycle accident. Not long after this accident, a car careened into a tree in their yard, causing the deaths of two young people. Clifford went out and gave his support to one of these young men while he died.

How have the Stumps coped with all of these troubles? When I asked them, they had no magic formula, but here are some observations I have made:

1. They have maintained their sense of humor. One of Clifford's favorite stories is about an island in the Caribbean inhabited by wild women. After someone had visited the island, he was asked what the women did and said. He replied that they did the usual things—their housework and other duties. But what did they say? Nothing. The reason they were wild was that they couldn't talk!

2. The Stumps have a sense of service. Every evening Clifford can be heard reading the Bible to his wife and to an aged minister.

3. The Stumps treasure their memories of their active years. It is not unusual to hear Clifford describing a good time of yesteryear, such as trips to each of the 48 states, plus Mexico and Canada. "And then I said to Hilda . . . and then she said . . ." is an introduction to many a memory.

—Helen Good Brenneman

A word about words

by John L. Ruth

Sixty or seventy years ago one of the preachers at Salford, Jacob C. Moyer, gave a local chap, perhaps a grandson, some admonition. The young fellow had rigged up a device that looked a little half-baked to the elderly minister. "You should have some *Geschäft* to what you do," he advised.

I think what Dawddy Moyer meant to convey by the German word *Geschäft* was something like "quality" or "workmanship." Your tools should be in good condition. What you do should have some shape. Sloppiness conveys a lack of conscientiousness about life in general.

Jacob Moyer was beloved in our community, though he could speak only haltingly in English. He might even have considered a fluent English style in a Mennonite preacher a temptation to pride.

Nevertheless, I want to take Dawddy Moyer's principle of *Geschäft* and apply it to our own use of the English language. I believe that our speech should have quality. Sloppy language may well point toward sloppy thinking. The condition of the tools says something about the workman.

Here I must confess the truth of James 3:2: "In many things we are all offenders." I had been planning to write this article on "words" for some time, when I got my own knuckles rapped in the "Readers Say" column in the *Gospel Herald* for using unnecessarily large words. I do have a defense: I had written the article for an academic-type seminar. But it did show that I should practice what I am preaching.

Teaching English for a decade or more has made me interested in people's use of language. Although I don't sit around trying to analyze people, it is evident that some handle language deftly, some clumsily; some speak with grace, and others with gall. Some have a poised coordination in their speech, and others throw out indiscriminate globs of wordage, hoping you'll get their drift. *Y'know?*

Our language reflects our character. When you hear a malapropism (a word in a mistaken usage) from a speaker or fellow committee member, you may smile to yourself (or groan silently) just when the speaker feels he is impressing you. I know I learned simply to nod politely as my Franconia Conference brethren introduced me as having attended "Hartford University." What was the use of correcting them? But when one of them preached against *extra-martial* relations and discussed the *detergents* to Christian growth, I thought, "Does he expect to be taken seriously?"

Even that was not as bad as the songleader I heard in one of our congregations a few years ago announcing a number and then exhorting the congregation, "Let's sing this song *lustfully*!"

Ten words often misused. Of course we don't have to be sophisticated language users to be clearly understood. But I did feel that some of my readers who like to make their communication clear might appreciate a few clarifications regarding the most common type of language misuses that one is likely to hear in our circles. Here are ten.

(1) **Traumatic.** It seems everybody uses this word and mispronounces it. You can't simply change the "d" in dramatic to a "t" and get *traumatic*. The "au" is the same dipthong as in our English word "cow." *Traumatic* comes from the German word for dream, *Traum*, and it should be used to refer to life-fixing emotional shocks, not to any experience that is a little more intense than the average.

(2) **Flaunt.** People sometimes use this word when they mean *flout*. You *flout* rules when you disregard them. To *flaunt* means something else: to make a conspicuous or provoking display.

(3) **Appraise.** You can't *appraise* me of anything; you *apprize* me of the facts. When you are appraising something, you are determining its value.

(4) **Mitigate.** This is so often used when the speaker means *militate*. To *mitigate* the effects of something is to soften or lessen them. To *militate* against something is to fight it.

(5) **In lieu of.** This is not the same as "in view of." *In lieu of* means "instead of" or, literally, "in place of."

(6) **Liaison.** This word seems always to be mispronounced. For some reason people say "lay i zon," which would be unrecognizable to the French, who gave us this word. With them it's more like "lee aye zone."

(7) **Laissez-faire.** This often-mispronounced word is not "lossy fare" but "lace ay fare."

(8) **Pastoral.** The word *pastoral* does not have an i after the r and so has three rather than four syllables. The accent is on the first, not the mythical third, syllable.

(9) **Nuclear.** Why is *nuclear* changed into something that sounds as though it would be spelled *nukular*?

John L. Ruth is a minister in the Salford Mennonite Church, Harleysville, Pa. This article is reprinted from the Franconia Conference *News*. Used by permission.

(10) **Criteria, media, phenomena.** The words *criteria, media, and phenomena* are plural and take plural verbs; the singular forms are *criterion, medium,* and *phenomenon.* The reason people have so much trouble with these words is that no Latin is taught in high school anymore.

You may say, "I don't use those words anyway." Fine—you're excused from class. But my point is that those who do use them ought at least to realize what kind of impression they make when they show they haven't mastered their own vocabulary.

Playing language games. Language tempts people to play games, especially if they are trying to rise in society or control their neighbors' minds. You hear the fruit of this temptation from people who inflate their language. Thus they don't *know* something; they are *aware* of it. They don't *say* something; they *indicate* it. They don't *put* something first; they *prioritize* it. And for these impressive people, things don't *affect* us; they have an *impact* on us.

Coming back from academia or their professional marketplace, many persons load on us the jargon of their specialty, and we stand back abashed by the loads of learned lumber in their heads. Recently I've been asking people in board sessions at Goshen College to repeat what they've just said without using words like *process* or *model,* and—guess what—they're often talking about very simple ideas!

Just as grating to me, personally, is another verbal mannerism: buddying up to your hearers by discounting your opinion, hiding your honest feelings behind words that take off the edge: saying something is "perhaps" the case when you know good and well it definitely is. Putting "a bit" or "just a bit" in front of your words expressing attitudes or values. Substituting expressions like "I feel good about" for "I believe." Even worse, evaluating something on the basis of whether you "feel comfortable" with it. This makes hash of some of Jesus' hard sayings. And if you feel something, brother, do me the favor to tell me that you do, not that you "guess" you feel that way. If I can't stand your goodhearted honesty, I need more help than a cunning set of verbal caresses can give me.

Then there are the verbal tics that trap some people helplessly. "Y'know?" "I could care less." And how about the folks who can no longer talk without saying "Hey!" halfway through every sentence, "No way!" in every other sentence, and "I couldn't believe it" in every paragraph? How about meaningless, overused words like *exciting?* Blank-check words that turn off the mind.

Season our speech. "Thy speech betrayeth thee," said the maid in the courtyard to Peter. I don't mind a thick Pennsylvania Dutch tongue or an Irish brogue or a Black accent. These are just the colorful signs of our cultural roots. But sloppy or manipulative or inflated language does betray us, doesn't it? Our speech, says the Apostle Paul, should be "seasoned"; it should have grace, made precise by the drive to communicate clearly and compassionately.

Fortunately, charity covers a multitude of even verbal sins. My sin of a complicated vocabulary in my *Gospel Herald* article was forgiven by a good brother from another conference. Out of the kindness of his heart he defended me by telling a listener, "That article just showed another *faucet* of Brother John's personality."

Hear, hear!

Peace begins with Christ. In recent months our church papers, particularly the *Gospel Herald,* have had quite a lot of material on "peace," militarization, arms, etc., etc. I believe that we, the redeemed of the Lord, must speak out to the world around us and tell our governments our nonviolent, anti-arms convictions. I believe that our governments must know our convictions in this area, as we did when it came to conscientious objector status in time of war. For example, our church leaders and state worked together to bring agreement with state and the Christian opposed to war. We may hope, know, and be influenced by the Christian "peace" churches. Our efforts are not all in vain.

But as disciples of Jesus Christ, I must also wonder what our message actually is. As I reflect on society and the church, the Scriptures call me back to the realization that real peace must begin inside of us.

Do we, the redeemed of the Lord, realize that we may have jumped on the bandwagon of social protest, and forgotten to tell our neighbors how peace is obtained? Have we been too busy making the public scene, "crying, peace, peace, when there is no peace?" Have we forgotten for ourselves where peace comes from? Have we forgotten to tell the message of the gospel of new life in Jesus Christ, which brings cleansing and freedom from sin?

I do not want to be pessimistic, but let us face facts—we are NOT going to change the nations' warfare and violence by all the peace demonstrations and consumption of so much time and energy in all our "peace" efforts. The Scriptures plainly tell us that this is the way it will be. Do we know better? Let us put our energies into giving all those around us a peace 'that passeth all understanding'—the one and only source of peace—the risen Lord Jesus Christ.

Have we stopped to consider how much this peace must be first in our brotherhood, congregation, family, neighbors, work contacts? Have we gone to the uttermost parts of the earth before we've achieved peace at Jerusalem (Kitchener, Ont.; Chicago, Ill.; Scottdale, Pa.;) wherever we are?—Gerald W. Baechler, Kitchener, Ontario.

Participants focus on Acts, churchwide issues at Waterloo

Conrad Grebel College and the University of Waterloo provided the facilities. A weeklong study of the Book of Acts provided the focus. And debate over urban concerns and a proposed statement on militarism were the sources of friction at Waterloo 79, held Aug. 11-16 at Waterloo, Ont.

Nearly 4,000 people—1,968 adults, 1,275 youth, and 466 children—registered for the biennial youth convention and Mennonite Church General Assembly. Actual attendance could have been slightly higher, assuming that a few participants who commuted to sessions did not register.

In addition to twice-daily business sessions, activities at Waterloo 79 included mass sessions, youth and adult seminars, concerts, films, and slide presentations. The convention's theme, "Acts: A Story Begun," was addressed in morning Bible studies led by Howard Charles, a professor at the Associated Mennonite Biblical Seminaries in Elkhart, Ind. Evening messages dealt with such issues as urban concerns, affluence, and being witnesses through words and actions.

The university humanities building, site of assembly business sessions.



The youth convention, held in separate as well as joint sessions, was attended by young people from Texas to Western Canada. Tony Brown of Lancaster, Pa.; Lonnie Yoder of Kalona, Iowa; and Ann Weber, a Grade 13 high school student from Ontario; served as moderators. Storytellers Lourdes Miranda, June Alliman Yoder, Hubert Brown, and Bill Kruger shared personal experiences that had been meaningful to them.

While young adults (defined as persons out of high school but not yet settled in their life plans) did not have their own convention as such, a number of activities were geared specifically to their interests. Separate young adult housing was provided at Conrad Grebel College, which occupies a hilltop at the south end of the 1,000-acre university campus. And an after-nine coffeehouse in the Conrad Grebel dining hall provided entertainment from folk games to poetry readings and storytelling to bluegrass music.

In addition to young adults, youth, and adults, children were a part of "A Story Begun." Morning activities at several nearby churches and Rockway Mennonite School were provided for kindergarteners through eighth-graders. (So was bus transportation to get the children there.) Fifth- and sixth-graders could select one of several craft activities for the week, from plaster of paris painting to a class in photography. The older children could also take tours which went as far away as Toronto.

Churchwide decisions made at Waterloo 79 were in the hands of some 280 delegates, most of them appointed by 21 participating district conferences. Willis Breckbill, Cambridge, Ont., moderated their discussions. Among other actions during 20 hours of business sessions, delegates:

—Accepted an amended resolution extending the Mennonite Church's emphasis on urban concerns for another two years.

—Approved with minor amendments a statement on militarism and conscription.

—Approved a change in General Board representation from a regional system delegates believed was not working, to a system of representation by conferences.

—Called for further study on a proposed statement on leadership and authority in the church, with another presentation on the subject to be made at the 1981 General Assembly.

—Turned down a proposal that members of churchwide boards be permitted to serve three, rather than two, consecutive four-year terms.

—Accepted in principle a tentative statement on litigation, with the statement to be presented again in 1981 for possible adoption.

—Elected 43 people to churchwide positions (see Mennoscope). Ross T. Bender, Goshen, Ind., was chosen moderator-elect. (Glendon Blosser, Harrisonburg, Va., is incoming moderator.)

Of the matters before the delegates, the resolution on urban concerns and the statement on militarism and conscription sparked the most controversy.

The Mennonite Church's emphasis on urban concerns officially began with a mandate given at the 1977 general assembly at Estes Park, Colo. The resolution passed there called on church agencies and boards, conferences, and congregations to emphasize urban concerns during the next two years.

Debate at Waterloo centered in whether the church had done enough to follow up the Estes statement with action. Many black and Spanish-speaking Mennonites made it clear they thought the church had not. "We believe the church has not effectively responded to the urban concerns raised at Estes Park," members of the Black Caucus said simply in a statement to the General Assembly.

In a mass session address, Ivan Kauffmann, general secretary of the General Board, agreed with the concerns of minority spokesmen. Congregations and conferences "haven't gotten involved enough" in the urban emphasis he said. "The question is not one of resources, for we have far more resources than we are using responsibly. It is not a question of need, for needs in urban areas are desperate and overwhelming. It is not a question of God's will. He loves the people of the city. . . . It is a question of our own will," Kauffmann continued. "Do we have the will to give a clear witness for Christ in the urban centers of our day?"

In response to such concerns, General Assembly delegates approved a two-page resolution reaffirming "what happened at Estes 77 and in the ensuing biennium re-



Marvin Miller, music teacher at Eastern Mennonite High School, directs the assembly youth choir during its performance of excerpts from the musical *Celebrate Life*.



Raymond Jackson, Philadelphia, Pa., gives a response to Edgar Stoesz' address.

garding urban concerns. We acknowledge God's work in calling us forth to greater involvement in urban mission."

Specifically, the resolution applauded the giving of new scholarship money from Region IV for minority students at Mennonite colleges and the development of a minority pastoral leadership education program at Goshen College and the Associated Mennonite Biblical Seminaries. It called for increased program support for and interaction with existing inner-city congregations, and for commitment "to the reality that the Mennonite Church can grow in the city."

Debate over the proposed statement on militarism and conscription was centered in two subpoints. One counseled Mennonites not to comply with any military registration law that might be passed by the U.S. Congress if the Department of Defense and not civilians would be responsible for the registration program. The other point counseled administrators of church schools not to comply with any legislation which might be passed that would require them to provide information about their students for purposes of registration.

Noting that passage of any such registration bill is very much in doubt, Linden Wenger, Harrisonburg, Va., told fellow delegates, "It seems to me we're being a bit premature in making an issue of these two items." Wenger also said that he "will not hinge my decision" on whether to support compliance with a registration law on whether it is administered by civilian or military personnel.

Other delegates, including John E. Lapp of Souderton, Pa., responded that it was important that the items in question not be deleted.

In the amended statement which was finally approved, the two items were combined and weakened slightly, but were retained. A subpoint urging "careful biblical study" on the issue of war tax payment was added. In addition, the statement was upgraded from "guidelines" to a full statement of position.

Not all the major ideas presented at Waterloo came out of assembly business sessions. Some came from the Bible study on Acts and others from evening addresses.

Saying the Book of Acts remains relevant today, Howard Charles described it as "the story of a movement in which you and I are expected to be caught up and involved." He added, "Think twice about saying that this story is impossible."

As the story begun in Acts continues, what issues face the church? That question was addressed by speakers Willis Breckbill, Ivan Kauffmann, Myron Augsburger, Edgar Stoesz, and Emma Richards.

In his opening-night, moderator's address, Breckbill called upon "the Mennonite family" to take a threefold stance as "a servant, meeting human needs in love; a messenger, calling persons to repentance and inviting them into God's family; and a prophet, pronouncing judgment upon injustices and declaring the day of victory when the kingdoms of this world will become the kingdom of our Lord and of His Christ."

"Ministering Through Word and Deed" was the topic of Myron Augsburger. In his address, Augsburger presented seven proposals for action. They were:

—Emphasize service, not status, in education.

—Place a top priority on church planting.

—Go on record for a team ministry approach in church leadership.

—Double giving for missions by 1984.

—Lower personal income tax liabilities to the minimum, and match the remaining liability in gifts to a World Peace Fund.

—Increase Mennonite use of the mass media.

—Promote urban living as a service frontier.

Edgar Stoesz spoke of "Rich Christians in a Needy World." Mennonites have much to learn from the poor, he argued—from interdependence to building the church. Learning to learn from them and also to let go of wealth is a must.

"Witnessing and Discipling" was the topic of Emma Richards, co-pastor of the Lombard, Ill., congregation. Mennonites need to give a witness through their homes, by being the church, and in their actions in the world, she said. "He who ascended will one day return. And when He returns, may He find the Mennonite Church faithful."

While exhausting and not without its moments of discord, Waterloo 79 seemed to be a positive experience for the large majority of its participants. Among the persons responsible for the smooth operation of the convention—and for enabling it to be a positive experience—was Newton Gingrich, coordinator of the event, who died less than two weeks before the convention began. Gingrich's efforts were recognized in a statement by Ivan Kauffmann during the con-

vention's opening session.

A note discovered on the Waterloo 79 message board during the final night of the assembly also gave thanks to another source. The message, addressed to "God," said simply, "Thanks for Waterloo." (The message was reportedly taken down by a member of the communication staff of one of the churchwide boards, but this could not be immediately confirmed.)

The 1981 assembly of the Mennonite Church will be held at Bowling Green University in Ohio.—Dave Graybill

New programs to develop minority church leaders

Twenty-two black and Hispanic college students are expected to enter new programs this fall designed for minority leadership development within the Mennonite Church.

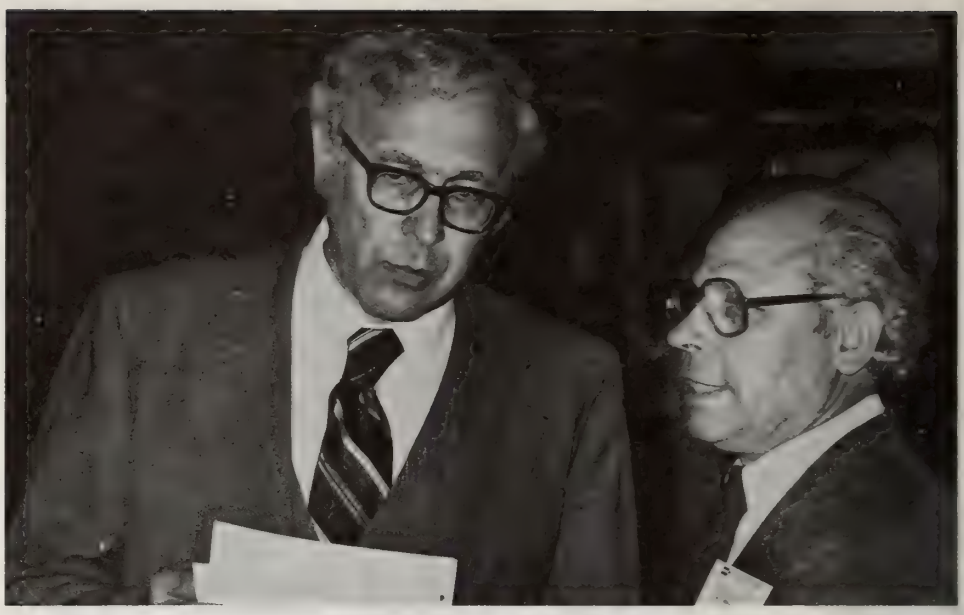
The programs, sponsored by the Mennonite Board of Education and the General Board of the Mennonite Church, will be housed at Goshen College. They are planned in conjunction with the Associated Mennonite Biblical Seminaries and tied to the National Council of the Hispanic Mennonite Churches and the Black Caucus of the Mennonite Church.

Many of the students will be transferring from Nazarene Bible College in San Antonio, Tex., where they had been studying in a Spanish Leadership Training Program sponsored by Hesston College. Their training will continue in a course of study called the Menno-Hispanic Ministries Program. Other students, from a variety of urban settings, will enroll in the James Lark Leadership Education Program.

"We have definitely felt a call from the church to do something for the development of black and Hispanic leadership," said J. Lawrence Burkholder, president of Goshen College. "Our church has brought many new minority congregations into existence, and we must respond when their students choose training in a Mennonite liberal arts setting."

The programs on campus will be both "integrated and separate," according to Burkholder. The students will live, study, worship, and relate with other college students. But new courses and practicum will be offered in regard to black and Hispanic culture, history, and language.

Specific courses and academic options are being designed by minority directors in consultation with the deans of Goshen College and AMBS. A. Raphael Falcon will direct the Menno-Hispanic Ministries Program and teach as assistant professor of Spanish. Lourdes Miranda will be director of the Cross-Cultural Relations Center and assistant professor of Menno-Hispanic Ministries. No director has yet been named for the James Lark Leadership Education Program.



General Assembly moderator Willis L. Breckbill confers with moderator-elect Glendon Blosser at Waterloo.

Both programs will train students for church planting, administration, and congregational development. A field experience in urban setting will encourage students in the James Lark program to minister to black and integrated churches of the city.

The success of the programs will depend upon two factors, according to Al Meyer, executive secretary of the Board of Education: financial support by the church and the ability of different ethnic groups to relate helpfully to one another.

The program as presently projected will cost $117,000 this year and $210,000 by 1982. Proposed funding will come from student tuition, church agencies, district conferences, individual gifts, and possibly foundation funding. The General Board will work closely with each district conference to determine its interest in minority leadership education and its willingness to give advice and otherwise assist in the program.

"Will people give? Well, most Mennonite congregations have little daily contact with black and Hispanic brothers and sisters," said Meyer. "But our black and Hispanic members do not want to be marginal Mennonites—they want to be Anabaptist Mennonites as much as the rest of us. They are the fastest growing groups in the Mennonite Church and their need for Anabaptist leadership is urgent."

The response of students and faculty on campus is just as important as the response from the larger church. People from different cultural backgrounds must learn to adjust to each other. Jacob Tijerina, who studied this past year at Goshen College, had very positive feelings about his experience and appreciated the many doors that opened for his study. Tijerina was born in Brownsville, Tex., and had pastored the Good Shepherd Mennonite Church in Archbold, Ohio.

Some other black and Hispanic students, however, have felt stereotyped and isolated. They have felt as though Goshen's curriculum and social atmosphere have been geared primarily for the white ethnic majority.

Herman Washington, a black pastor from Detroit, Mich., affirms the James Lark Leadership Education Program with guarded optimism. "If we can be assured of financial commitment and solid black leadership within the program, it should produce good results," he said. "Black students want to come to a place where they are wanted and where they are taken seriously." Washington graduated from Goshen this spring with a degree in sociology.

Program administrators look forward to the Menno-Hispanic and James Lark Leadership programs with a great deal of faith. They know they are taking risks, but are giving the programs everything they can.

"We want our future leaders trained in Mennonite schools with Mennonite teachers," said Pastor Conrado Hinojosa, Brownsville, Tex., president of the Hispanic Mennonite Council. "We want to unite the church through our belief in the Lord Jesus Christ."—Janice Martin, Goshen College News Service

Landis attends meeting of Mennonite churches in Central America

Lancaster Conference secretary Paul G. Landis participated in a Central American Consultation of Mennonite Churches held in LaCeiba, Honduras, July 23 to 26. He presented several papers on the history of

the Mennonite peace witness.

Attending the seminar were representatives from Mennonite churches in Honduras, Costa Rica, Belize, the Kekchi church of Guatemala, and the Latin church in Guatemala City. Nicaraguan delegates were unable to attend.

Landis noted that all kinds of influences including Fundamentalism complicate biblical understandings in Latin America today and stressed the need for more interpretation and teaching of Anabaptist theology.

The Consultation approved a peace statement which had been prepared at a meeting of Central American Mennonites last year in Belize. During the past year most of the church conferences had approved the original proposal with some amendments.

The Consultation also took action to assure the Mennonite churches of Nicaragua of their love, prayers, and support in the wake of the recent civil war in that country.

Commenting on his contact with the church in San Pedro Sula, Honduras, Landis said, "The future of the congregation is very bright because of the talented and committed young people who are involved in its program." He found the church on a Sunday morning "filled with a cross section of the city—a joyful, worshiping group of beautiful people."

Children study city life in summer Bible school

"Dear God, we pray for the church in Pittsburgh that it may grow in Your love and be strong as it reaches out to the people You lead them to."

This was part of a prayer written by children in summer Bible school at Homestead Mennonite Church, Homestead, Fla. For one week this summer, the classes—nursery through grade eight—learned about "Planting a Church in a People Garden," a Mennonite Board of Missions (Elkhart, Ind.) Children's Caring Project.

In a letter to the church in Pittsburgh, the Homestead students, under the guidance of superintendent Kathleen Hartzler, shared their week's activities. Wrote the children, "We learned about the city; most of us were like Jonah and did not want to live there, but we learned that there are many people there and Jesus loves them and wants someone to show them He loves them."

mennoscope

The first James and Rowena Lark Home Missions awards were presented to Carl Smucker and posthumously to Ambers Wright at the Mennonite Board of Missions (Elkhart, Ind.) reporting session at Waterloo 79. The awards are to be presented annually to a person or group of persons who have created a model of Christian witness in home missions. Wright, who died in February, was recognized for his years of vision and encouragement of young people as pastor of Englewood Mennonite Church in Chicago. Smucker was recognized for his participation in nonviolent, anti-crime efforts in New York City.

Mennonite Economic Development Associates (MEDA) has announced the addition of Paul Derstine and Neil Janzen to its staff. Derstine will begin work in the MEDA office in Akron in August while Janzen will be setting up a branch office in Winnipeg, Man., to administer MEDA affairs in Canada. Derstine has been working for Credit Union National Association (CUNA) in Washington, D.C. He and his family have worked with CUNA in Haiti, where he was director with Mennonite Central Committee. Janzen has taught in high schools in Manitoba and served as a teacher in MCC's Teachers Abroad Program (TAP). He was MCC director for two terms in India and Nepal.

Eldon Heatwole has accepted a position as supervisor of the new Mutual Aid Services office at Mennonite Mutual Aid, Goshen, Ind. Under Heatwole's direction the office will be expanded to include the health, life, and retirement programs, as well as the present auto program. Nancy Reschly is filling Heatwole's vacated position in the Membership Department. She is responsible for general management, coordination of premium notices, and staffing of the department.

Clayton Shenk has assumed the position of area field representative in Virginia for Mennonite Mutual Aid, Goshen, Ind. Shenk will work with congregations, business, and individuals in servicing policies, writing contracts, developing the mutual aid concept, and doing financial counseling. Shenk served as director of financial aid at Eastern Mennonite College, Harrisonburg, Va., from 1970 to 1977. During the past two years he has been studying at EMC and James Madison University, also in Harrisonburg. He received a degree in business management from EMC this past May.

Eastern Mennonite College and Seminary will sponsor its fourth "Bible Lands Pilgrimage," March 29-April 14, 1980, for alumni and friends of EMC. EMC President and Mrs. Myron S. Augsburger will be tour hosts, and Augsburger will lead Bible studies during the 17-day event. A brochure with more complete information is available by contacting Larry E. Nolt, director of college and seminary relations at EMC.

"Building Bridges to People," a twenty-minute slide/cassette presentation, shows how broadcasts and literature can serve as tools for outreach. Art McPhee and Margaret Foth, radio speakers on *In Touch* and *Your Time* respectively, narrate the presentation, which includes English and overseas or non-English programs. The presentation shows how people's lives are being changed through the power of Christ and how the media can be a bridge to the unchurched and non-Christians in one's community. For information about scheduling, write to Media Ministries, Box 1252, Harrisonburg, VA 22801.

The new two and one-half minute daily radio program, *In Touch*, is now appearing on 58 stations with more than a hundred congregations involved in buying time to release it. A brief report, on cassette, has been put together for sponsoring congregations to hear some of the unique things happening through the program. To receive a free copy, write to *In Touch*, Box 1252, Harrisonburg, VA 22801.

Boyd Nelson, Elkhart, Ind., began half-time ministerial service with Bonneyville Mennonite Church, Bristol, Ind., on Aug. 1. Mail should be addressed to his home address, 2118 E. Hawthorne Dr., Elkhart, IN 46514. His home telephone is (219) 293-6860. The church phone is (219) 848-7148. Nelson will be attending seminary half time beginning in September.

Catherine R. Mumaw, professor of home economics at Goshen College, has been elected vice-chairman of the International Section of the American Home Economics Association. Mumaw for the next two years will plan the program of the International Section for the annual meetings of the AHEA. She will be responsible for program themes, speakers, and moderators. Mumaw taught at Eastern Mennonite College from 1957 to 1974 and at Goshen College since 1974. She is a member of the College Mennonite Church, Goshen, and a member of the Mennonite Council on Faith, Life, and Strategy.

Herman and Mary Ann Hartzler, overseas mission associates with Mennonite Board of Missions (Elkhart, Ind.), arrived in North America on Aug. 5 for a five-month furlough. They have been working in Spain since 1972 with Gospel Missionary Union. Their furlough address is c/o Ernie Thiessen, Box 142, Austin, Manitoba R0H 0C0.

Darrel and Sherill Hostetter, new appointees with Mennonite Board of Missions (Elkhart, Ind.), arrived in Nigeria on Aug. 9. They are beginning a three-year assignment at Nigeria Mennonite Seminary, Box 47, S. Ukanafun P.A., Abak, Cross River State, Nigeria.

Sunday school children at Mt. Pleasant Mennonite Church, Chesapeake, Va., have collected $120 in a toy railroad car and sent it to Mennonite Board of Missions (Elkhart, Ind.) for the Indian children of Paraguay. The one-month fund drive by the primary

North Leo, A College-Related Congregation



— as Todd and Brad are commissioned for study this fall at Hesston College and Mike, Dave, Rod and Sherman at Goshen College

— as the College and Careers Class keeps in touch with these students, and the congregation hears from them when they return

— as the life and vitality of North Leo is exposed and shared on campuses by these young members

— as the congregation begins to consider a plan for making a Mennonite college financially possible for every youth

— as church college alumni lead—such as Ben on the board of elders, Ivan leading singing

— as Pastor Ray and some members attend Center for Discipleship seminars at Goshen College

— as the budget supports denominational mission—$5,650 for training (church college) and $13,000 for sending (mission board)

— as high school juniors and seniors consider their future, and caring adults help them to see church college as one strong option

North Leo—A College-Related Church
Goshen—A Church-Related College

North Leo is a 43-year old congregation in Indiana-Michigan Mennonite Conference, located at Spencerville, Indiana. There are 295 members. (Photograph by member Allen Graber.)

Goshen College, Goshen, Indiana 46526

department was in connection with a weekend visit earlier this summer by Ruth, Heidi, Lisa, and Jon Beachy, MBM workers in Paraguay.

Elected by Mennonite General Assembly at Waterloo 79 were: Moderator-Elect—Ross T. Bender; Nominating Committee, General Assembly—Paul D. Brunner, Ann Landis, Samuel Hernandez; Council on Faith, Life, and Strategy—Raymond L. Jackson, Mario Bustos, Ruth Brunk Stoltzfus, Walter Beachy, Carl S. Keener; Mennonite Church General Board—Harriet Lapp Burkholder, Phyllis Pellman Good, Wilmer J. Hartman, Carl Kreider, James M. Lapp, James C. Longacre, David W. Mann, Luke G. Stoltzfus.

Historical Committee—Hubert L. Brown, John S. Oyer, Lorraine Roth; Board of Congregational Ministries—Gloria Martin Eby, Marie M. Moyer, Rafael Falcon, John R. Martin, Dale W. Stoltzfus; Board of Education—Lois Kenagy, H. Ralph Hernley, Willard D. Conrad, Alfonso R. Valtierra, Samuel Janzen.

Mission Board (Elkhart, Ind.)—Miriam W. Beachy, Guillermo G. Tijerina, Glen E. Miller, Eldon King, James E. Metzler; MMA—Ray Bair, Macler Shepard, Miriam L. Weaver; Publication Board—Ervin Beck, Arnold W. Cressman, Merle Good, David Groh, Marian Hostetler.

readers say

Though we have always appreciated keeping in touch with the Mennonite Church around the world through *Gospel Herald*, this year our appreciation is heightened. Living in the countryside, distant from frequent postal service or contact with our own church here, we *devour* the four to six copies that reach us at one time. Not only do we read them from cover to cover, but we cut and fold them into cone-like containers for dispensing medicines to patients in the settlements where we work. We assume contributors don't mind having their pictures or articles recycled for relief work in Bale!

Our shortwave radio keeps us in touch with the world scene, but we look to your publication for stimulus on current events and issues in church life. Our thanks to the *Gospel Herald* staff for a job well done, both in informing and inspiring. Keep those *Heralds* coming!—**Arlene Kreider and Peg Groff, Bale province, Ethiopia.**

• • •

This is in response to the article by Nelson Kauffman in the July 31 issue. I wish so much that Mennonite ministers would refrain from criticizing the people who are truly serious about Christ and concerned about lost souls and instead look to themselves and ask what is wrong. We were in Honduras this spring with a Medical Missions Group and in a certain town we were told that the Mennonite church there "wasn't doing so good." In another town we were told that the Spirit-filled Mennonite church was "doing well."

Recently we spent a weekend at a Winona Lake Bible Conference and met some former longtime Mennonite members (whom we didn't know before) but who have left the Mennonite Church

because of dissatisfaction. When we have to look elsewhere for spiritual enrichment it is time to look at our own lukewarmness. Samson lost his power but didn't realize it. I believe this is what has happened to us.—**Bernice Bachman, Gridley, Ill.**

° ° °

I read with considerable interest the Smoketown Statement (G.H. 7/24/79). It occurred to me that the meeting and Statement are unique in two ways—the meeting, by the absence of certain well-informed, educated church leaders/theologians, who apparently were not invited, and the Statement, for its absence of what might have been said.

It is very easy to pick a Scripture verse to use to prove or disprove almost anything. The group at one point (Statement #2) speaks about total commitment to Jesus Christ but then uses quotations from the Apostle Paul (Statement #5) to validify payment of all taxes. If Jesus Christ is central, let's use His example and specific words to guide us! I can imagine the Pentagon people jumping for joy upon hearing such a statement about taxes. I'm sure they are glad for this voluntary assurance (from "peace church" members) that money will continue to roll in so that the military can increase its nuclear arsenal. Because of the apparent unquestioning payment of taxes by German Christians, Hitler was able to annihilate millions of persons. We (U.S.) will be able to do it with nuclear weapons. Neat, eh?

The Statement is basically made up of those old, familiar, oft-repeated clichés. I'd like to suggest a conference be called to try to more fully understand the meaning of *salvation* and *incarnation*. If these two facets were better understood and applied, the six items mentioned in the Smoketown Statement would probably more logically fall into place or have more useful meaning. Perhaps the above suggested meeting could be held at Hamburg (Pa.) where a group could deal with meaty issues.—**Jim Drescher, Lancaster, Pa.**

° ° °

We are concerned about the report which appeared in the July 24 issue of the *Gospel Herald* of a meeting which was held in Smoketown, Pa., in July. Our concern is both with the spirit in which the actual meeting took place, and with the way in which it was reported in the *Gospel Herald*.

As stated in your report, the group which met in Smoketown came together on an *ad hoc* basis, without the official recognition of the Mennonite Church. While we affirm the value of meeting together to discuss our concerns, the fact that the group then issued a statement, prior to Assembly where the actual sharing of concerns within the church should take place, appears to be a blatant political move which is not conducive to brotherhood. Such a statement of their concerns should rather have been voiced at Waterloo, where the church could have discussed and dealt with it. Instead, it was made in a way which gives it the appearance of an ultimatum to the church.

We also question the responsibility of *Gospel Herald* in giving an unauthorized meeting such extensive coverage. The manner in which the so-called "Smoketown Statement" was presented sets it off and tends to mislead readers into considering it more definitive and official than it in fact is.

It would indeed be unfortunate if the differences within the church on various issues were dealt with by means of statements in church publications, rather than in prayerful meetings of the whole church.—**Judy Zimmerman Herr, J. Robert Herr, Pittsburgh, Pa.**

Fine Arts Tour in Europe

May 27-June 17, 1980

featuring the Oberammergau Passion Play

Itinerary: West Germany, East Germany, Czechoslovakia, Switzerland, France.

Leaders: Randy Zercher and Ervie Glick

Cost: $1400. Includes half board (breakfast and dinner), multiple occupancy rooms, roundtrip flight from Chicago, lodging, entrance fees, and concert tickets.

Credit: Up to four hours of academic credit available through Hesston College.

For more information, contact Randy Zercher or Ervie Glick at:

Hesston College
Hesston, Kansas 67062
316-327-4221

births

"Children are an heritage of the Lord" (Ps. 127:3)

Benner, David K. and Priscilla (Matson), Pennsburg, Pa., third child, first daughter, Anna Jean, July 6, 1979.

Carr, Robert and Laura (Beachy), Clarence Center, N.Y., first child, Brian Robert, June 7, 1979.

Derstein, Randy and Deb (Delikat), Telford, Pa., first child, Benjamin Paul, July 28, 1979.

Fisher, David and Dolores (Shoup), Harrisonburg, Va., second son, Silas Shoup, July 30, 1979.

Fretz, Bruce and Jean (Snyder), Waterloo, Ont., second child, first son, Robert Andrew (by adoption), July 21, 1979.

Hilmer, Scott and Gail (Derstine), Perkasie, Pa., first child, Nichole Elizabeth, Aug. 1, 1979.

Hunsberger, William and Jeanette (Moyer), Davidsville, Pa., second son, Nicholas Ryan, July 3, 1979.

Johnson, Harold and Nadine (Graber), Morgantown, Ky., second son, Geoffrey Allen, July 22, 1979.

Keener, Robert and Rhoda (Shenk), Goshen, Ind., third child, first son, Stephen Alan, Aug. 4, 1979.

King, Rodney and Denise (Touchstone), Kouts, Ind., third daughter, Lindsey Denise, Apr. 2, 1979.

Longacre, David and Ruth Ann (Martin), Dry Run, Pa., third and fourth children, Wesley Lynn and William Lee, July 18, 1979.

Myers, Vernon and Becky (Hofstetter), Oxford, Pa., third child, second daughter, Kimberly Beth, Aug. 7, 1979.

Orchard, James II, and Phyllis (Yousey), Bluffton, Ind., first child, Sarah Lynn, Aug. 1, 1979.

Roggie, Bruce and Barbara (Yousey), Castorland, N.Y., third child, second daughter, Erica Catherine, July 27, 1979.

Shenk, James and Donna (Mack), Manzini, Swaziland, first child, Charity Gwen, Aug. 8, 1979.

Showalter, Richard and Joyce (Ropp), Belize City, Belize, first child, Craig John, Aug. 8, 1979.

Swartz, Art and Janet (Good), Elida, Ohio, sixth child, fourth son, Jonathan David, July 13, 1979.

Swartzentruber, Timothy and Rhoda (Yoder), Fredericktown, Ohio, first child, Christina Dawn, July 28, 1979.

Yost, Winston and Cheryl (Rohrs), Littleton, Colo., second child, first son, Jonathan Winston, Apr. 3, 1979.

Zook, Ben L., and Darlene (Yoder), Belleville, Pa., first child, Brett Lynn, Feb. 26, 1979.

marriages

"They shall be one flesh" (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Bishop—Hostetler.—Jon Eric Bishop, Doylestown, Pa., Doylestown cong., and Linda Jean Hostetler, Orrville, Ohio, Orrville cong., by David R. Clemens, Aug. 4, 1979.

Giacapuzzi—Muth.—Michael Giacapuzzi, Palmerton, Pa., and Vicki Muth, Allentown, Pa., Allentown cong., by Gerald Adamcik, May 19, 1979.

Graybill—Saner.—Keith A. Graybill and Janet E. Saner, both of McAllisterville, Pa., Lost Creek cong., by Allen L. Kauffman, Aug. 4, 1979.

Mareco — Miller. — Claudio Caesr Mareco, Morón cong., Buenos Aires, Argentina, and Karen

Jean Miller, Salem cong., Kidron, Ohio, by Elvin V. Snyder, Aug. 3, 1979.

Mills—Pamer.—Jerry Mills, Sarasota, Fla., Bayshore cong., and Jana Pamer, Sarasota, Fla., Tuttle Avenue cong., by Sherm Kauffman, June 9, 1979.

Reinford — Bolton. — James Reinford, Souderton, Pa., Spring Mount cong., and Lynette Bolton, Emmaus, Pa., Allentown cong., by Luke Martin, June 16, 1979.

Ropp — Kuepfer. — David Ropp, Millbank, Ont., Maple View cong., and Janet Kuepfer, Newton, Ont., Crosshill cong., by Steve Gerber and Alvin Leis, Apr. 28, 1979.

Schrock — Sommers. — Randy Schrock, Sarasota, Fla., Bayshore cong., and Gloria Sommers, Sarasota, Fla., Tuttle Avenue cong., by Sherm Kauffman, Apr. 7, 1979.

Redcay—Sell.—Robert Lynn Redcay, Goodville, Pa., Goodville cong., and Cynthia Diane Sell, Manheim, Pa., Hess cong., by Glen M. Sell, father of the bride, Aug. 4, 1979.

Yoder—Oswald.—David W. Yoder, Wooster, Ohio, Wooster cong., and Jane K. Oswald, Lincoln, Neb., First Mennonite cong., by Leland Oswald, father of the bride, July 21, 1979.

obituaries

Blessed are the dead which die in the Lord (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Brenneman, Gregory Paul, son of Paul and Elvera (Earnest) Brenneman, was born at Iowa City, Iowa, Jan. 29, 1946; died of cancer at San Diego, Calif., Aug. 7, 1979; aged 33 y. Surviving are 2 sisters (Cynthia Miller and Celia Kenny). He was a member of Washington Mennonite cong., where funeral services were held on Aug. 14, in charge of J. John J. Miller.

Eash, Harold, was born on Sept. 28, 1906; died on July 14, 1979; aged 72 y. Surviving are his wife (Ethel), 2 sons (Donald and Neil), and 6 grandchildren. Funeral services were held at Emma Mennonite Church on July 16, in charge of Amos O. Hostetler and Harvey Chupp; interment in Maple Grove Cemetery.

Greenawalt, Kathryn, daughter of Jonas V. Yoder, was born on Aug. 10, 1884; died on May 14, 1979; aged 94 y. She was married to Elmer C. Greenawalt who died on July 26, 1956. Surviving are 2 grandchildren, 3 great-grandchildren, and 2 brothers (Jonas and Clyde Yoder). She was the last of the charter members of the Emma Mennonite Church. Funeral services were held at Emma Mennonite Church in charge of Amos O. Hostetler and Ivan Miller; interment in Maple Grove Cemetery.

Hedges, Sheryl Kay, daughter of Grayson and Judy (Kauffman) Hedges, was born at Eldorado Springs, Mo., Dec. 12, 1963; died an accidental death at Garden City, Mo., July 9, 1979; aged 15 y. Surviving are one brother (Jeff), one sister (Sonya), and 3 grandparents. She was a member of Sycamore Grove Mennonite Church, where funeral services were held on July 12, in charge of Kenneth F. Steckly; interment in Clearfork Cemetery.

Hershberger, Milton, son of Jacob and Sevilla (Kinsinger) Hershberger, was born in Somerset Co., Pa., Apr. 7, 1893; died at Berlin, Pa., July 19, 1979; aged 86 y. He was married to Anna Griffith, who died on Feb. 24, 1976. Surviving is one daughter (Grace). He was preceded in death by one daughter (Beatrice L.). He was a member of Kaufman Mennonite Church, where funeral services were held on July 21, in charge of Harry Y. Shetler and Stanley R. Freed; interment in Kaufman Cemetery.

Kuhns, Terry Daniel, son of William, Jr., and Marilyn (Hershberger) Kuhns, was born at Millersburg, Ohio, Aug. 6, 1960; died in a traffic accident near Winesburg, Ohio, July 26, 1979; aged 18 y. Surviving are his parents, 2 sisters (Donna Darlene—Mrs. William A. Hershberger and Dawn Lynelle), his maternal grandparents (John D. and Naomi Kauffman Hershberger), and his paternal grandparents (William, Sr., and Amanda Miller Kuhns). He was a member of Longenecker Mennonite Church, where funeral services were held on July 29, in charge of Albert C. Slabach and Paul Hummel; interment in Longenecker Mennonite Church Cemetery.

Long, Bertha, daughter of Henry F. and Magdalena (Ebersole) Landis, was born on Aug. 19, 1889; died at Sterling, Ill., May 5, 1979; aged 89 y. On Sept. 22, 1908, she was married to C. Norman Long, who died in April 1950. Surviving are 5 children (Hazel—Mrs. Truman Lapp, Leslie, Elda—Mrs. Harold Bachman, Chester, and Orlo) and one sister (Pearl—Mrs. Menno Long). She was preceded in death by one son (Mervin). She was a member of Science Ridge Mennonite Church, where funeral services were held on May 8, in charge of Phillip Helmuth; interment in Science Ridge Mennonite Cemetery.

Robinson, Sadie, daughter of Alfred J. and Lavina (Schrock) Robinson, was born at Harrisonville, Mo., May 5, 1883; died at Goshen, Ind., Aug. 4, 1979; aged 96 y. Surviving is one half-brother (Jonas J. Troyer). She was a member of College Mennonite Church. Funeral services were held at Yoder-Culp Funeral Home on Aug. 7, in charge of Arnold C. Roth, Art Smoker, and Levi C. Hartzler; interment in Clinton Brick Cemetery.

Schwank, Frank A., son of Fred and Augustus (Funk) Schwank, was born in DePue, Ill., Nov. 27, 1899; died at Sterling, Ill., July 27, 1979; aged 79 y. On May 29, 1950, he was married to Florence Dixon, who survives. Also surviving are one stepdaughter (Betty Skoglund) and 3 grandchildren. He was a member of Science Ridge Mennonite Church, where funeral services were held on July 30, in charge of Phil Helmuth; interment in Science Ridge Cemetery.

Shantz, Ivan, son of David and Susana (Groh) Shantz, was born in Preston, Ont., Dec. 12, 1894; died at South Waterloo Memorial Hospital on July 12, 1979; aged 84 y. In 1925, he was married to Adah Horst, who died on Jan. 5, 1974. He is survived by 2 daughters (Edith and Dorene—Mrs. Stanley Gingerich). He was a member of Preston Mennonite Church, where funeral services were held on July 15, in charge of Willis L. Breckbill; interment in the Hagey Cemetery.

Shirk, Leon B., son of Wayne G. and Lizzie Shirk, was born in Brecknock Twp., Pa., Feb. 17, 1922; died while on vacation in Tok, Alaska; aged 57 y. On Feb. 17, 1947, he was married to Margaret Weber, who survives. Also surviving are 4 sons (Maynard, Carl, David, and Dale). One son (Henry Wayne) died in infancy. He was a deacon at Alsace Manor Mennonite Church of which he was a member. Funeral services were held at Bowmansville Mennonite Church, in charge of Maynard Shirk, Wilmer Leaman, Warren W. Martin, and Luke Horst; interment in adjoining cemetery.

Stauffer, Sterling M., son of Chris G. and Anna (Rediger) Stauffer, was born at Milford, Neb., Feb. 5, 1914; died of cancer at Seward, Neb., Aug. 4, 1979; aged 65 y. On Mar. 28, 1937, he was married to Vietta Stutzman, who survives. Also surviving are 2 sons (Bob and Gary), 2 daughters (Darlene—Mrs. Kenneth Steckly and Joyce—Mrs. Stan Stutzman), 13 grandchildren, 3 brothers (Harry, Ezra, and Edward Stauffer), and 2 sisters (Kathryn Stauffer and Phoebe—Mrs. Warren Burkey). He was a member of East Fairview Mennonite Church, where funeral services were held on Aug. 6, in charge of Oliver Roth, Kenneth Steckly, and Robert McKelvey; interment in East Fairview Mennonite Cemetery.

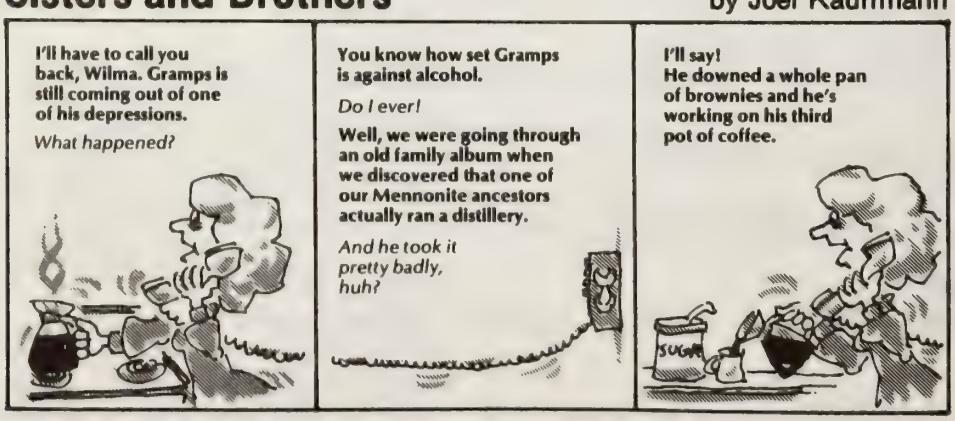
Wise, Nettie, daughter of David S. and Mary (Weaver) Culp, was born near Nappanee, Ind., Mar. 13, 1886; died at her home in Wakarusa, Ind., July 29, 1979; aged 93 y. On Oct. 12, 1918, she was married to Aaron Wise, who died on Oct. 12, 1968. She is survived by one brother (David A. Culp). Preceding her in death were 3 sisters and 2 brothers. She was a member of the Salem Mennonite Church, where funeral services were held in charge of Etril Leinbach, William Yoder, and Floyd Stutzman; interment in the Yellow Creek Cemetery.

Yoder, Eli H., was born near White Cloud, Mich., Nov. 21, 1908; died at Goshen (Ind.) General Hospital on Aug. 3, 1979; aged 70 y. On Nov. 24, 1932, he was married to Ruby Yoder, who survives. Also surviving are 2 daughters (Rosalie—Mrs. R. Dale Miller and Sara Detweiler), 4 grandchildren, 4 sisters (Mrs. Fannie Yoder, Mrs. Elizabeth Miller, Mrs. Laura Miller, and Mrs. Mary Etta Frye), and 3 brothers (Manas, Melvin, and Irvin). He was a charter member of Bonneyville Mennonite Church, where funeral services were held on Aug. 5; interment in Grace Lawn Cemetery, Middlebury.

Yoder, Marion Ray, son of Henry J. and Fannie (Troyer) Yoder, was born at Dover, Ohio, June 22, 1959; died by drowning near Dover, Ohio, May 20, 1979; aged 19 y. He is survived by his parents, 3 sisters (Sandy—Mrs. David Lee Miller, Sharon—Mrs. Sherman Diehl, and Mary Ellen), material grandparents (Mr. and Mrs. Dan N. Troyer), and paternal grandmother (Mrs. Ervin Mullet). He was a member of Longenecker's Mennonite Church, where funeral services were held on June 5, in charge of Albert Slabach and Mitchell Ladich; interment in Longenecker Mennonite Cemetery.

Sisters and Brothers

by Joel Kauffmann



Cover photo by David Hiebert; pp. 688, 689, 690 by Joseph O. Brenneman.

items and comments

President Carter supported on energy by Disciples of Christ top executive

The head of the Christian Church (Disciples of Christ) got behind President Carter's war on energy and said Christians must accept some blame for what the president calls a national "malaise. The transition from a world of cheap, plentiful energy to a world of expensive, limited energy will require changes in the way we live, giving up certain conveniences that our habits will make difficult," said the Disciples' general minister and president, Kenneth L. Teegarden. Speaking at the annual meeting of the 200-member General Board, Dr. Teegarden said that the Christians of the country have shared in the materialism that has helped create the energy difficulties and the larger moral crisis.

Problem drinking becoming an epidemic in Kenya

The problem of "excessive drinking and alcoholism" has reached "almost epidemic proportions" in some parts of Kenya, according to the country's Roman Catholic bishops. "Its effects on the family are usually of a very serious nature, and the vast propaganda that encourages the sale of alcohol is really propaganda against the family," the 15 members of the Kenyan Episcopal Conference declared in a recent pastoral letter on "Family and Responsible Parenthood."

At the same time, the Catholic bishops voiced their overall satisfaction with the socioeconomic development in Kenya as it touched upon the well-being of families in general. Roman Catholics in Kenya number some 2.4 million out of a total estimated population of 14.8 million.

Italian ships rescue Vietnam refugees

Three Italian naval ships on a rescue operation to save "boat people" fleeing from Vietnam saved 128 men, women, and children who had been afloat for eight days without food. The United States is the only other nation which has sent naval ships on a rescue operation in the South China Sea area. The 128 passengers aboard a fragile fishing ship had set out from Vietnam on June 29, but were unable to find harbor in any port. Eight days before their rescue they ran out of food.

Father Filippo Hoang, vice-rector of the French College in Rome and interpreter for the rescue expedition, greeted the Vietnamese refugees from the deck of one of the Navy ships saying, "We are an Italian ship. If you wish, you can come aboard as political refugees and be taken to Italy."

Escapes and assaults down as religion sweeps prison

Three fourths of the inmates in Lorton Reformatory, the District of Columbia's prison in Fairfax County, Va., have embraced either Christianity or Islam in the past three years, according to the *Washington Post*. "From one end of the . . . prison complex to the other, prisoners can be found praying, singing gospel songs, holding Bibles or Korans, and greeting each other with 'praise the Lord' or 'as-salaam-al-aikum,'" said reporter Joseph D. Whitaker. Mr. Whitaker said that since the religious revival began, escapes from Lorton have dropped to zero and assaults of other prisoners and guards have been significantly reduced.

But some prison officials and inmates are reportedly skeptical of the conversions of many Lorton residents. The *Post* quoted Eddie Lester Smith, serving a life plus 53-year sentence, as saying, "What the people on the outside see is a lot of Lorton inmates who seem to be interested in religion. Inside, we know that a lot of inmates get involved with a religious group to keep from being sexually harassed or to possibly plan a way to get out of prison."

Indonesia sets visa limits on foreign mission agents

About 100 foreign missionaries have been recently told by the government of Indonesia that their residence visas henceforth will be renewed for no more than six months, according to missionary reports reaching the Southern Baptist Foreign Mission Board in Richmond, Va. "This is the gravest crisis we have faced in our Southeast Asia ministry since Vietnam and Laos fell," said William R. Wakefield, the board's secretary for Southeast Asia. The new regulation will have immediate effect on only one Southern Baptist missionary couple, but Foreign Mission Board officials said it would force about 90 percent of the denomination's missionaries to leave the country within two years.

Congressman gives up attempt to rewrite broadcasting law

Plans for extensive revision of the basic law governing radio and television broadcasting in the U.S. have been killed in Congress. The rewriting of the Communications Act of 1934 as proposed by Rep. Lionel Dan Deerlin (D.-Calif.) provoked a storm of reaction, including vigorous objections from religious groups to its proposed wholesale deregulation of the broadcast industry. Radio would have been completely unfettered by federal regulation, except for technical aspects, and television would have had no obligation to provide public interest programming. The theory behind Mr. Van Deerlin's measure was to let market forces prevail.

Jackson's two weeks in South Africa unsettles members of both races

Jesse L. Jackson, the American civil rights leader, marched unimpeded through South Africa, but his two-week campaign against apartheid got mixed reviews among both blacks and whites. After bowing to U.S. pressure to grant a visa to the 37-year-old black Baptist preacher, the white dominated government took a surprisingly benign attitude as Mr. Jackson branded it a "terrorist dictatorship."

Mr. Jackson was permitted to attack apartheid on the state-controlled broadcasting network, in an address to an ecumenical church conference, in meetings with blacks, and in interracial conversations. He compared South Africa's racial policy, under which a white minority rules a black majority, to "the ungodly acts of Hitler," and he urged blacks to practice civil disobedience, in the style of opposition pioneered by his mentor, Dr. Martin Luther King, Jr.

Worldwide concern for Vietnam boat people compared with neglect of Haitian refugees

"Imagine the public outcry if 127 boat people managed to survive the perils of the sea only to be picked up and flown back to Vietnam. Well, it happened," said Antoine Adrien, "but not to the Indochinese boat people. It happened to Haitian refugees. And there was no public outcry to speak of." "Father Adrien, who works at the Haitian Refugee Center sponsored by the Roman Catholic Diocese of Brooklyn, reported that 127 Haitians, crowded into a 44-foot boat, reached Miami on June 8. By June 10, all of them were flown back to Haiti by U.S. immigration authorities. Father Adrien, who is cochairman with Paul Lehmann of the Rescue Committee for Haitian Refugees, condemned the American action as a "flagrant violation of legal and moral obligations under the international refugee law, the Protocol Relating to the Status of Refugees."

Military toys outlawed

The Swedish government has outlawed the sale of toy soldiers, model tanks and military vehicles, play uniforms and helmets, toy guns and pistols. Stores have till December 1, 1979, to dispose of their inventory. The new law apparently has the backing of a peace-loving Swedish public. The sale of war toys had already dropped to less than one percent of the annual 160-million-dollar market in the country.

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

A plea for nonresistance and nonconformity

Editor's note: This week's editorial was filed from Waterloo, Ont., but became delayed or lost in the mail. In its place is published an extended response to a July 24 news story which has generated considerable discussion.

I became quite disturbed while reading the report of the Smoketown consultation (July 24), but much of that alarm was relieved upon a careful reading of the statement itself and of a much less radical report in the *Mennonite Weekly Review*. Though I am likely one of those liberals the brothers are concerned about and for (but neither a minister, church leader, or bureaucrat), with some reservations about the meanings of specific terms and words, I would feel quite comfortable placing my name at the bottom of the statement.

I also agree with the "Smoketown 20" that the Mennonite Church is facing extreme polarization—at the one end the salvationists such as themselves and at the other the social action/confrontationists. Neither side is totally wrong, but neither is necessarily right. Like the blind men exploring the elephant, each side has a piece of reality. However, each side ignores not only the truths of the other, but a lot of territory in between. The "Smoketown 20," I'm sure, believe their piece of reality to be by far the most significant. And I'm inclined, at least mildly, to agree.

I feel challenged to stand up and be counted on the issues raised at Smoketown. First, I believe I am a "born again" Christian. If I don't say so as often and as loud as you, brothers, it may be because I believe proclaiming Christ as my Lord is at least as important as testifying to my rebirth. It may also be that I sometimes feel uncomfortable being associated with some of the other people who declare themselves to be "born again" and thus I may pay too much attention to trying to establish a distinct identity.

Yes, I certainly do believe in evangelism. I know of no higher calling and vocation than the bringing of people to commitment to Jesus Christ as Lord and Savior. Evangelism, I believe, is the primary purpose of the church.

However, I am clearly not an Evangelical. I do not believe that evangelism is the only calling of the church in regards to unbelievers and the world. I do not believe that the calling of people to Christ is necessarily satisfied by administering baptism and admitting them to congregational membership.

Yes, I do at times come "perilously close" to humanism, and I am thankful for the Holy Spirit to guide me back to sounder footing and for the understanding and correcting fellowship of believers. And, yes, I have at times been guilty of inordinately adoring cultural Anabaptism, though I truly don't think I've ever had a severe case of that

So why do I think the Smoketown brothers were aiming their concerns at me? Well, for one reason, my view of Scripture is certainly at some variance with theirs, as I understand them anyway—enough so to make me a likely object for their concern. I do not know anything about some of the men who gathered at Smoketown. But, for those with whose work and beliefs I am familiar, I know I have trouble accepting what I understand them (and similar so-called conservative Christians) to mean when they use the term "full authority and trustworthiness" of the Scriptures.

For these men know full well that they do not treat all portions of the Bible equally (as do no Christians, no matter how hard they may insist otherwise). I know many of the "Smoketown 20," despite considering themselves to be conservatives, to be in the forefront of the recent tidal waves which find irrelevancy in many scriptural passages once held to have vital and significant authority by many Mennonites. Many of these same men have also led in striking alliances with other segments of so-called conservative Christianity, segments which see no particular authority or trustworthiness in those Scriptures which clearly command loving actions to enemies and peaceful, reconciling responses to aggression.

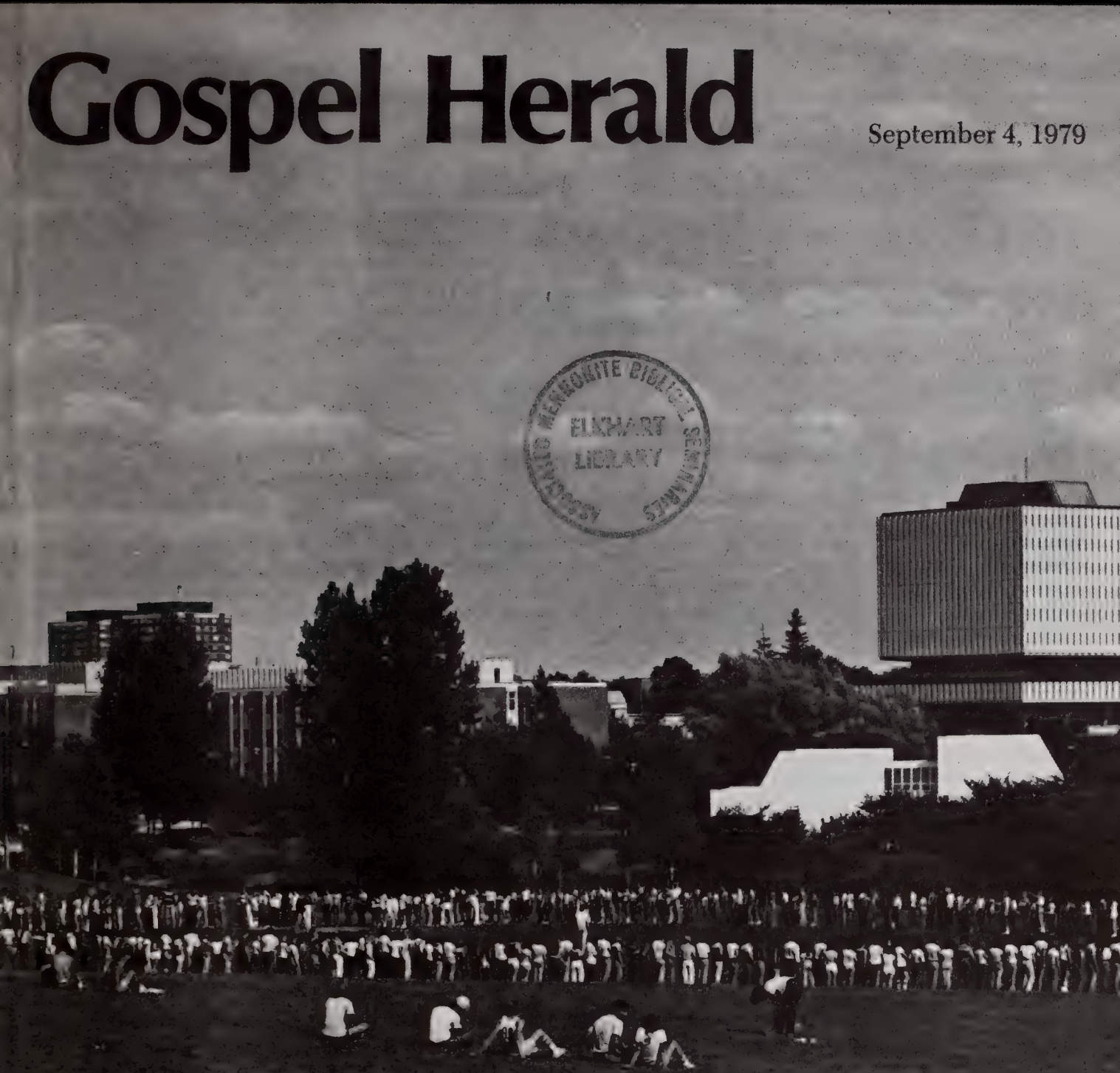
I also note in the group a brother who was among the scholars who have produced a new "conservative" version of the Bible, a version for which I can think of absolutely no need, what with all the quality translations readily available, except to carefully maneuver words of crucial or disputed passages so that conservative Christians can be assured that the Bible really says what they've wanted to believe it does.

A definite strength of Mennonites over the past 450-plus years has been their view of scriptural revelation as progressive—recognition that some Scripture passages obviously are more authoritative than others and that the Old Testament can only properly be understood in light of the New. Otherwise, for instance, how could one ever decide how the Christian ought to live faced with the "eye for an eye, tooth for a tooth" teachings of Exodus 21:24 vs. Matthew 5:38?

Of all the erosions of Mennonite faith and practice, the loss of this vision of Scripture is, I think, the most critical. To allow this distinction to be swallowed up finally and completely by the so-called conservative notion that all Scripture should be of equal significance will be the end of two Mennonite peculiar doctrines (but well founded in Scripture!), traditionally called nonresistance and nonconformity. This is what has happened within those other Anabaptist groups which have taken the same road.—D. R. Yoder, Atlanta, Ga.

Gospel Herald

September 4, 1979



MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

On the campus of University of Waterloo, site of Waterloo 79. See pp.704 to 709

Ten issues facing the Mennonite Church today

by Carl S. Keener

We Mennonites need to remind ourselves that we are no longer the simple-minded alien folk who, more than two centuries ago, sought refuge from Europe's religious wars. For better or for worse we are much a part of modern culture. The following ten "issues" are, in fact, ten clusters of issues, the tips of ten icebergs to be heeded if we are to sail in the rough seas of our modern world. Let me list now these ten issues and comment briefly on each.

1. **Technology and modern science,** and their relationship to society. Many citizens distrust scientists; at least they claim not to understand much of what they're up to. Certainly modern science and technology have blessed our lives in many ways. Witness almost painless dentistry and delicate surgical techniques. I certainly would be remiss in my calling as a scientist if I were to give less than full credit to the incredible advances in both science and technology. Nevertheless, can our nerves cope with the unbearable tensions of our time which are fostered to a large extent by our gadgets? The problem isn't the gadgets, of course, but what we humans do with them, and whether we can control them to advance human welfare. Biophysicist John Platt, for example, wasn't so sure. Ten years ago he wrote an article in *Science* magazine in which he proposed odds of roughly 50/50 that we would reach 1980 without a major catastrophe triggered by nervous human watchdogs. Platt went on in his article to claim that while the human species probably can cope with one major crisis at a time, we may not survive three or four big crises occurring simultaneously. A dead hot-line, a New York City blackout, and a Cuban missile confrontation might have generated too much stress had they occurred on the same day. We only deceive ourselves if we think that our world, already exceedingly complex, will become more simple and pastoral, at least in this century.

2. **Moral dilemmas concerning life and death,** including problems with respect to abortion, euthanasia, and the population explosion. Let me illustrate: if the results of an amniocentesis test show a fetus to have a chromosomal configuration of xxy, does a 40 year-old woman request an abortion? Is the premature child afflicted with Down's syndrome, born to a poverty-stricken mother on 103rd Street, to be kept alive with intravenous feedings and oxygen in the hospital for two months at public expense? Should a Christian witness to the Kalahari Bushmen in South Africa who, unable to care for more than one child at a time, drop additional infants down aardvark holes in the desert?

Whatever one makes of these questions, we should

Carl S. Keener teaches biology at Pennsylvania State University, University Park, Pa. This article is from an address at the 25th anniversary of Christopher Dock Mennonite High School, Lansdale, Pa. It is the first of two articles.

Gospel Herald

Ten issues facing the Mennonite Church today 698
Carl S. Keener

Some of my best friends 701
Karilon Nelson

Life is . . . 702
Penny Jans

The measure of an assembly 704
Daniel Hertzler

An interview with Eduardo Ortiz 707
Dave Graybill

The Gingerichs of rural Ontario 708
Sanford Eash

Editor: **Daniel Hertzler.** Managing Editor: **David E. Hostetler.**
News Editor: **Dave Graybill.**

Volume 72 Number 36

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan: $9.50 per year mailed to individual addresses. Eighty Percent Plan: $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States. Copyright © 1979 by Mennonite Publishing House.

perceive the future clearly—the students now attending our Mennonite high schools and colleges will be confronted with an array of agonizing ethical decisions which few of us over forty have ever had to act on.

3. **Dilemmas concerning human sexuality** such as the ethical bases for a sexual morality, tensions between men and women arising from women's liberation, and the nature of homosexuality. Probably no other suite of issues raises our anger more quickly than the ones mentioned here. All of us are, in some manner at least, touched by them. How does a Mennonite couple react to their daughter who sleeps with her boyfriend? What does one say to a close friend who declares a sexual preference at variance with public opinion or one who undergoes transsexual surgery? And what does a 35-year-old husband say to his wife, now tired of dishes and diapers, who announces she's getting a job?

A Mennonite psychologist told me recently there are deep tremors in the Mennonite community as he perceives it. The men just don't know what to do with their restless wives who are now seeking jobs, becoming professionals, reading books, going to movies, and getting "culture." We need to understand what Betty Friedan, Marabel Morgan, Gail Sheehy, Nancy Mayer, Nancy Friday, and others, are telling us.

For example, Gail Sheehy's analysis of the human passage through life and Nancy Mayer's useful study of the male mid-life crisis reinforce clearly that our lives are scarcely a smooth upward climb following the turbulent years of adolescence. And there is no doubt that the women's liberation movement is going to influence the structure of the Mennonite community. On the heels of these cultural changes we should examine our current climate of marriage and family life. We must foster an environment enabling both husband and wife to evolve gracefully, graciously, and lovingly together. And we must discover ways for the 45-year-old Mennonite man and woman, caught between the conservatism of their parents and the hedonism of their children, to interact creatively with three very different generations.

4. **Environmental crises,** including problems of pollution, overuse of natural resources, and the preservation of the earth. Ten years ago we heard much about these issues, but little seems to be said about them now. Even visionary young people who might have at one time cared don't aim to save the planet anymore—they want as big a piece of the pie as fast as they can get it. Why go steerage if one is doomed to be sunk anyway? But the DDT in the biosphere won't go away and our nuclear wastes continue to be stockpiled.

5. **Complex issues of faith** arising from the current Mennonite theological pluralism. This includes questions of biblical authority and interpretation and the baneful influence of fundamentalism. Mennonites are scarcely unified by a core of doctrinal beliefs. We never had a Luther, a Calvin, a Wesley, a St. Thomas. And one result is that the contours of our vision—the structures of belief distinguishing us as a people—are highly irregular. We have borrowed extensively and the result is an incoherent patchwork of beliefs and practices.

For example, we have traditionally espoused a belief in human freedom of choice, yet we have taken up the Calvinist's vision that God is omnipotent, omniscient, immutable, and impassible. And we have adopted much of the outlook of current fundamentalism in respect to the function of the Bible, such as the view that the Bible consists of propositions which must be accepted as truthful beliefs. A mixture like this will not last long. Unless we clarify what we believe, the next generation of Mennonites will dump a lot of what they consider useless ballast.

6. **Questions in respect to diverse value systems** such as cultural and political differences, philosophical views, and religious pluralism and how these relate to fundamental bases of moral action. Many of us claim that we live by the truths of the Bible. If so, then we must explain somehow to our youth why there are so many different views concerning what the Bible says. Racial segregation, slavery, and the inequality of men and women, just to name three cases we are all familiar with, have been supported by biblical proof texts. As I have inferred above, biblical interpretation is one of the most crucial issues confronting any religious group claiming to take the message of the Bible seriously.

Our view of what the Bible says is related to our cultural heritage and background, to our core of received beliefs, to our vision of how the world is put together, to our concept of how God is related to the world. Every one has some philosophy, some vision of reality, some world-view based on key assumptions. I am deeply concerned that we begin to generate a fresh vision that can guide us as a community of faith. Do we have any dreamers and visionaries left? Where are the Old Testament prophets among us?

7. **Resolution of a "Christian" style of life** within our economic structure in view of the Third World with its starving millions. The quality of human life must be scrutinized not only with respect to child abuse, battered wives, rape victims, and minority rights, but also other events in which we all participate. The picture is dismal. In 1978 Americans spent 180 billion dollars on leisure activities (travel, sports, entertainment, self-improvement). This was 12.5 percent above 1977 or about $1 out of every $8 spent by the American consumer (*U.S. News and World Report*, January 15, 1979, p. 41). Indeed, some 4.5 million Americans spent an average of $400 each for skiing equipment. But behind this seeming joy of living is Alice, 26, who, tired of her child-rearing chores, threw her three-month old daughter out of the window. Or Janice, 42, who was beaten by her husband on Thanksgiving Day, and became too disfigured to leave the house. Or Percy, 16, who once more hit his sick and elderly father, something he has been doing for the last four years.

Americans harm 6.5 million children each year (perhaps as many as 100,000 are sexually abused); spouse abuse occurs in about 1/6 of our homes, and annually 18 of every 100 children assult their parents (*USNWR*, January 15, 1979, p. 60). And 1,000,000 juveniles flee their homes each year, some to be chewed up in the booming sex industry (one observer guessed there are over 1,000 pimps around Times Square alone). Drug abuse is increasing alarmingly—perhaps as

many as 450,000 Americans are hooked on heroin, part of the estimated yearly $45 billion drug scene in this country (*USNWR*, February 19, 1979, p. 28).

We Mennonites are influenced in various ways by these cultural patterns and human interrelationships. It's time we reexamined our implicit ethics of self-interest and once more focus (as our illustrious forebears did) on how we can be a creative member of the body of Christ.

Mennonites now, like Americans in general, tend to be idealistic materialists, a combination, which, as philosopher James K. Feibleman once pointed out, is unstable and incompatible. We want to go to heaven with lots of money in the bank. Or we want our country to be well-armed (to resist the evil forces of communism), but we want to be peace-loving conscientious objectors. This was hardly the motivating force which drove our forefathers and mothers to the stake.

But let me persist: can we really combine our angelic impulses, our motivation to help the disadvantaged, with our predatory lusts, our yen to be rich, to be professionally respectable, to be number one? And can we retain our deeply ingrained nonviolent ethic if we lose our practice of the simple life? These are serious questions we Mennonites must ponder if we are to be a faithful witness to God's gracious love in our midst. If we are more concerned with making good than in being loving human disciples of Christ, or if we are interested more in learning music or in going to art exhibits for what this cultural polish can do for our business and social connections than for their intrinsic merits, I say we are in trouble as a people of God.

We share with Americans generally the troublesome problem of the conflict between our knowledge of the world and our moral sensitivities, of how to buy the good life and yet care adequately for the poor in our overcrowded cities, the dispossessed, the cold and hungry elderly persons in the slums, the lonely alcoholics retching on skid row, the starving millions of the Third World, the violent youth in our ghettos.

I think I am like most Mennonites—I know lots of facts about the problems of the world, but I don't know very much about how to solve them. I am distressed and tormented in my soul when I realize that within ten miles of Penn State University, with all its resources, there are youngsters who have never seen themselves in a mirror before they came to a day-care center run by Christian women of the area. There are children who cringe every time they are near a man, because their fathers have beat them. The Samaritan wells of our time are not so far away.

8. **Mennonite self-identity as it pertains to denominational distinctiveness, roots, and goals.** Last summer I asked Paul Kraybill to reflect on one key issue he felt arose out of the Tenth Mennonite World Conference held earlier at Wichita, and he replied, the key issue is who we are as a people. Now I know that too much preoccupation with our self-image can derail us from more pressing concerns. Still, I would insist that each generation of Mennonites must reassess this question.

Thirty years ago our identity was simple—we looked different! Today we try for polish, to act cultured, to erase that "Iowa plowman's walk," that "Dutch accent." As we imbibe various currents from mainstream Christianity we will exhibit more and more of the trappings of American civil religion, i.e., the belief that God and country are one. If you had to answer the question, who are the Mennonites today and what is it that distinguishes them from other religious groups, what would be your answer?

9. **Creative peacemaking within a world of egocentric** and selfish persons. The human species appears hell-bent on violence. Instead of the old time battles between knights, our violence is more sinister because of our genius for inventing gadgets to amplify the violence. Are we peace-loving people disturbed that our country keeps on stockpiling nuclear weapons? Let me vivify this point. In his state-of-the-union message on January 23, 1979, President Jimmy Carter warned Russia that "just one of our relatively invulnerable Poseidon submariness—comprising less than 2 percent of our total nuclear force of submarines, aircraft, and land-based missiles—carries enough warheads to destroy every large and medium-sized city in the Soviet Union" (quoted in *USNWR*, February 12, 1979, p. 30).

The relative destructive power carried by a single Poseidon submarine is awesome: each submarine carries 16 missiles with each missile containing 14 warheads every one twice as powerful as the 20-kiloton bomb that blasted Hiroshima in 1945. That is, each Poseidon submarine can wreak havoc on more than 200 Soviet cities. With two such submarines (the United States has 31 Poseidon submarines)—one stationed in the western Mediterranean, and the other in the western Pacific—within one-half hour of a correct signal, Russia could be destroyed. With over 9,000 nuclear warheads, the United States arsenal is overwhelming—certainly more than capable of destroying the world within one hour. Where does all this leave us? As we Mennonites become wealthy, will we side with the rich and powerful and then encourage them to "protect our interests"?

10. **Problems associated with power within institutional structures.** Only within the last generation have we moved en masse from the farm and the small family-owned business to professional and managerial jobs within government, large universities, and large corporations. Here the question is simple, the answer difficult: How can we Mennonites become assertive and political and skillful in the world of corporate superstructures and still be faithful to our call to follow Christ? The more so, because one just does not learn the art of "getting ahead" in big business when one "washes feet."

Nancy Mayer, in her recent book, *The Male Mid-Life Crisis*, quotes psychologist Benjamin Shumaker, who stated,

Wry rhyme #3

The house may be ready
Three days out of four
But on the fourth day
People flock to my door!
—Barkeesh

"What it takes to get ahead in the organizational structure is almost directly *opposite* to what we've been taught." Mayer continues: "Working hard and being loyal—basic tenets of the Horatio Alger myth—are not enough. To be successful . . . [Shumaker] says, a man must be more concerned about his boss's needs than his subordinates. He must be self-centered, manipulative, and totally committed to his career—sparing almost no time for his family.

"Businessmen themselves are gradually becoming aware of this. In a recent survey they agreed overwhelmingly that 'pleasing the boss is critical to success' and that 'a dynamic personality and the ability to sell oneself' is more important than 'a reputation for honesty or firm adherence to principles.' "

If this analysis is correct, then a Mennonite in big business will find that following Christ will be immensely difficult.

In Colleen McCullough's memorable and moving novel, *The Thornbirds*, a Celtic legend is recalled about " . . . a bird which sings just once in its life, more sweetly than any other creature on the face of the earth. From the moment it leaves the nest it searches for a thorn tree, and does not rest until it has found one. Then, singing among the savage branches, it impales itself upon the longest, sharpest spine. And, dying, it rises above its own agony to out-carol the lark and the nightingale. One superlative song, existence the price. But the whole world stills to listen and God in His heaven smiles. For the best is bought at the cost of great pain. . . . Or so says the legend."

Unlike the thorn birds, have we created our own thorns and have we thrust them into our breasts? Have we Mennonites in the twentieth century impaled ourselves with the thorns of wealth and education and modernity, and have we uttered our final, superlative cry? The impaled thorn bird does not know it is dying—it simply sings until its song is stilled in death. But we, if we plunge the thorns of respectability and modernity into our breasts, we will know.

Some of my best friends

by Karilon Nelson

"Job discrimination is no longer a problem," Becky, a dictaphone transcriber, said.

"Affirmative action is the name of the game," said Ted, a registered masseur.

Dorothy admitted, "Now when I go shopping, people are beginning to recognize that I'm a person, too."

Becky, Ted, and Dorothy aren't members of a religious, sexual, age, or ethnic minority. What they have in common is that they're blind. The reverse prejudice people have had about them, and which has bugged them, is slowly fading.

Becky continued, "I'm a good typist, and my work is the proof. At my first job I had to convince my boss that I could produce. I offered to work a week without pay. She was satisfied and started my salary the day I first came. Now I can hold my own, anywhere I go, and employers know it."

Ted works at a health club. His boss admitted that he was afraid Ted would be harder to fire if it became necessary. "Clients were a little uptight at first, but now most of them wouldn't change their appointments with me. My boss still watches me, he says, but he respects me and is enthusiastic in recommending me."

Dorothy, recently married, is aglow about her new life. "I love to shop. I have a big over-the-shoulder bag. That way I can have my cane in my right hand and leave my left hand free. I really am pleased when people let me wait my turn and otherwise treat me as if I were competent."

Many people are becoming more accepting of people different from themselves and discovering that, when they see people as individuals instead of types, some very rewarding friendships develop.

When a blind boy came to Tim's kindergarten, he went over to play with the new boy. When he discovered that Allen was different, he asked him, "What can you do?"

Allen answered, "A lot of things."

"Well, what would you like to do."

"I want to ride a bicycle."

"Okay, Let's go," said Tim, in a matter-of-fact way.

Children do take differences in other people in a matter-of-fact way. Sometimes we adults think up all kinds of reasons why we can't get to know a person. We might do well to follow an example from young children in this case.

How would you deal with a blind person? If your answer is "Just like you and me" you're a long way toward making a friendship possible.

Probably the main reason why it is inappropriate to jump in and take responsibility for a blind person is that it's a put-down. If you rush in to protect a blind person, you imply that he or she is inferior. Blind persons, like any other persons, are angry when treated as if they were incompetent. Naturally, there may be instances where it would be really helpful or really necessary to step in and take over. Some of the time these instances are triggered by the same courtesy and consideration you would give to a sighted person.

Helen Keller, the most famous blind person, said that "not blindness, but the attitude of the seeing to the blind is the hardest burden to bear." Attitudes *are* hard to change, yet we've come a long way, baby, to change our attitudes about people who are of other races or religions from us, and have found out that we can be friends.

Can you be friends with a blind person?



Life is . . .

by Penny Jans

Life is not just a passage, a walk along the way, with intermittent smiles, and "hello's" and occasional waves to passersby.

It is not a Sunday morning meeting of selected hymns and musical gifts and a shared Scripture or two.

It is not an annual Sunday school dinner with children playing Ping-Pong and fathers sharing jokes while mothers wash dishes.

Life is not sending the pastor a card on his birthday, shaking hands at the church door, and wondering who mows his lawn.

Life is not these many little things, but a closer walk with Jesus, a desire to be just as He would have us be.

Life is a commitment, a responsibility to every brother and sister within the body of Christ.

It is a real caring, a real sharing of every moment of life.

Life is confession, an honest confession of daily hurts and sorrows, and a desire to overcome, and help to overcome, those daily pains and sins.

Life is a church full of people, honest in every way, confessing, forgiving, loving, freely bearing another's burdens, burdens that aren't just death and illness, but anger, greed, jealousy, fears, and feelings that dismay each of us.

Life is families sharing the things they own and the things that own them, sharing in the burdens of raising children to become a child of God, and caring for aging parents who desire to be with God.

Life is supporting the leader, who teaches, led of God; knowing his sorrows, understanding his pains, accepting him as a brother who is hurting like the rest, desiring to grow like the rest.

Life is a constant sharing of prayers and love and burdens with only Christ in mind, knowing that only by denying self for others will Christ become *life* in us.

Penny Jans is a member of the Bellwood Mennonite Church, Milford, Neb. This message was read at a communion service at Bellwood.

Be the greatest



Learn to Serve

It's tough to get ahead these days. People pushing, shoving . . . climbing their way to the top . . . stepping on others as they go. Looking out for Number One.

It wasn't different in Jesus' day. Even his closest disciples wanted to be on top . . . wanted to be the greatest in His kingdom. Jesus wasn't surprised. He simply tied a towel around His waist, washed their grubby feet and said the *greatest* in the kingdom is the servant of all.

Serving? Hardly glamorous!!
But, it's the mark of greatness.

Interested in that kind of greatness? Eastern Mennonite College is. For more than 60 years, EMC has been teaching students how to serve . . . as nurses, business persons, pastors, scientists, teachers . . . or whatever they choose.

There are unlimited opportunities for those with a servant attitude. Want to know more? Write J. David Yoder and ask for EMC's school calendar and catalog.

EMC

eastern mennonite college, harrisonburg, virginia 22801
(703) 433-2771

The measure of an assembly

by Daniel Hertzler



Mary Jean Kraybill and Howard Charles who led in the Bible study at Waterloo 79, "Acts: A Story Begun." The reading and exposition was highlighted by songs and drama.

The Mennonite Church General Assembly has become a biennial feature of Mennonite Church experience. This biennial pattern is not new for Mennonite General Conference had been meeting on the same schedule since before the beginning of this century. But the General Assembly as such first convened at Harrisonburg, Virginia, in 1973 and has met at Eureka, Illinois, in 1975; Estes Park, Colorado in 1977; and Waterloo, Ontario, in 1979. This article is a refleciton on Waterloo 79, the fourth General Assembly of the Mennonite Church. What was it like? What did it accomplish?

According to the bylaws of the Mennonite Church, the General Assembly has six functions: (1) provide for representatives of the church to speak their voice on the establishment of policies and the development of programs; (2) provide for worship, fellowship, acquaintance, understanding, and to deepen Christian commitment; (3) receive reports from official boards and committees; (4) review programs and budgets; (5) elect officers and members of committees and boards; (6) arrange for reorganization of the boards, councils, and committees.

It will be seen that the functions of the General Assembly are both specific and general. The most specific function is the election which is the work of the official delegates alone. Almost all other activities are open to delegates and nondelegates alike, although none could participate in them all.

Some 3,700 registered for Waterloo 79. (Possibly hundreds more attended from the local congregations without registration.) These 3,700 included adults, youth, and children. It has been said that the difference between a large and small congregation is not in the numbers as much as in whether everyone participates in all activities. If so, Waterloo 79 was a large congregation with various subgroups engaged at times in separate activities. Yet the overall effect was probably toward unity rather than disunity.

Waterloo 79 was not notable for the number in attendance. A few more than this registered for Estes Park 77. According to a report of *General Conference in Iowa*, August 22-29, 1941, 1,803 had registered for that meeting and more than 3, 000 were served meals. But Waterloo 79 remains in my mind for some of the following reasons.

The setting. I understand that the sprawling campus of the University of Waterloo was once Mennonite farmland. Today it has housing for more than 2,000 students.

To be efficient, it is helpful for an assembly to meet in a self-contained way with lodging, eating, and meeting facilities all within walking distance. No doubt we sacrifice something in the way of fellowship when we forgo the opportunity of lodging in homes of the local Mennonite community. But for meetings that began at 8:00 a.m., and ran until 9:00 p.m., the university setting was most convenient. I was impressed with the university dining hall as a place for serious conversation. At no recent meeting have I been in a better setting to make new friends over the table or to explore serious issues with old acquaintances.

It is easier, of course, to spend time with the old, and truly useful. But where else would Mary and I have met the Fred Pitmans of New Jersey if not at the table? Or the Heindels of York, Pennsylvania? There is too little time for opening our lives to one another. Waterloo 79 made possible small beginnings in this direction.

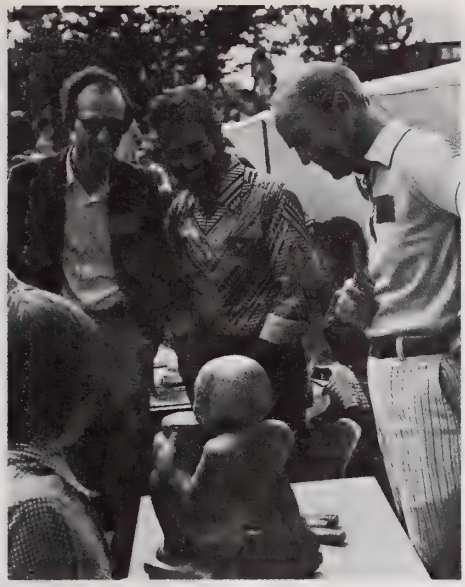
The program. There is a predictable tempo for an assembly. It begins somewhat tentatively on the first evening. Not quite everyone is present, though an air of expectation pervades. Waterloo had a second day of tentativeness since the first meeting was on Saturday evening and official business did not begin until Monday.

Then came the strong push of business, Bible study, and other program in the early and middle part of the week. What was accomplished through such a program?

1. *There was singing.* It is assumed that when Mennonites



Elias George of Lancaster Mennonite High impersonated the Apostle Peter as part of the Bible study, "Acts: A Story Begun."



George R. Brunk III and David Augsburger admire sculpture by Milton Good (right) of Elizabethtown, Pa. An art exhibit was held at Waterloo 79.



WMSC executive. Left row, back to front: Fern Massanari, Janet Kreider, Vel Shearer, Mary Bustos, Barbara Reber. Right: Alice Lapp, Norma Goering, Dorothy Snider, Angie Williams, Grace Brunner, Grace Slatter.

gather together there will be singing. Not being a musician, I am not to judge the quality of the music, but there was variety: congregational, group, solo, choir. Two choirs were formed during the week and sang at the final session. An adult choir was led by Wilbur Maust of Conrad Grebel College, who also led the congregational singing. Marvin Miller of Eastern Mennonite High School led a youth choir. At the conclusion of the final session, we sang 606 in *The Mennonite Hymnal*. Local congregations loaned copies of the *Hymnal* for use in the assembly. Copies of the new songbook *Sing and Rejoice!* were purchased for use in the sessions.

2. *There was exposure to* the Bible. Howard Charles and Mary Jean Kraybill led in consideration of broad themes from the Book of Acts. The Greek word for "problem" does not appear in the New Testament, said Charles, but a new movement such as the early church had them. The issues in the Book of Acts are of two kinds, he said: (1) those that deal with the internal life of the Christian community and (2) those that deal with the relations of the community to the outside world.

There were sermons too: Myron Augsburger on "Word and Deed," Edgar Stoesz on "Rich Christians in an Age of Hunger," and Emma Richards on "Witnessing and Discipling." Time and space would fail to tell of these, but perhaps it is appropriate to call attention to a phrase for our times coined by Stoesz. "We need a new theology," he said, "a new way of understanding what God is trying to say to us—a theology of relinquishment." It was a hard saying. Can anyone hear it?

3. *There was entertainment*. It has become customary in the assemblies to have dramatic entertainment. Formal plays were given after hours. *Pop Goes Home* cost three dollars. *The Secret Church* was free. Short dramatic presentations also became part of the regular program. It seemed that no one objected, since everybody can use a break now and then. On reflection, one wonders which communicates the most on a long-term basis, exposition and direct address, or dramatic presentation.

For example, right in the middle of a Bible lecture Elias George in Arab dress challenged Howard Charles by speaking in a tongue few understood. He then translated and warned Charles—and all of us—that interpretation of the biblical text is not to be taken lightly. Then there were two businessmen-frogs named Stoltzfus and Eaby, who talked like pseudosophisticated Mennonites running from their heritage. He that hath ears to hear, let him hear.

4. *There were seminars and consultations*. I did not attend a single seminar because they conflicted with other meetings, principally business sessions. But according to the program, one could have had a brief orientation to topics such as sexuality, evangelism, church membership, and music, to mention only a few of those listed. In addition, there were consultation sessions where interested persons could give counsel. For example, some 75 persons came to talk with representatives of Mennonite Publishing House about the possibility of publishing a Mennonite commentary.

5. *There was business*. Point one in the role and functions of the assembly listed above is to provide for representatives to "speak their voice." This is the heart of the assembly even though less than 10 percent of those registered were official delegates and hardly a third could have been accommodated in the meeting hall where the business sessions were held.

The sessions were done in an orderly fashion with a printed agenda, but the issues covered were wide ranging. It has occurred to me that except for the election, the assembly has no ultimate political power. Its only real power is that of direct address, the power of the word. The business sessions then were mainly an exercise in the use of the word to make things happen for God and the Mennonite Church.

For example, I have before me the minutes of the 1977



Mr. and Mrs. Charles McDowell of Youngstown, Ohio, and Vivian Pitman from New Jersey in conversation at Waterloo 79.



June Alliman Yoder (right) of Goshen College with friend at Waterloo 79.

assembly. Thirteen actions are recorded. The verbs used in these actions include receive, accept, approve, affirm, confirm. Significant is Action XII: "That the General Assembly receive the statement from the Ad Hoc Task Group on Urban Concerns, and that the assembly ask the General Board and its staff to carefully review the statement and work with church agencies in responding to these needs in light of our budgets."

Action XII came back to haunt the Waterloo assembly in the form of complaints that not enough had been done about urban concerns. So the issue was addressed again and the delegates again tried to move further in the direction of a response to urban needs. Though unable to deal definitively with the problem (the assembly has no ongoing budget or staff) it adopted a "Resolution on Urban Concerns" which pledged to give more attention to urban problems and to Mennonite mission strategy.

Some were no doubt disappointed that the assembly could not go further than this. But for their comfort it should be noted that here is one forum in the Mennonite Church where any member can bring any subject and expect to be heard, particularly if more than one person supports the same issue. An example of this was the ongoing discussion regarding the Mennonite peace position and testimony. This came into focus at two points: (1) in a statement on militarism and conscription, and (2) in a report from the Board of Congregational Ministries that the secretary of Peace and Social Concerns was being reduced to one-third time to save budget expense.

Repeated appeals were heard for the continuation of a full-time person in this office. One of the final words to the assembly business session was from a young man who had calculated that the difference between one third and full time would be only 15 cents per member, and he urged that this budget be restored.

Winding down. After the beginning period of an assembly and the middle period, there is the winding down phase. Moderator Willis Breckbill was able to finish the urgent business in time to allow for 30 or 40 minutes of general comments. In addition to the appeal mentioned above, there was time for a letter of concern from a person not present. Also James Brenneman, a physician from Belleville, Pennsylvania, urged the assembly to take a position against alcohol and nicotine.

One of the last speeches was by Guillermo Tijerina, pastor of Good Shepherd Mennonite Church at Archbold, Ohio, who gave his personal pilgrimage. It was not a business item, but the delegates listened intently. He told of the poverty of his parents who were migrant workers, how he came to live in Ohio, and of his own developing understanding of what the Mennonite Church does at the General Assembly. He spoke with gratitude of the opportunities that have come to his children, opportunities which neither he nor his father have had. After the days of debate, discussion, and action, it seemed good that the assembly should hear his story.

As near as I can tell, the work of the General Assembly as outlined at the beginning of this article was accomplished at Waterloo 79. **Not in all its possibilities, but adequately.**

I suppose that many of us are constrained at times to ask whether we really must have a General Assembly. Is it imperative for the church to have a biennial meeting of 4,000 to worship, discuss, and socialize in an attempt to discern the shape of obedience for the near future? Can this not be done in our separate congregations and district conferences?

We really cannot answer that question definitively. We do know that conferences and councils have been a pattern for the church from its beginning. In the early days only the few participated. It seems more Christian and Mennonite to open it so that "representatives of the church," in fact any of our number who wishes, may attend and speak their voice.

An interview with Eduardo Ortiz

by Dave Graybill



Eduardo Ortiz, fraternal delegate from Honduras to Waterloo 79 with Paul Landis, interpreter.

Mennonites in Honduras can learn something about organization from North American Mennonites, while North Americans need to learn greater respect for the culture of their brothers and sisters in Central America, according to Eduardo Ortiz, fraternal delegate from Honduras to Waterloo 79.

"I believe that one thing that North American missionaries have had to learn is that Central America is a different culture," Ortiz said. North American structures, styles, and methods cannot simply be "transplanted." The church has learned that it needs to have "a sensitive, flexible spirit."

And, while he wishes the church in Honduras would be better organized, Ortiz is concerned that Mennonites there not become more concerned than necessary about structures. "Organization is important, but it isn't primary," Ortiz said. "The church isn't an organization. It's a living organism."

Ortiz, a pastor and teacher at the Mennonite Bible Institute in Honduras, was the only overseas visitor present at Waterloo 79. A first-time visitor to North America, he came as a representative of the Evangelical Mennonite Church in Honduras. (His wife, Marta, and their two-year-old son, Joel, were unable to attend. Eduardo and Marta are expecting their second child in September.) Over eggs and toast one morning, Ortiz took time to talk about Waterloo 79 and about the church he is a part of.

"I'm learning," he said of the assembly, in which he took an active role attending mass sessions and business sessions, and meeting people. "The system of organization" is different than in church meetings in Honduras, he said, because the culture is different. "The worship is different. Everything is structured." Song tunes did provide a point of familiarity for the Spanish-speaking Ortiz, although he noted, "The words are in English."

Ortiz, who serves as secretary of the general council of the Honduran church, pastors a congregation in La Ceiba, a port on the nation's Caribbean coast. The Mennonite Church throughout the country is growing, he said, and currently has about 1,000 members. The church began in small towns and rural areas, but is now growing most rapidly in the cities.

Along with growth has come at least one frustration: a lack of leaders. The church in Honduras has thirty or forty pastors, Ortiz said, and church growth has been continuing "because leaders are receiving training." But there still aren't enough leaders preparing to work in the new congregations that are beginning.

Ortiz himself is a graduate of a four-year program at Calvary Bible Institute in Guatemala. As part of his training, he worked with churches in Guatemala and spent a year in Tocoa, in the Honduran interior.

Although his direct ties are to the Honduran church, Ortiz said that his most immediate concern is for the situation of Mennonites in a neighboring Central American country, Nicaragua. "During the war [which ended in July] there was no word about the church in Nicaragua," he said. "We didn't know how bad the situation was." Now that the fighting has ended, he said, Honduran Mennonites want to assist their Nicaraguan brothers and sisters and help rebuild that devastated country.

Earlier this summer, the church in Honduras sent a gift of $500 to the church in Nicaragua. Beyond that, "We're forming a plan," Ortiz said. "A plan of spiritual aid, and, if possible, of sending voluntary personnel."

Voluntary service by Central Americans to assist other Central Americans. It could be described as adapting a North American concept to fit a different cultural situation. Or, as Ortiz said in another interview, witnessing by showing love and brotherhood in a broken world.

Dave Graybill is news editor for *Gospel Herald*.



Oaklot farm, home of the Gingerich family since 1825.



The present Gingerich family. Front: Alvin, Katherine, Ruby. Back: Sam, Laura, Heidi.



Alvin and Ruby are the milkers on Oaklot farm. The farm is carefully cultivated, but the oak forest is gone.

The Gingerichs of rural Ontario

by Sanford Eash

Editor's note: In connection with Assembly 79, Sanford and Orpha Eash were asked to visit an Ontario Mennonite family and report for *Gospel Herald*. They chose the Gingerichs of Oaklot Farm, members of the Steinman Mennonite Church.

The sign on the barn said: Oaklot, Gingerich Homestead since 1825. Now that's a long time for one family. I don't remember ever seeing a farm with a date that old. I knocked at the door and a lady opened it. Soon her husband came hurrying from the barn. It was a beautiful farm home, quiet and well kept. Alvin and Ruby Gingerich talked a little about their family, and we were soon on our way again, but we surmised that this was a place of action. It was!

My wife, Orpha, and I went back to the Gingerich farm after the opening program at Waterloo 79. We parked our mini-camper beside the farm driveway and were invited in to become better acquainted. I knew that Alvin was a historian and that family genealogy is his hobby. When sleep almost overtook us, he handed us an inch-thick book that he, Keith Schrag, and others had compiled for us to study at our convenience. It was late when we went to bed but the Gingerich children and their friends kept coming home until much later in the night.

Early on Monday morning the real activity started. Alvin and Ruby went out to do the milking, a tractor started on its farm chores, neighbors drove in for milk, a stock truck loaded hogs for market. Then the milk truck drove in and pumped the milk into its tank. Later the assembly guests revived and made an effort to get to Waterloo 79. We had a ringside view of all this from our *mini*.

It was our first introduction to the area of the Ontario Mennonites. Here there is still a lot of rural area not affected by the urban sprawl of the United States. The Canadian Mennonites are proud of their past, and they are not ashamed of their present status.

Alvin's genealogy book said that Jacob Gingerich came from Alsace in 1825 and purchased a tract of land including the farm where Alvins live. Jacob was a wagon maker by trade, but in the new world he also had to do some farming to make a living. He chose this farm because it had a lot of oak trees which he used to make wagons. There was very little money in the wilderness, so he made wagons and traded with the other settlers for livestock. By the middle of the century he built the house and barn that are still in use today. Five generations later, Alvin's family named the farm "Oaklot."

So 154 years later, this homestead is doing a good job of mixing the past and the present. The fertile soil is still there, and probably producing more than it did for the founder. The same strong spring of water is still running in a nearby creek. Another spring discovered 90 years ago is still giving plenty of water to man and livestock. It's good water and we filled the tank in the *mini*.

The old house and barn are in good condition. No doubt the livestock arrangement on the lower floor of the barn has

---

Sanford Eash is a free-lance writer from Goshen, Ind.



Sam Gingerich does the field work on Oaklot farm.



Alvin Gingerich, a local historian, leads a tour from Waterloo 79.

been changed many times. So has the roof and the siding. But the old original hand-hewn frame is still intact, and it speaks of a man with ambition. It is still being used by a man of ambition. The house was built of stone, but is covered with stucco. The woodshed became an attached garage. Through the years the interior of the house was changed and modernized with plumbing, heating, and kitchen conveniences, but it still has its 24 inch window sills. The oak forest is gone.

Ruby and Alvin Gingerich have a family of four children. Laura the eldest, works in Kitchener and expects to go to Wilfrid Laurier University this fall. Sam is at home and helps on the farm. He has a hog project in one of the buildings. He is also the machinery operator. He was a counselor at Hidden Acres Camp the week before at Waterloo 79. Heidi, the teenager, is involved with MYF at church. She has spent time working with retarded children at Hidden Acres Camp this summer. Katherine is a very active twelve-year-old who rides Red the pony and runs errands of all kinds.

Ruby and Alvin both teach Sunday school classes in the Steinman Mennonite Church. Ruby is also involved in WMSC and when she has time, she likes to do needlework. As noted above, Alvin's hobby is family genealogy and he seems to know where to find the important facts. Alvin is also a church trustee.

The Steinman Church has had an unusual number of foreign missionaries from among its membership. The congregation has always kept in touch with substantial gifts at Christmas and at other times. They have included the children too. They eventually started what they call their "mission project." Farmers will raise a few extra head of livestock, or plant a few acres in crops for this project. Some years ago they rented Senior Pastor Elmer Schwartzentruber's farm for a mission project. They now also reach local needs such as handicapped or retarded people. They recently purchased a van equipped with a hydraulic lift for a wheelchair. It is used by the parents of a polio victim, and they in turn use it for other handicapped people. Alvin has been chairman of this mission program for a number of years.

The Oaklot farm is programmed around the needs of the dairy herd. Ruby and Alvin do the milking morning and evening. Ruby knows all the cows by name. Dairying is a disciplined life, you love it or sooner or later, you leave it. The Gingerichs have stayed with it. Sam is proud of a new Case tractor they recently leased. They have other modern machinery.

Alvin was a tour guide for Waterloo 79. He covered the rural area of the Western Ontario Conference originally known as Amish Mennonite country. It included the neighborhoods of the Old Order Mennonites, Conservatives, and other small groups of Mennonites. It made an interesting tour and Alvin certainly was informed about his subject. He used colorful language spiced with humor, and his line was not memorized. He could answer almost any question.

On Monday evening Alvin came home a little late from the tour. Ruby had supper ready and they visited with guests from the Assembly a bit after supper. It was an hour late when Ruby and Alvin went to milk the cows, so it was just about dark when they finished. Alvin still had to feed the cows. A short time later Alvin stuck his head through the door, saying; "Sam, I've gotta have help, a couple of cows got out!" Sam groaned as he got out of his easy chair and went out into the rainy night. They came back 30 minutes later, and it was nine o'clock.

I was amused, for that's the way it usually went on our farm when we had a lot of chores and an important meeting close by. I used to think it was my lack of management. Now twenty years later I see it as just a chain of unavoidable circumstances.

"Oaklot. Gingerich homestead since 1825." Will we remember only the passing of the giant oaks and the pioneering great churchmen of the past? Or do we disregard the past and glory only in the way we do things today? The answer probably lies somewhere between. The Apostle Paul in 1 Corinthians 3:7 says neither he who plants nor he who waters is anything, but only God who gives the increase.

Conference education cabinets identify mutual needs and issues

Leaders from 14 of the Mennonite Church's 21 district conferences came together for the biennial meeting of the conference Christian education cabinets, held Aug. 9-10 at Blenheim Retreat Center in Ontario.

Participants shared the work of their education cabinets and spent two days in fellowship and deciding needs and priorities for the next two years. Ontario Conference and Western Ontario Conference played host to the 48 persons present.

Highlights of the proceedings were the devotional presentations by David Brunner of Nairn, Ont., who spoke on the theme "The Educational Potential of Worship and Celebration in the Life of the Congregation," and the presentation by David Helmuth of a philosophy of congregational education.

Each cabinet reported on the issues important in the conference district for which they are responsible. Out of this experience of sharing, the total group identified major common congregational needs and issues.

The following are three of the priority needs and issues that participants believe need to be emphasized during the next two years. To provide resources:

—To help congregations dialogue with their youth, young adults, and single members with a view to helping them become more meaningfully involved in the life of the congregation.

—To help small congregations by providing resources to support them in their ministry. Smaller congregations appreciate personal contact with field-workers and conference committee members.

—To help congregations work at developing greater understanding about the meaning of church membership. This includes discussing issues related to baptism, covenant, accountability.

The cabinet meeting was jointly sponsored by the Board of Congregational Ministries and the Congregational Literature Division of the Mennonite Publishing House.

Joint relief effort to aid in rebuilding of Nicaragua

Rejoicing and cooperating characterize Nicaragua today after nearly a year of intense fighting between the Nicaraguan National Guard and the Sandinista rebels, report Mennonite representatives who visited that war-devastated country in early August.

The surrender of the National Guard (army) to the Sandinista National Liberation Front on July 19, two days after the resignation of President Anastasio Somoza, marked the end of a 46-year dictatorship by the Somoza family. Fierce fighting between the two forces since September of last year had killed some 50,000 people.

A variety of Mennonite organizations are cooperating to assess needs and arrange for food shipments to Nicaragua from Honduras and other Central American countries. On July 30 eight representatives from Mennonite churches and organizations met in Nicaragua to review the current situation, renew church contacts, and discuss relief efforts.

Present were Charles Musser of Brethren in Christ, Lester Olfert of the Evangelical Mennonite Conference, Damian Rodriguez of the Honduras Mennonite Church, Wilbur Bender and Marc Hershberger of Rosedale Mennonite Missions, and Paul Landis, Paul Kirst, and Herman Bontrager of MCC.

Rodriguez was named by the Mennonite churches in Central America to investigate the situation and recommend response by that group. He brought a $500 gift from the Honduras Mennonite Church as a demonstration of support.

Economic and material assistance is slowly arriving from the international community but is expected to increase as the Revolutionary Government of Nicaragua makes specific and formal requests. Food assistance, cleanup, and reconstruction are clearly needed.

The group agreed that MCC, in consultation with the missions, appoint a director of relief projects to be based in Managua, the capital city, as soon as possible. An advisory committee composed of conference representatives will work with the director in coordinating the involvement of each conference in relief projects.

Responsibilities of the director will include assisting local congregations in organizing community projects, organizing projects where there are no Mennonite or Brethren in Christ churches, and assuring that Mennonite and Brethren in Christ relief work is coordinated with other agencies.

Bontrager is recommending that up to $55,000 be allocated for food-for-work, home repair, seed distribution, food distribution, and other relief projects to be completed by the end of 1979. MCC also plans to formulate a reconstruction plan for 1980 and 1981.

Response from other sources has been encouraging. MCC has received an inquiry from the Puerto Rico Mennonite Church asking how they could contribute to relief efforts in Nicaragua.

As well as assisting within Nicaragua, relief efforts to Nicaraguan refugees who fled to Honduras will also continue. About 8,000 Nicaraguan refugees were in Honduras at the beginning of August. Honduras project director Paul Kirst will continue monitoring needs of refugees in Honduras and coordinating shipments of food from Honduras to CEPAD in Nicaragua. CEPAD (Evangelical Committee for Development Assistance) and CEDEN (Committee for Emergencies and Development in Honduras) are shipping large quantities of food overland.

Subject to Executive Committee approval, MCC is preparing a program which includes proposals that Kirst give priority to facilitating food shipments from Honduras to CEPAD in Nicaragua and purchasing up to $15,000 worth of basic foods in Nicaragua.

Nicaragua has undergone drastic changes in the past year, but most of its citizens seem to support the new government. The revolution was a popular one; a majority of the people were in favor of a government other than Somoza's.

MCC expects the new government to be cooperative to outside aid efforts. The Chief of Protocol of the Ministry of Exterior Relations reported to the delegation that churches and foreign agencies are welcome to work in Nicaragua as long as they do nothing to impede the new government. The new government is clearly socialist but is expected to follow a moderate line. "No doubt there will still be some power struggles between the moderate and hard-core Marxist elements in the new government," Bontrager commented.

Information center opens at St. Jacobs, Ontario

"Even God had trouble communicating with His people," Arnold Cressman, of Scottdale, Pa., told guests at the inauguration of the Meetingplace at St. Jacobs, Ont., Aug. 11.

"Then came the incarnation," he continued, implying by comparison that the new information center was an embodiment of Mennonite history. "You've got to get inside the skin of the story," Cressman told the 60 to 65 invitees crowded into the center's 50-seat theater.

Preceding the inaugural program, most of the visitors had taken the electronically illustrated tour through history. Starting with the Swiss Brethren, Zurich 1525, the story winds its way through the Swiss countryside, the low countries, Germany, and Russia, finally coming to the Canadian provinces and beyond—the missionary expansion.

A special feature of the tour is a small replica of the cave of the Anabaptists built by Andrew Quisar and Ray Brubacher. A panel of slides and realistic sound effects reproduce some of the atmosphere which can be experienced at the original site.

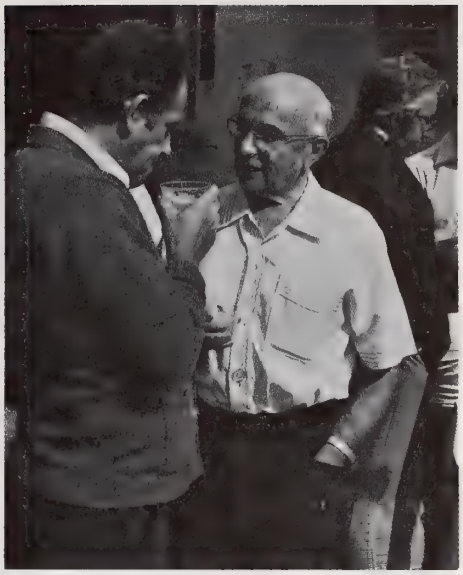
Milo Shantz, the local businessman who developed the project, together with the St. Jacobs Mennonite Church and individual members of several other area churches, traced the idea for an information center back to 1970-71. In discussion with Mennonite Central Committee representatives, it was felt some interpretive center was needed for the general public.

"Ten years ago," said Vernon Leis, pastor of the Elmira, Ont., Mennonite Church, "I began interpreting Mennonites to other people. It wasn't long before we were hosting 100 groups a year. Visitors want to learn." Leis became an active supporter of the Meetingplace idea from the outset.

Lorna Bergey, Ontario Conference historian and member of the churchwide Mennonite Historical Committee, blessed the undertaking, when she said the Meetingplace was "created by a people for a people."

But the new information center did not arrive on the scene without birth pains. According to one who was involved, it would have been almost impossible to throw together artists the caliber of John Ruth, Jan Gleysteen, and Glenn Fretz, with a solid deadline to meet, and not have some tensions. Total cost was also high—$100,000 or more, according to one estimate.

The inauguration of the Meetingplace was timed to coincide with the day Waterloo 79, the Mennonite General Assembly, began nearby. An animated reception was held at the Shantz residence near the information center, with Milo and Laura, his wife, hosting.



John Ruth and J. Winfield Fretz converse at a reception celebrating the Meetingplace opening.

Despite conflict, obstacles, and midcourse doldrums, Meetingplace's tour through Mennonite history comes through with some impact, according to comments heard at the reception and during General Assembly.—David E. Hostetler

Cambodia faces shortage of food, could reach famine proportions

Cambodia needs food desperately. Several American voluntary agencies, including Mennonite Central Committee, have offered aid. Stories coming out of Cambodia verify the situation could reach famine proportions.

Reports of food needs first came from refugees pouring into Thailand. This summer a French medical team returning from Phnom Penh, Cambodia's capital, confirmed their reports. The team also added that people are dying from diseases usually curable because they are malnourished.

The *Far Eastern Economic Review* of July 20 states, "Other international experts in New York have predicted that thousands of Kampucheans [Cambodians] who have survived the last nine years of calamities could die from plagues this year."

Agencies ready to send in food find the logistics of getting it into the country difficult. One place of entry is the area along the Thai border. Land mines, however, make transport dangerous there. Also the Thai army resists the idea of Cambodian refugees coming to their country for food, fearing they will try to stay permanently. Another way to take in relief supplies would be through Vietnam.

Internal Cambodian politics complicate matters. MCC, in particular, tries to maintain a neutral stance. Which side in Cambodia's civil war should receive aid? The old Chinese-backed Pol Pot regime still controls some areas. The new Vietnamese and Russian-backed regime of Heng Samrin occupies most of the country.

Attitudes toward the situation slow down the process of giving aid. Russia, Vietnam, and Laos recognize the new government. But nonrecognition by other powers and the United Nations make it especially hard to facilitate emergency measures.

The United States still recognizes the Pol Pot regime, but even for that government it had earlier passed a law forbidding food aid to Cambodia to show disapproval of Pol Pot's excesses. Now the United States hesitates to give aid because of Vietnam's Cambodia invasion and its pressure on ethnic Chinese to leave.

The voluntary agencies need U.S. help in convincing the Thais to allow food to go in through their country and to contribute rice when they run out of money. For political and financial reasons, the United Nations and International Red Cross would like American approval before they initiate any widescale program. The Carter administration has suggested the United States might be willing to channel aid through the voluntary agencies.

The new Cambodian government sent an urgent plea to the United Nations International Children's Emergency Fund (UNICEF) early this summer. Their officials said they could give aid. Along with the International Red Cross, UNICEF sent in 300 tons of food on August 9.

MCC, the American Friends Service Committee, and Church World Service contacted the Cambodian government offering aid from their own resources. They are now waiting Cambodia's response.

Contributions increase but inflation trims gain

Giving to Mennonite Church boards and agencies is up 6.6 percent for the first six months of the 1979 fiscal year over the same period last year, according to a report released by the General Board, Lombard, Ill.

However, the increase is barely enough to keep pace with the U.S. inflation rate during the same period.

Comparing contributions with the cost of program operation, contributions amounted to only 66.8 percent (or just over two thirds) of the total amount needed for the period. Mennonite Board of Missions, Elkhart, Ind.,

received the highest percentage—73.4 percent. The General Board was next with 70.4 percent. The Board of Congregational Ministries received 50.5 percent, while the Board of Education received 51 percent of its costs of program operation for the first six months of the fiscal year.

While the percentages of operating costs received during the period are low, they do not necessarily mean that any or all of the agencies will not meet their fiscal year budgets. Traditionally, the bulk of contributions churchwide boards receive is contributed in the last few months of the fiscal year.

The fiscal year for churchwide agencies runs from Feb. 1 through Jan. 31.

Japanese Mennonites sponsor Sherer concerts

Mennonite congregations on the Japanese island of Hokkaido sponsored a concert tour July 1-10 by Lon and Kathryn Sherer of Goshen (Ind.) College.

Lon, a violinist on a one-year sabbatical leave from his teaching position at Goshen, spent nearly four months in study, travel, and performance in Japan. Kathryn, a pianist, and son Michael joined him in late May.

The mini-tour began in the seaport city of Kushiro, where Sherers were hosted by Mary Beyler, a former student of theirs, who is now a worker with Mennonite Board of Missions (Elkhart, Ind.).

An informal Sunday afternoon concert drew a packed crowd of nearly 100 to Tottori Mennonite Church in the city. Feeling that local interest in classical music was limited, the members had decided not to rent a concert hall, sell tickets, and advertise extensively. "But we ran out of chairs and programs," Mary said.

The next day Sherers combined sightseeing in Akan National Park with a concert for 450 elementary and junior high children at a local school. "Many of them heard a live concert for the first time," Mary said. "They were well-behaved, clapped at the right times, and sat more or less quietly."

A formal concert, with an audience of about 200, at a public hall in Obihiro was arranged by Marvin and Mary Alene Miller, MBM workers and Goshen College alumni. Other Sherer performances were at the Mennonite church in the fishing town of Hiroo and at Yuai Mennonite Church and Hokusei University in the island's capital of Sapporo.

"I feel good that the churches could offer something of this caliber and that Sherers were willing to donate their time like this," Mary Beyler said, "We Mennonites have not always done so well in providing worthwhile cultural events in our communities."

After the concert in Kushiro, the MBM worker reported, a Bible study group was discussing evangelism and the discomfort some had with traditional methods. Japanese are often very leery about attending church services for the first time, the group agreed, and large evangelistic meetings are not very effective in Japan. They also agreed that the Sherer concert was a good approach. "You mean churches do that kind of thing?" a neighbor had asked one of the Christians. "Why didn't you invite me?"

Mary noted that the Sherer concert in Kushiro attracted an unusually large number of non-Christians even though it was held in a church building. Many of those in attendance were students of Mary, who is an English teacher.

During their concerts, Lon and Kathryn performed both separately and together. In addition to Bach, Beethoven, and Chopin pieces, they also played more recent American compositions such as Finney's "American Folk Song Suite" and Ives' "Children's Day at the Camp Meeting."

"Japanese are rather conservative in their concert tastes," Mary said. "We were told that certain standard pieces have to be on the program to attract an audience." But she sensed a positive response to Sherers' nonstandard offerings.

resources for congregations

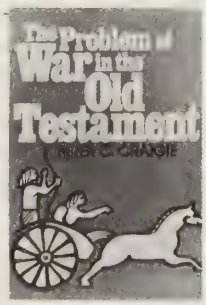
A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON RESOURCES

A seminar on church facilities, "*Meetinghouses: Biblical, Beautiful, Useful?*" will be held Oct. 12-14 at Hesston (Kan.) Mennonite Church. Areas to be covered include architecture, biblical views, planning, financing, worship, nurture, church growth and fellowship, and multiple use. Information and registration forms are available from Harold Bauman, MBCM, Box 1245, Elkhart, IN 46515.

PRINTED RESOURCES

Learning for Little Kids, by Sandy Jones, has been described as "a true treasure trove of resources, ideas, and information to help make parenting fun and effective ... just chock-full of ideas for things parents and kids can have fun doing together." The book can help children learn all kinds of things. Available at Provident Bookstores, $7.95 (U.S.)/$10.95 (Canada).



The Problem of War in the Old Testament, by Peter C. Craigie, is highly valuable for those who have struggled with reconciling the Old Testament narratives with peace convictions. The book treats the Old Testament as a valid part of God's revelation and compatible with the teachings of Christ. The Old Testament vision of peace and Jesus' example of obedience to the will of God point to the continuing tension between violence and the call to suffering love. $3.95 (U.S.)/$4.75 (Canada) at Provident Bookstores.

A New Look at Church Growth, by Floyd G. Bartel with Richard Showalter, helps to relate evangelism to the character of the church, to holistic concerns, and to ethics. The book emphasizes planning and congregational involvement and the "whole gospel" of God's love and peace. $2.95 at Provident Bookstores or from Mennonite Publishing House.

A *Leader's Guide* ($1.50) is also available, containing suggestions for teaching and involvement exercises to help the group make observations and gain insight regarding its own situation.

A packet of evaluative articles on the **New International Version** of the Bible is being made available on request from the Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

AUDIOVISUAL RESOURCES

The latest **supplement to *Messages* 2,** the MBCM Audiovisuals catalog, is now available free on request from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515.

Useful Works at Rocky Flats is a 28-minute color film produced by Mennonites which documents the events of the anti-nuclear actions at the Rocky Flats, Colorado, nuclear weapons facility. It deals with the economic, health, moral and spiritual problems, and unstable world conditions resulting from the production of nuclear weapons. Rental: $30 from Given Image Creations, 520 S. Park St., Bellefontaine, OH 43311.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

"No doubt Sherers gave the premiere performance of Ives in Kushiro, Obihiro, and Hiroo," the MBM worker added. "It may have been the first performance of Ives in Hokkaido and maybe even in all of Japan."

A major reason for Lon's visit to Japan was his interest in studying at the Talent Education Institute directed by Shinichi Suzuki—world-famous originator of the "Suzuki Method" of teaching violin.

Sherers returned to Goshen on July 28. By coincidence, their Sixth Street home had been rented for the year to Charles and Ruth Shenk, MBM missionaries in Japan who were on furlough.

Tennessee congregation opens child care center

The Knoxville (Tenn.) Mennonite Church has dedicated a new combination chapel-child care center. The dedication marks the completion of a two-year project.

Those attending the June 23 dedication service were challenged by Bishop Ed Godshall to be renewed in their commission as evangelists. Speaking from Acts 8:26-39, Godshall called on the congregation to be spiritually attuned to the Holy Spirit while at the same time being prepared to relate to those in the community in a practical way. The child care center, he said, is an obvious example of the spiritual and practical combination.

Planned to seat up to 125 people for services, the completed chapel-child care center is the result of hard work on the part of the membership as well as helping hands and hearts from the local Concord, Tenn., congregation. The Bean Blossom, Ind., fellowship sent a member, Gary Link, to help with the plumbing. He and his father-in-law arrived with a truckload of pipe fixtures, a much needed gift from the Bean Blossom congregation. Vincent I. Ciaramitaro, a member of the local congregation, but currently residing in Memphis, donated his time and know-how to the task of laying carpet. These, along with local volunteers made the project easier for everyone involved.

The child care center, named "A Child's Place," will provide facilities for up to 30 children, ages 3 to 5. Star Gipson, director of Early Childhood Education at Hesston College, has volunteered her time and expertise during the developing stages.

As director of the program, Mary Nofziger, a recent graduate of Hesston College, will live on the site in a Voluntary Service type of arrangement. This summer she was assisted by Hesston student Rachel Weaver. Debbie Powers, a member of the local congregation, joins the staff this month as a teacher.

The Knoxville congregation is affiliated with Virginia Conference.—Ray Snader.



Henry Schellenberg and Paul Geib of the MDS summer youth squad work on a construction site in Forkland, Ala.

MDS youth squads assist in four locations

MDS Summer Youth Squads have again been busy tending to the needs of disaster victims. The 36 participants in the 1979 squad have been involved in four locations—Frankfort, Ky.; Forkland, Ala.; Jackson, Miss.; and Wichita Falls, Tex.

The Summer Youth Squad program operates for ten weeks each summer from June to August. Each of the projects have experienced, adult leadership to supervise the work as well as rotating volunteers to complete the work crew. This program allows students and other young people an opportunity to demonstrate their compassion to disaster victims as well as to know the unity of our inter-Mennonite family.

This year nine Mennonite groups plus two non-Mennonite denominations were represented. These volunteers came from all across the United States and Canada. Of the 58 MDS units in North America, 17 had participants in the program.

Says Randy Enns of Morden, Man., of his youth squad work in Frankfort, "My stay here so far has been one great big learning process in which I've broadened my knowledge of how to overhaul a house, as well as my interaction with many beautiful Christian folks. I have met and worked with over 100 people since arriving here . . . having one common goal in mind: to help people in the name of Christ."

Being an MDSer does not only mean nailing siding or scraping paint. In Frankfort a number of the volunteers help an elderly woman care for her invalid sister. In Forkland the entire MDS group was invited to a family of one of the widows they helped. Even though they didn't have black skin and "roots" in the area, they were now part of the family too. The two young cooks in the Wichita Falls project enjoyed a warm friendship with the family of the grocer where they did their shopping.

The largest group of 13 persons has been in Wichita Falls this summer, where MDS has been involved since early April. Severe tornadoes had ripped through the city, causing over 20 deaths and countless ruined homes. It is expected that MDS assistance will be needed until approximately mid-November.

Jackson had limited youth involvement. There MDS is working closely with the Mississippi Religious Leadership Conference (MRLC) in attempting to help flood victims of the 1979 "Easter Flood" that affected 33 counties in the area.

The nine volunteers in Frankfort will assist in closing up the flood recovery project of December 1978 which affected 4,100 families.

A small Baptist church in Forkland serves as the headquarters from which nine summer volunteers are reaching out to the extremely poor of Greene County, who lost much during heavy flooding in mid-April. MDS leaders project involvement in this area until the end of October.

The MDS Traveling Youth Squad will begin a six-month program in mid-September. Volunteers in the program will seek to give continuity to longer-term projects, but the bulk of assistance will continue to come from rotating volunteers in the area who can give a few days or a week or two. MDS is still seeking skilled persons, such as social workers, carpenters, electricians, masons, and plumbers to complete their fall term.



MCC holds orientation for 23 workers at Akron

Twenty-three new workers with Mennonite Central Committee were oriented July 11 through 20 at MCC headquarters, Akron, Pa. Twenty-one of the group volunteers serving in overseas positions; two are working in salaried positions at the Akron offices.

Pictured are Mennonite Church participants in the orientation. They include, front row from left:

Bryan, Tod, Tina, and Judi Stauffer, Edmonton, Alta., to Whitesburg, Ky.; Linda Lehman, participant in an earlier Leadership Training Seminar; Dorothy Naffziger, Harper, Kan., to Bolivia; Phyllis Yoder, Hesston, Kan., to Swaziland; Ken Lehman, Leadership Training Seminar participant; Rhonda Steiner, Orrville, Ohio, to Santa Cruz, Bolivia; Karen Kenagy, Albany, Ore., to Santa Cruz, Bolivia; Jim Yoder (husband of Phyllis), Hesston, Kan., to Swaziland; Larry Nafziger, Elora, Ont., to Palapye, Botswana; John Nofziger, Archbold, Ohio, to Wuppertal, West Germany; and Dallas Steiner (husband of Rhonda), Orrville, Ohio, to Santa Cruz, Bolivia.

Seminaries sponsor course on inner city in Philadelphia

Each year the Council of Mennonite Seminaries—Associated Mennonite Biblical (AMBS) of Elkhart, Ind.; Mennonite Brethren of Fresno, Calif.; and Eastern Mennonite (EMS) of Harrisonburg, Va.—offers an urban seminar for two hours graduate credit. This year's program was held July 8-20 in Philadelphia, with EMS taking planning responsibilities.

Mornings were devoted to lecture and discussion, afternoons to visiting churches and urban programs or talks by local city persons. Evenings were given to discussion periods with local groups or individuals. In typical Mennonite fashion all waking hours were utilized. Creative church leaders—such as Milton Grownum of the High Street Church of God and Freeman Miller of Diamond Street Mennonite Church—shared their enthusiasm, visions, and work.

There were times of sadness, too, as another pastor confessed to and gave evidence of what William (Bill) Leslie referred to as "urban burnout."

Each morning Leslie shared deeply of his failures, disappointments, successes, and joys in Chicago where the integrated LaSalle Street Church he pastors is located near Moody Bible Institute. He noted that "all too often the church serves as an ambulance corps, saving people who have gone over the cliff." The LaSalle congregation has been working at prevention by attempting to deal with structures that push persons and families over the cliffs into unemployment, inadequate housing, and crime. He stressed the essentialness of keeping evangelism tied into service ministries at all levels.

The second week David Augsburger, professor at AMBS, zeroed in on the relational dimension of life. Trust, emotions, community, alienation, stress, responsibility, and related areas were dealt with through lecture and interaction.

The humor of Anthony (Tony) Campolo was exceeded only by his insight. Campolo, a sociology professor at Eastern College and a Baptist minister, helped the group to understand the "why" of urban poverty. He said suburbanites demand many services of the city such as superhighways, orchestras, museums, stadiums, and shipping ports, none of which the city poor use to any major extent but must pay for while the suburbanite collects his paycheck in the city and cashes it in the country.

Milton Street, Pennsylvania state representative from the district in which Diamond Street Mennonite Church is located, shared his experience of illegally moving families into vacant houses. When houses are deserted by absentee landlords it takes the city a minimum of four years to go through the red tape of transferring a house to a local interested resident for $13.50. By that time vandals have stripped the house of any salable items, leaving the house in ruins and adding to community deterioration.

Street has been helping local persons move in, albeit illegally, and begin repairs because housing was needed and to prevent the community from further decay. Seminarians struggled with Street's seemingly practical tactics.

An hour and a half biblical study each morning focused on "The City in God's Mission." George Brunk III, EMS dean, drew material from the entire biblical scene with primary concentration in Luke and Acts. Brunk noted that in Luke 4:18 the same Greek word used for "release" (and "at liberty") is the word used for forgiveness in the New Testament. The Scriptures present a holistic view of persons' needs.

At a Sunday picnic and worship celebration hosted by Philadelphia Mennonites, Brunk commented that "in attending the Diamond Street church I discovered that the communion table really was a common work bench—one used regularly during the week. This symbolizes the church at its best—working at the struggles and hurts of life and building in communion with God and man." —Paul G. Burkholder

Australia gets first Mennonite Church

"After many years of praying, working, and hoping, our dream is coming true," said Foppe Brouwer. If plans carried, the Mennonite Fellowship of Hope was inaugurated this summer in Fennel-Bay. Brouwer was installed as the minister in charge.

"For the first time," said Brouwer, "a Mennonite voice is being heard on this last great continent, Australia."

Brouwer is concerned that special church emphases not be down-played. "Australians will hear about peace and nonresistance."

The congregation's address will be: Mennonite Fellowship of Hope, 9 Brougham Ave., Fennell-Bay, NSW 2283, Australia.

Nelson leaves MBM, reflects on church today

One of the by-products Boyd Nelson has gained in the past year of pastoring and concluding his term as secretary of Church Relations for Mennonite Board of Missions has been time to reflect on the Mennonite Church.

The church, he told Mennonite Offices staff in an early August chapel, offers less time for personal involvement as members hasten to and fro, dipping in here and there in what is convenient for them. Not only does this pattern make sustained relationships difficult, it reflects a tinge of self-fulfillment where the congregation comes after "me first."

The self must be subject to the needs of the larger organism, he believes, both in the church and in the larger society, for any sustained and stable association.

In decision-making, too, Nelson believes secular ways have affected the church.

"We don't know how to set decision-making in a worship framework and discern God's leading as His leading unless it's in the rational mode," he said. He says the church has grown in an understanding of how to reason together, but in turn has tended to neglect the intuitive.

During the past year as copastor of First Mennonite Church in Iowa City, Nelson says he experienced new freedom to risk the nonrational decisions, to wait upon the Lord rather than jumping in to do something, and taking more time for Bible reading and prayer.

Boyd concluded his 27-year term with Mennonite Board of Missions in July. He plans to study at Associated Mennonite Biblical Seminaries and began Aug. 1 as half-time pastor of Bonneyville Mennonite Church, Bristol, Ind.

Nelson joined the MBM staff in June 1952 to direct 1-W services, later that year becoming acting secretary for Relief and Service. The U.S. military draft was enacted in early 1952. In 1953 Boyd was named secretary for Relief and Service, and in 1959 secretary for Information Services. In 1978 he became secretary for Church Relations.

Nelson and his wife, Welma (Graber), have three children: Ben, in medical school at the Medical College of Virginia, Virginia Commonwealth University; Paul, who with his wife, Dawn (Ruth), is preparing for an appointment with MBM and MCC to Ireland; and Barbara, administrative assistant in the MBM overseas missions office.

mennoscope

John Zercher, of Nappanee, Ind., Brethren in Christ editor and churchman, died on Aug. 24, of a heart attack. He was 63. Zercher was stricken during a Foundation Series seminar at the Brethren in Christ church in Nappanee. At the time of his death, Zercher was editor in chief of Evangel Press, the Brethren in Christ publishing house at Nappanee, and was editor of *Evangelical Visitor,* the denomination's official publication. Among his churchwide responsibilities, Zercher had served as secretary of the Messiah College Board of Trustees, chairman of the denomination's Board of Schools and Colleges, and as chairman of the Brethren in Christ Committee on Ministerial Training. Zercher is survived by his wife, Alice Grace (Hostetter), four sons, a brother, and a grandson. Memorial contributions may be sent to the Nappanee Brethren in Christ Church or to the Nappanee noon Kiwanis Club, of which he was a member.



Sualala Kangu

Sualala Kangu of Kikwit, Zaire, who lived in Bluffton, Ohio, during the past year, has returned to Zaire to fill a position with Mennonite Economic Development Associates. He will be working with Ernest Dyck and Polisi Kitamba in MEDA projects in the Kikwit area. Kangu studied business at Bluffton College from January 1978 to April 1979. MEDA is an organization of Mennonite businessmen who loan funds to individuals wishing to start small private enterprises related to rural development and food production. MEDA also provides technical assistance to those starting new businesses.

Members of a 1942-46 CPS unit held their seventeenth reunion Aug. 4-5 at Messiah College, Grantham, Pa. The former members of Unit 58, Farnhurst, Del., sent an offering of $750 to the Manson, Iowa, congregation. The Manson area was hit by a tornado earlier this summer. Irvin Nussbaum, pastor of the church, was a CPSer at Farnhurst.

A house church retreat on "Models for Missions" will be held Oct. 19-21 at Camp Menno Haven, Tiskilwa, Ill. Resource persons will include Donald Yoder, Tempe, Ariz.; David Habegger, Wichita, Kan.; and Mark Weidner, Cincinnati, Ohio. The retreat is sponsored by a group of inter-Mennonite house churches. Additional information is available from: Mark Weidner, 2334 Ravine St., Cincinnati, OH 45219, or David Habegger, 2457 Perry St., Wichita, KS 67204.

Earl Wert, New Holland, Pa., was surprised on Aug. 5 by a celebration of his 32 years as pastor of the North End, Lancaster, Pa., congregation. Wert, who is retiring from pastoral responsibilities, was the congregation's first pastor. Activities at the celebration included a potluck dinner. Wert was presented with a plaque and a painted reproduction of the three different church buildings used during the congregation's 45-year history.

Churches in the Masontown, Pa., area, Mennonite and non-Mennonite, will hold an interdenominational Sunday school convention on Sept. 16 from 3:00 to 7:00 p.m. at Masontown Mennonite Church, Ruth Brunk Stoltzfus, Harrisonburg, Va., will be the guest speaker.

The University Mennonite Fellowship at Penn State University is interested in being a church home to both graduate and undergraduate students while they are studying at Penn State. The Fellowship is a small group seeking to examine our unique Mennonite beliefs in an academic environment, and to be a witness to the truth of Christianity in the university community. The Fellowship meets on Sunday mornings at 10:00 a.m. in 112 Chambers Building on the PSU campus. Opportunities for social activities, small-group sharing, and Bible study are also provided. Students and parents and pastors are welcome to contact the pastoral team, Harold and Ruth Yoder, at Box 53, Mingoville, PA 16856, (phone 814-383-4316) before or after arriving in State College.

Twenty-three volunteers and four children attended an MCC (Canada) orientation in Winnipeg, Man., Aug. 1-19. Of these, eight are going to Canadian locations and 11 to locations in the United States. Fifteen of these are Canadians, seven are Americans, and one is from Brazil. Mennonite Church participants were: Alice Roeder, Milton, Ont., to God's Lake, Man.; and Donald and Dianne Eby, Alma, Ont., to Timber Bay, Sask. The Brazilian participant was Rita Rosario, who begins a two-and-a-half year term in Montreal, Que.

Hesston College received a record $637,736 in contributions during the past year. The total represents a 14 percent increase over the prior year. Of this amount, $393,553 went for the support of operations and $244,183 was designated for capital projects, primarily gifts for the Applied Science

Building erected in 1978. Seventy-two percent of the total, or $456,849, came from churches and alumni while the balance came from industry, foundations, and friends.

Harold and Esther Kraybill and family of Lancaster, Pa., left the U.S. on Aug. 8 for a one-year term of service at the Shirati Hospital in Tanzania. Their address is Shirati Hospital, Private Bag, Musoma, Tanzania.

Walter and Mae Schlabach, Harrisonburg, Va., after a short leave in the U.S., returned on Aug. 10 to the Kilimanjaro Christian Medical Center in Moshi, Tanzania. Their address is KCMC, Private Bag, Moshi, Tanzania.

Grace Yoder, teacher at Pine Grove Academy in Tegucigalpa, Honduras, returned to the U.S. on Aug. 1. Her address is Rt. 2, Box 174, Kalona, IA 52247.

Dean A. Bartel of Elkhart, Ind., has been named consultant for the Developmental Disabilities (DD) program of Mennonite Mental Health Services (MMHS). He began that assignment on Sept. 1. Bartel will serve as the primary staff person for the DD program of MMHS. MMHS, whose headquarters are in Fresno, Calif., carries responsibility for DD ministries in Canada and the United States on behalf of MCC. A DD council of six members, established last year, provides the overall direction, policies, guidelines, and priorities of the program.



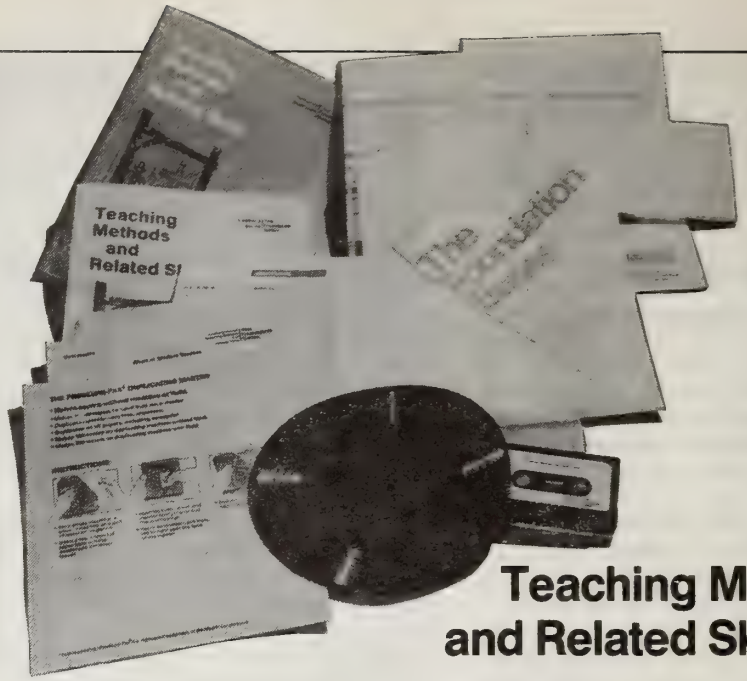
Carl Mericle

Carl Mericle, was ordained to the ministry, and installed as pastor of the Warwick River Mennonite Church, Newport News, Va., on Aug. 5. Truman Brunk, Linden Wenger, and Lloyd Weaver, Jr., officiated. Mericle's home address is 124 Schooner Drive, Newport News, VA 23602. His telephone is (804) 877-0136.

Marlin Myers returned to the U.S. from Guatemala on Aug. 6, after completing a three-year term as director of a self-help project for Kekchi Indians. His address is Route 1, Box 31, Blountstown, FL 32424.

David and Grace Shenk and family returned to the U.S. from Nairobi, Kenya, on Aug. 10. In addition to serving as pastor in the Kenya Mennonite Church, David was coordinator of Mennonite Islamic ministries and lectured at Kenyatta University. The Shenks' address is 2541 Marietta Ave., Lancaster, PA 17601.

Sylvia Shirk Dannelley, administrative assistant at Rosslyn Academy, Nairobi, Kenya, and her husband, Jay, returned to the U.S. on August 11. Jay was a teacher at Rosslyn serving with the Baptist Mission in East Africa. Their address is c/o Fern Dannelley, 2304 Dilloway Drive, Midland, MI 48640.



Teaching Methods and Related Skills . . .

that's the focus of these newly developed materials. Through demonstration, reflection, and involvement users of these materials will be stimulated to develop skills that will make teaching "come alive." Some attention is given to adapting materials to various age-groups.

There are three specific pieces. The Resource Workbook is basic for all participants. It identifies, describes, and illustrates a variety of teaching methods and skills and contains work sheets for five sessions. (Illustrative material is based on The Foundation Series but the skills are applicable to any curriculum.) The Leader's Guide and Leader's Packet outline procedures and provide numerous teaching aids for leadership persons.

These materials can be used for self-instruction but would likely be more beneficial if used with fellow teachers in the congregation.

Teaching Methods and Related Skills—Resource Workbook (4618) $2.50
Teaching Methods and Related Skills—Leader's Guide (4616) $1.50
Teaching Methods and Related Skills—Leader's Packet (4617) $4.50

Order from Mennonite Publishing House, 616 Walnut Avenue, Scottdale, PA 15683, or Provident Bookstores.

A morning preschool for 3 to 5-year-olds will open on Sept. 3 at Hesston (Kan.) Mennonite Church. The program, though sponsored by Hesston College, is open to any area children. Star Gipson, director-teacher of the new preschool, has set a maximum enrollment of 15 children per morning. Children may attend 1-5 mornings a week for $3 a day. One child might come every day, for instance, and another just Fridays. Parents may also arrange daily drop-in care by calling the preschool at 9:00 a.m. The preschool will also serve as a lab for college child care classes.

The Midwest New Call to Peacemaking Caravan will continue for the 1979-80 season with three new team members: Elaine Crauder, a Quaker from Ohio with a degree from Antioch College and work experience with The Peace Committee of Philadelphia Yearly Meeting and the American Friends Service Committee; Dave Bowman, a 1978 graduate of Goshen College in history and peace studies and member of Akron, Pa., Mennonite Church; and Julie Anderson of Fresno, Calif., a recent graduate of La Verne College with experience in youth work in a local Church of the Brethren. The team will again be based at Reba Place Fellowship with Bill Faw as project director. These replace Doug Wiebe (Mennonite) and Peter Haynes (Brethren) whose assignments end with August.

Anthony Campolo, former vice-president of the American Baptist Convention, professor, writer, and TV personality, will be the chief speaker at the next triennial assembly of the General Conference Mennonite Church. Church delegates will meet July 12-18, 1980, at Estes Park, Colo. The theme for the conference is "A People of the Word in an Uncertain World." Campolo is chairperson of the sociology department at Eastern College, St. Davids, Pa., where he

has taught since 1965. His major field of study is the family.

Gerald C. Studer, a Bible collector and pastor at the Plains Mennonite Church in Hatfield, Pa., will speak on "Early Americans, Mennonites, and the Bible" on Labor Day, Sept. 3. The public is invited to attend this session at the Lancaster Mennonite High School chapel beginning at 7:30 p.m. Studer will explain the development of the Bible's translations and their use among Mennonites in Northeastern America. Mennonites in numerous respects aided the process of Bible translation as they became established in the New World. Studer states that "the Bible has held an esteemed place and played an integral role in the development of America. The Anabaptist tradition contributed in unique ways to its preservation and distribution in the New World. The stories that surround the Bible's translation and contributions to American history are 'stranger than fiction,' but sadly are either unknown or little known among most Americans."

A genealogy seminar sponsored by Mennonite Historical Associates will meet Oct. 2-Nov. 20 on eight successive Tuesday evenings at the Lancaster (Pa.) Mennonite Historical Society. The classes will run from 7-9 p.m., with additional research time available in the library reading room.

Fifteen experienced genealogists and historians will speak on a variety of topics, from Oral History Techniques to Mennonite and Amish Settlements in Pennsylvania. Cost for the seminar is $20 for members and $25 for nonmembers. Interested persons may send name, address, and check payable to Mennonite Historical Associates, Lois Ann Zook, Lancaster Mennonite Historical Society, 2215 Millstream Road, Lancaster, PA 17602. Registrations will be accepted until Sept. 15.

"It is a potent irony that one of today's most perverted and unjust political social systems is the creation of a regime that, perhaps more than any other modern state, views itself as a Christian theocracy." So says Ernie Regehr in his new book on the churches and political change in South Africa, *Perceptions of Apartheid* (Herald Press, 1979; published in Canada by Between the Lines). The book attempts to set in historical and contemporary political context the roles of South African churches in both fomenting and resolving that country's persistent racial-political conflict.

Special meetings: Larry Howland, Elsie, Mich., at Heath Street, Battle Creek, Mich., Sept. 9-12; at Bethel, Ashley, Mich., Sept. 16; at Crumstown, Goshen, Ind., Sept. 21-23; at Moorepark, Three Rivers, Mich., Oct. 4-7, and at North Park, Grand Rapids, Mich., Oct. 26-28. **B. Charles Hostetter,** Harrisonburg, Va., at West Union, Parnell, Iowa, Sept. 30 to Oct. 7.

New members by baptism: seven by baptism and one by confession of faith at Emmanuel, La Junta, Colo.; six at Des Allemands, La.; one at Park View, Harrisonburg, Va.; one by baptism and five by confession of faith at Grace, Phoenix, Ariz.; one by baptism and one by confession of faith at First Mennonite, Canton, Ohio; two at Crown Hill, Rittman, Ohio.

readers say

I believe that most Mennonites, whether they were involved in the recent Smoketown consultation or not, would affirm the importance of the authority of Scripture. To me it seems the question is not so much whether the Bible speaks "authoritatively" or even "inerrantly," if some prefer to use that word; rather, it is a question of *how* and *to what* issues in the experience of the church biblical authority applies. At one point in history, participants in a "Smoketown-type consultation" might have wished to discuss how the Bible speaks authoritatively on whether Mennonites and General Conference Mennonites should caucus together. Others would feel that such a consultation ought to affirm biblical authority as it was and still is felt by some to apply to 1 Corinthians 11. The same Bible is used authoritatively by those who would pay all taxes and by those who would withhold some.

An appreciation for biblical authority is alive and well among us, but there are differences of opinion regarding where and how biblical authority speaks. We must remember our Christian commitments to each other whenever we meet for the purpose of deciding where we stand or want to stand on the given issues. Christ is the Lord of the church, not a particularly worded doctrine of biblical authority.—**Kenneth L. Seitz, Jr., Harrisonburg, Va.**

° ° °

The Smoketown Declaration points out that the main issue in the Mennonite Church is that of the authority of Scripture. It is time we quit fooling ourselves into believing that righteous living is possible without right thinking. "As a man thinks in his heart, so is he." Neoorthodoxy in the pulpit has not and cannot produce right thinking in the pew. Too often people are given "exhortations," "mandates," and "new calls" with but a superficial basis in Scripture. How can we expect to become a spiritually and ethically concerned people without a serious study of the Bible? Theology and morals go hand in hand. Paul in 2 Tim. 3:16 says that Scripture is "God's-breath." Thus the only way to genuine renewal, one that "fleshes out" the gospel, is to allow that breath of God—His written Word—to permeate our thinking by His Spirit.

It doesn't take a genius to see the role of the Bible in our Anabaptist beginnings. Our forefathers weren't seeking to "warm-over" a vision held by their forefathers. Rather with Scripture in hand and the Spirit within, they demolished some long-held assumptions of the dark ages. They were known as "people of the Book" and the only way we will recover their vision is to become people of their Book. Their ethics, evangelistic zeal, and *gemeinschaft* were the direct results of a totally Bible-centered life. The church desparately needs to be fed solid biblical teaching if it is to speak with authority to today's world.

Keep talking brothers! Maybe we can recover the essence of Anabaptism yet in the '70s.—**Ernie Hershberger, Hartville, Ohio.**

° ° °

I support the statement from the "Smoketown Convocation." Those brethren expressed my convictions very well. I, too, have been concerned about the humanistic ideas that are creeping into our midst. I believe that man's basic and deepest spiritual needs can be met only through a personal faith in the Lord Jesus Christ and His blood shed on the cross for our sin. Without the good news of John 3:16, the church's message and mission is inadequate and incomplete.—**John E. Eby, Lancaster, Pa.**

° ° °

In the Aug. 7 issue there was a news item about five Mennonites found guilty of trespassing on government property. They had deliberately broken the law as a protest against the manufacture of nuclear weapons. Why must this magazine report the attention-seeking activities of this group of radicals?

I believe if Jesus would have meant for members of His kingdom to unlawfully protest activities of civil government, He would have set an example for them, confronting Roman and Jewish authorities to protest the conduct of their government. Jesus did not come to change the external forms of government by means of protest and lawbreaking; the only way to change mankind is to transform him inwardly, not to force him to change his external behavior. This Jesus accomplished through His death and resurrection, dying not as a result of breaking the law, but because He preached the good news of salvation. This salvation would set man free to become what he should be, inwardly and outwardly.

Have the activities of this new breed of Mennonite radicals been in response to the Great Commission, or has their vision become so narrow that they cannot see beyond the next protest march or the media response to it?—**Bill Detweiler, Burton, Ohio.**

° ° °

"How I Think I Can Grow Old Without Growing Cantankerous" (Aug. 14) deserves an A+. I've been working on it for years and haven't arrived yet! But one thing I do know is that if you want to be a sweet and kind person when you are old, you must being practicing when you are young. A cantankerous, grouchy, faultfinding old person has been practicing it a long time! Forty years ago a school superintendent gave me a start in a talk he gave at PTA. One sentence has stayed with me all these years: "Never pass judgment until you have all the facts."

"Lord, set thou a seal upon my lips."—**Mrs. Paul V. Snyder, Schowalter Villa, Hesston, Kan.**

° ° °

I strongly disagree with John Eby's suggestion of continued greater noncooperation with the conscription system ("In Case of Conscription," Aug. 14). As a Mennonite from a non-Mennonite background let me assure Eby and others that refusal to accept alternate service possibilities would be viewed as the height of ingratitude and *invites* persecution. Persecution may appeal to some but I feel our leaders should be careful not to burden a younger generation by propagating an extremist view of Jesus' call to nonresistance.

I was very heartened to read about the "Smoketown" gathering. I felt the statement was excellent and if they are open to any women with similar concerns, I'm available.—**Bonnie Bergey, Souderton, Pa.**

° ° °

"The Legacy of Civilian Public Service" (Aug. 7) reviewed an important era in the peace history of our church.

I agree that we should learn from the past in our attempts at faithfulness in the peace cause today. I disagree with the revisionism employed in this article. The accusation of strong military control is open to question. This is true only if one equates conscription with military service, the Selective Service System with the military branches. These were not the issues as seen by Mennonites during World War II. The fact that CPS men

were under certain SSS regulations having to do with work hours, furloughs, and leaves must be reviewed in light of wartime conditions, just as one lived with other controls and inconveniences, such as rationing, in the warfare state.

CPS must be judged as to its faithfulness to the cause of peace in terms of the milieu of wartime 1941-45 (not the Vietnam era, or present peacetime, or even the postwar 1-W program). CPS must be interpreted in recognition of the understanding, faithfulness, and integrity of the peace efforts made by church leaders of that time.

Keim's attempt to prove the thesis that CPS is not "the appropriate contemporary form of faithfulness to the Prince of Peace" seems to preclude an openness to the lessons to be gained from the legacy of Civilian Public Service.—**Harold D. Lehman, Harrisonburg, Va.**

births

"Children are an heritage of the Lord" (Ps. 127:3)

Augsburger, Larry and Jeananne (Neel), Metamora, Ill., first child, Ellen Marie, July 18, 1979.

Bender, Joe and Jeanne (Garner), Tavistock, Ont., third child, second daughter, Erin Louise, July 31, 1979.

Benner, Larry and Helen (Zook), Belleville, Pa., third child, second daughter, Loretta Sue, July 20, 1979.

Brenneman, Richard and Regina (Miller), Accident, Md., third child, first son, Jason Richard, Aug. 7, 1979.

Byler, Jon and Debbie (Smith), Washington, Ill., second child, first son, Peter Andrew, May 7, 1979.

Froese, David and Carol (Holsopple), La Junta, Colo., first child, Joshua David, July 26, 1979.

Haller, John and Anita (Bachman), Metamora, Ill., third child, second son, Douglas Patrick, Mar. 13, 1979.

Hartzler, Phil and Linda, Minonk, Ill., fourth daughter, Carrie Anne, July 5, 1979.

Miller, Ken and Margaret (Mast), Phoenix, Ariz., second child, first daughter, Andrea Loraine, July 28, 1979.

Miller, Lester and Barbara (DeVore), Dalton, Ohio, first child, Shannon Lani, July 3, 1979.

Musselman, David and Brenda (Petersheim), Ephrata, Pa., first child, Jill Kristine, Aug. 4, 1979.

Orchard, James and Phyllis (Yousey), Bluffton, Ind., first child, Sarah Lynn, Aug. 1, 1979.

Ryder, Jim and Judy (Neidert), Massillon, Ohio, second child, first daughter, Nichole Marie, July 1, 1979.

Schell, Donald and Eva (Shoemaker), Elmira, Ont., fourth daughter, Tamara Lyn, July 11, 1979.

Schertz, Larry and Karen (Ramsey), Washington, Ill., first child, Zachary Gene, May 14, 1979.

Short, James and Mary Jo (Hartzler), Goshen, Ind., second child, first son, Brian James, July 24, 1979.

Swartzentruber, Jim and Alice (Hilty), Dalton, Ohio, second child, first daughter, Jana Faye, Aug. 18, 1979.

Troyer, Jerry and Sue (Lewis), Centreville, Mich., second child, first daughter, Tamara Joy, Aug. 8, 1979.

Yoder, Randy and Cheryl (Faust), Norfolk, Neb., first child, Hilary Jean, Aug. 11, 1979.

Yoder, Robert and Naomi (Good), Hicksville, Ohio, first son, Jason Lynn, July 19, 1979.

Yordy, Mark and Colleen, _____, Ill., first child, Kelli Jo, July 15, 1979.

Zeager, Charles and Janet (Clemmer), Elizabethtown, Pa., fourth child, second daughter, Bethany Joy, Aug. 2, 1979.

Zehr, Daryl and Wanda (Shetler), Kalona, Iowa, second son, Jeremy Wayne, Aug. 15, 1979.

marriages

They shall be one flesh. (Gen. 2:24) A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Bengtson — Grimm. — Dave Bengtson, Camanche, Iowa, and Margi Grimm, Flanagan, Ill., Aug. 18, 1979.

Eichorn—Albert.—Mervin Jay Eichorn, Lexington, Ohio, Johnsville cong., and Jody Kay Albert, Shelby, Ohio, United Methodist Church by Lloyd Gingerich, July 21, 1979.

Foncannon—Shetler.—David A. Foncannon, Limon, Colo., Limon cong., and Brenda K. Shetler, Pigeon, Mich., Michigan Avenue cong., by Eldo Miller, Aug. 11, 1979.

Hess—Hess.—Andrew B. Hess, Jr., and Marlene Kay Hess, both from Mount Joy, Pa., Mount Joy cong., by Shelley R. Shellenberger, July 21, 1979.

Kurtz—Wingard.—John B. Kurtz, La Grange, Ind., and Lucille Irene Wingard, Topeka, Ind., both from Maple Grove cong., by Samuel J. Troyer, Aug. 11, 1979.

Lederach — Herr. — Phil Lederach, Goshen, Ind., Hesston cong., and Lisa Herr, Goshen, Ind., College cong., by John Lederach, father of the groom, July 21, 1979.

Maubach — Orendorff. — James Maubach, Gridley, Ill., and Dorothy Orendorff, Flanagan, Ill., Aug. 18, 1979.

Meck — Grieser. — Donald Meck, Archbold, Ohio, Central cong., and Jane Grieser, Wauseon, Ohio, Missionary Church, by William Cox, Aug. 11, 1979.

Pickerill — Troyer. — Dan Pickerill, Lincoln, Neb., and Paula Jo Troyer, Bellwood cong., Milford, Neb., by Herbert L. Yoder, July 7, 1979.

Smucker — Mutchler. — Ronald Smucker, Dalton, Ohio, Kidron cong., and Jane Mutchler, Dalton, Ohio, Pleasant View cong., by Bill Detweiler, Aug. 11, 1979.

Soohy—Ohler.—David Soohy, Beaverdale, Pa., Catholic Church, and Karen Ohler, Elton, Pa., Weaver cong., by Harry Y. Shetler, June 9, 1979.

Steffen—Slagell.—Richard Wayne Steffen, El Paso, Ill., and Connie Slagell, Gridley, Ill., Waldo cong., by Joe Martin, May 12, 1979.

Wagler—Steury.—Menno Wagler, Hicksville, Ohio, and Ada Steury, Angola, Ind., both of Hicksville cong., by Jake Schrock and Ralph Yoder, July 28, 1979.

Weber—Mayer.—Phil Weber, Atmore, Ala., Freemanville cong., and Twila Mayer, Irwin, Ohio, Shiloh cong., by Martin Weber and Willard Mayer, fathers of the groom and bride, Aug. 11, 1979.

Yoder—King.—Marlin Yoder and Sara King, both of Harlan, Ky., Harlan cong., by Paul O. King, June 12, 1979.

obituaries

Blessed are the dead which die in the Lord. (Rev. 14:13) We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Boettger, Norma Grace, daughter of Jacob and Barbara (Stauffer) Brenneman, was born near Tofield, Alta., Apr. 1, 1915; died of a cardiac arrest at Tofield, Alta., July 25, 1979; aged 64 y. On Aug. 6, 1939, she was married to Edgar S. Boettger, who survives. Also surviving are one daughter (Eileen—Mrs. Tofiel Wagner), 3 sons (Stanley, Kenneth, and Delbert), 7 grandchildren, and 5 brothers. One son preceded her in death. She was a member of Salem Mennonite Church, where funeral services were held on July 30, in charge of Paul Voegtlin and Clarence Ramer; interment in adjoining cemetery.

Eichelberger, Stanley, son of Elmer and Ada (Musselman) Eichelberger, was born at Pomeroy, Iowa, Mar. 31, 1917; died of leukemia at a hospital in Rochester, Minn., Aug. 8, 1979; aged 62 y. Surviving are his parents, 2 brothers (Elmer and Glen), and 2 sisters (Lucille—Mrs. Verle Egli and Gladys—Mrs. Larry Murphy). He was a member of the Manson Mennonite Church. Funeral services were held on Aug. 11, in charge of Irvin Nussbaum; interment in Rosehill Cemetery.

Eigsti, William, son of Daniel and Elizabeth (Steinman) Eigsti, was born near Flanagan, Ill., Dec. 27, 1892; died at Livingston Manor Nursing Home, Pontiac, Ill., June 3, 1979; aged 86 y. Surviving is one brother (Edward). He was preceded in death by 2 brothers and 3 sisters. He was a member of Waldo Mennonite Church. Funeral services were held at Froelich Memorial Home, in charge of Edwin Stalter.

Fisher, May, daughter of Jacob and Barbara (Boys) Fisher, was born on May 22, 1899; died at Columbia, Pa., Aug. 2, 1979; aged 80 y. Surviving is one sister (Alice Groff). She was a member of East Chestnut Street Mennonite Church. Funeral services were held at Sheetz Funeral Home, Mount Joy, Pa., Aug. 5, 1979, in charge of James R. Hess; interment in Landisville Mennonite Cemetery.

Hooley, Alvin Jay, son of Menno S. and Fannie (Hostetler) Hooley, was born in Garden City, Mo., Oct. 19, 1899; died at Silverton, Ore., July 30, 1979; aged 79 y. On July 21, 1921, he was married to Elsie Pearl Zook, who died in September 1962. In August 1963 he was married to Minerva Hostetler, who survives. Also surviving are 2 daughters (Bernice—Mrs. Earl Kennel and Faye—Mrs. Ben Taylor), one son (Ray), one stepson (Marion Hostetler), 19 great-grandchildren, 3 stepgrandchildren, and 3 step-great-grandchildren. He was preceded in death by 2 sons (Donald in 1953 and Lloyd in 1978). He was a member of Zion Mennonite Church, Hubbard, Ore., where funeral services were held on Aug. 1, in charge of John P. Oyer; interment in Zion Mennonite Cemetery.

Leichty, Eva, daughter of Sebastian and Magdalena (Goldsmith) Gerig, was born at Wayland, Iowa, June 22, 1884; died at the Parkview Home, Aug. 10, 1979; aged 95 y. On Jan. 22, 1905, she was married to Daniel Leichty, who died on July 11, 1917. Surviving are one son (Willard), one foster daughter (Berniece), 9 grandchildren, 28 great-grandchildren, 8 great-great-grandchildren, and one sister (Mrs. Minnie Sutter). She was preceded in death by 3 brothers, 7 sisters, one grandson, and one great-grandson. She was the oldest member of the Sugar Creek Mennonite Church. Funeral services were held at the Sugar Creek Church on Aug. 12, in charge of Orie L. Roth and Vernon Gerig; interment in the church cemetery.

Swartzendruber, Sarah, daughter of Lewis and Sarah (Lehman) Wenger, was born at Versailles, Mo., Dec. 13, 1892; died of heart failure at a hospital at Ft. Dodge, Iowa, Aug. 9, 1979; aged 86 y. On Dec. 12, 1917, she was married to Ernest Swartzendruber, who survives. Also surviving are 2 daughters (Twila—Mrs. Dale Wenger and LeAnna—Mrs. Wilbur Miller), 3 sons (Clifford, Emery, and John), 15 grandchildren, 4 great-grandchildren, one brother (Wilmer Wenger), and one sister (Lettie—Mrs. Lou Egli). She was preceded in death by one daughter (Hazel Birkey) and one granddaughter. She was a member of Manson Mennonite Church. Funeral services were held on Aug. 13, in charge of Irvin Nussbaum; interment in Rosehill Cemetery.

Cover and pp. 704-707, 711 by Joseph O. Brenneman; p. 702 by Gene Ahrens; pp. 708, 709 by Sanford Eash; p. 714 by Jim King.

License to kill?

The Dutch newspaper *Trouw*, in an article about gun control, labels the USA (in this respect) as the "most backward nation on earth." Even though more than 20,000 persons are killed by handguns annually, and the USA leads the world in violent crime, the uncontrolled sale of handguns continues. Gun control advocates and moderates, says *Trouw*, have a hard time being heard because of the powerful financial backing of the NRA by the Pentagon and the defense industry.

The American "right to bear arms" was inspired by the French Revolution and its ideal of "egalité." What the current interpreters of that right fail to notice is that Rousseau, Danton, and Robespierre mentioned the right to bear arms only in the eighth place and limited the use of arms strictly to hunting. No problems there.

Trouw asked Harlan Carter of the NRA his opinion about the statistical evidence that unlimited private ownership of guns costs more lives than it saves. Defending the right to bear arms, Harlan Carter answered: "Dangerous? Life is dangerous! Even if private ownership of guns is dangerous we must still defend our right to bear arms. Government interference in our lives is to be avoided at any cost. We should all be willing to pay the price for this right, even the price of life itself."

Disciples affirm peace efforts, but reject 'peace church' label

The General Board of the Christian Church (Disciples of Christ) has rejected declaring the denomination a "peace church" alongside such pacifistic bodies as the Church of the Brethren, Mennonites, and Quakers. Instead, the 200-member board reaffirmed opposition to the peacetime military draft and promotion of efforts to end the arms race. The resolution that failed to get board approval designating the Disciples a peace church was submitted by the Shreve, Ohio, Christian church.

Biogas may become a major energy source

Biogas may become a major energy source for much of the Third World. Biogas generators, in which methane gas is produced by fermentation of human and animal wastes, can provide for household cooking and heating needs or can be used to power industrial processes or to produce electricity, depending on their size. Besides providing a *cheap and reliable source of power*, biogas generators use wastes that are a source of disease and pollution. The sterile residue can be used as fertilizer or as a protein-rich animal feed. Use of biogas also permits reforestation since it reduces the demand for firewood and charcoal. China already has 7 million biogas pits that produce the energy equivalent of approximately 3 million barrels of oil per day, and it plans to have 10 times that many in operation by 1985. India has 36,000 small generators.

Dutch Peace Tax Fund attempted

Dutch Mennonites, Quakers, and members of **Kerk en Vrede** (Church and Peace) are working to introduce legislation in the Dutch Parliament to establish a Peace Tax Fund. They hope that the military portions of their taxes will be put to use to solve conflict situations in society. While they do not expect a peace tax alternative to lead to a significant reduction in arms spending, they see it as an important means to call others to the senselessness of military (non-) solutions. The Peace Tax movement maintains an office in Oegstgeest, South Holland.

Working together for productivity

An international gathering of 400 economists, sociologists, and industrialists met in the Koepelkerk church in Amsterdam, Holland, to discuss management, labor relations, and worker productivity. The U.S. government was represented by Daniel J. Pillero of the U.S. Chamber of Commerce. It was reported that out of 33 industrial nations Germany enjoyed the best management-labor relations and the highest worker productivity. Germany was followed by Japan, while Switzerland and Holland tied for third place. Great Britain, the U.S., and Italy fell below the median. When a disgusted American businessman reacted to the reports, one lecturer was able to document the statements from research done by the Dresdner Bank.

The real discussion centered in labor-management relations and the difference between the West European "councils" in which management and labor sit on the same side of the table, and the British-American system of unions and management, which operates on confrontation rather than cooperation, in an atmosphere of mutual distrust evidenced by strikes and acts of violence to persons and property.

When Pillero offered that such differences are inconsequential, Mr. Swarttouw, president of Fokker Aircraft, answered that the U.S. will have to move in the direction of cooperative councils over the next ten or twenty years. "The real point is not," said Swarttouw "that unions are bad for a company, but that the process of confrontation is time-consuming and disruptive. When decisions affecting sales, prices, or delivery dates cannot be made till a strike is settled, customers will turn to the more dependable management-council run industries for their needs."

Priest machine-gunned as he celebrated mass

A Roman Catholic priest was machine-gunned to death on Aug. 4 while celebrating mass in a church in the village of San Esteban Catarina, some 30 miles from San Salvador. Alirio Napoleon, 49, was slain by three men believed to be members of a right-wing terror group, the White Warriors Union, that has claimed responsibility for similar crimes. Father Napoleon was the fourth Catholic priest to be murdered under similar circumstances this year.

Islamic student center opens at Michigan State University

Catholics, Lutherans, and Baptist churches all cooperated to make a long talked about Islamic Student Center for Michigan State University here a reality. The $550,000 center will serve more than 1,000 Muslim students and includes a mosque, or worship area, 49 degrees off true north, facing the city of Mecca in Saudi Arabia, the chief holy city of Muslims. It also includes a minaret to call the Muslim students to prayer. Other features include a multipurpose room, library, office, kitchen, and small apartment for the maintenance personnel. To make the student center a reality a nearby Catholic church sold them two lots to build on and Lutheran and Baptist churches are allowing use of their parking lots on Fridays when the center has congregational prayers. In turn, the other churches can use the center's parking lots on Sundays.

Nicaraguan bishops reaffirm pledge to remain politically nonaligned

"God is the source not only of life, but also of social law and order. When power systems ignore this source, they end up by becoming absolutist and make man into a slave instead of liberating him." This message was stressed by the Catholic bishops of Nicaragua in a pastoral letter which was read in all churches in the Central American country which is now engaged in national reconstruction following the revolution that toppled the regime of President Anastasio Somoza. In what was regarded as a reminder to the ruling Sandinista Junta of assurances that the people, especially peasants and workers, would be allowed a voice and vote in reconstructuring "a new Nicaragua," the bishops said, "Spiritual values and self-determination cannot be the subject of any compromise whatsoever."

NEWSPAPER

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

A visit to the Wilmot congregation

Go to the country, we are told on the First Sunday of Waterloo 79, the Mennonite Church General Assembly and Youth Convention. "We hope many of you will plan ahead to visit not only the large churches in the city, but also the rural and village churches nearby." Twenty-nine Ontario Mennonite congregations are included on the list sent to us. How shall we choose which one to visit? We could do it by random, but Stanley Shantz has been on the Publication Board and is the pastor of the Wilmot congregation. We will go there.

There is a predictable quality about a Sunday morning Mennonite service. I have visited Mennonite meetings on three continents and they have a common pattern. The reading of Scripture, the singing of hymns, and the exhortation to holy living are standard elements. At Wilmot we feel not only welcomed but right at home. The meetinghouse is unprepossessing and we are comfortable.

We find that we are among a dozen visitors, a number of them also attending Waterloo 79. We are asked to introduce ourselves and proper attention is given to us. There is to be no Sunday school today to allow for attendance at Waterloo 79, but Stanley Shantz has a children's sermon and there is a guest speaker. Howard Kauffman from Goshen College gives a homily on family life.

We have three invitations to dinner, but the Jonas Ramers are first, so we go with them. The Ramers live in a classic brick house on the edge of Baden. We have an ample Sunday dinner along with informative conversation. We learn about their family, their work and hobbies, the history of the Wilmot congregation. It is less than two years old and was formed by the merging of two former congregations—Geiger and Baden. The merged congregation meets in the Baden building but it is too small for the merged congregation and a new meetinghouse is being erected on the Geiger property, two miles out in the country.

Stanley Shantz has resigned to move to the Vineland (Ont.) Mennonite congregation. (We have almost missed him for he will leave soon). We are shown a picture of the new pastoral couple and their children.

Before the end of the visit the Ramers have begun to share some of their frustrations as parents of seven and members of a rural congregation in a time when rural Mennonite congregations are pressed upon by the world. In a short contact we have learned only a little about the life of the Wilmot Mennonite Church, but we are impressed to see that this congregation is presently involved with two potentially traumatic experiences, a change of pastor and a new building.

But what is the mission of the Wilmot Mennonite Church? Do they have concerns beyond the borders of their own congregational activity? Time is not found to talk about this and so it is not to be implied that they have not concerned themselves with it.

From the program on Sunday morning, Aug. 12, I have observed two apparent concerns of this congregation. For one, the pastor would like the children to learn that there are other than Mennonite Christians. Likening the Christian church to a body, Stanley Shantz observes that there are Mennonite "bones" in the body and also Catholic, Lutheran, and Presbyterian bones.

Another clear emphasis of concern is the integrity of family life. An address by Howard Kauffman on this subject is only one in a series of family life programs by this congregation.

This much we have learned about the concerns and mission of the Wilmot congregation by a few hours in their meeting and in one of their homes. We could learn more by visiting additional meetings and more of their families and by studying their congregational budget. How do they spend their money? What percentage goes into nurture of children? How much goes for local evangelism and service? How much goes for evangelism and service beyond the local area? What percentage of their total budget will go into their new building?

It is useful for congregations to consider these questions at times, though certainly not in detail all the time. The mission of a congregation grows out of its life as a people of God. It is important that the content of this mission not be borrowed or pasted on, but that it be "authentic," a truthful expression of who these people are.

"In quietness and in confidence shall be your strength," said Isaiah in an effort to get the people of Judah to trust in God and their own traditions instead of seeking outside military alliances. The context is different, but the emphasis is appropriate to us. There is a Mennonite way of serving the Lord and giving a Christian witness. It is not a perfect way, but it is a valid one, the establishing and developing of a caring community. It is interesting to see that while some appear embarrassed by their Mennonite past and want to get away from it, others who have not known about it find the love of a caring community just what they were seeking and are running toward it. There is a lesson in this.—Daniel Hertzler

Gospel Herald

September 11, 1979

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY



Putting it together for God

Putting it together for God

by Carl S. Keener

There can be no question that in the late twentieth century we Mennonites will live in confused and trouble times. As a communion of faith we would do well to reestablish a clear self-identity. And I would plead that we become a more open society than we are at present. We can deal with alien crosscurrents only when we have free and open and rational debates. Moreover, I think the times call for a new, creative synthesis—a fusion of old insights with fresh ones—in short, an engagement with the new consciousness of science and religion as my late colleague, Harold K. Schilling, expressed it. As a backdrop for a few comments concerning the contours of this synthesis, let me briefly review what I take to be the core, the genius, of the Mennonite vision of life.

The Mennonite vision of the Christian faith consisted historically of four major components: (1) That humans have some freedom of choice and that these choices have direct consequences. (2) That a key to the Christian life involves a life of discipleship which requires bearing one's cross. (For the Anabaptists, being a Christian did not mean merely looking at the cross—it meant a daily cross-bearing, a willingness to suffer for others.) (3) That the Christian way of suffering love implies a strategy of peacemaking, that declaring the good news will take us to the outcasts at the Samaritan wells of our time. (This way of suffering, creative love is not only the essence of the Christian's life; it signifies the very core of God's own nature.) (4) That the church is to be a beloved community of fellow disciples who are members of His body and therefore of each other. In brief, then, the essence of Anabaptism is that it is a community of Christlike cross-bearers who love their fellow humans, and who, in their freedom, seek to discern the aims of God.

But it is not sufficient to borrow endlessly from the past, nor to repeat it indefinitely. Growth requires the absorption of the past into the present in such a way that we become strengthened to adapt better to the many currents and problems of our time. To be sure the big questions will always remain with us: what is the good life and how can we attain it? Who is God and how is He related to His universe? Why is there so much evil in the world? What is the nature of the cosmos? And more specifically, what is the nature of the human species? But old answers wear thin. And so, I am suggesting that we take the essence of historical Anabaptism and synthesize these marvelous insights with the best of modern thought.

If one considers this a risky venture, I remind you that the church was enriched in the past by two magnificent syntheses: one by St. Augustine in the fifth century and one by St. Thomas in the thirteenth. Neither shrank from interacting with the philosophies available to him. Neither should we.

In our present discontents, we shall probably never have a unified focus, certainly not, as was the case in the thirteenth century. Nevertheless, people still seek a focus—something

Carl S. Keener teaches biology at Pennsylvania State University. This is the second article in a two-part series based on an address at Christopher Dock Mennonite High School.

Gospel Herald

Putting it together for God 721
Carl S. Keener

Hear, hear! 725
Milo Kauffman

I taught summer Bible school 726
Marlin Jeschke

Editor: **Daniel Hertzler.** Managing Editor: **David E. Hostetler.**
News Editor: **Dave Graybill.**

Volume 72 Number 37

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan $9.50 per year mailed to individual addresses. Eighty Percent Plan $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States. Copyright © 1979 by Mennonite Publishing House

to render their lives meaningful and satisfying, even if they ignore the big questions. I turn now to three areas which we must consider if we are to engage the best of our past with modern patterns of thought.

1. Theology. In my view, our primary theological task is to sharpen our vision of God. I think we would all agree with A. N. Whitehead's claim that the essence of Christianity is to perceive that in Jesus we find the best revelation of the nature and agency of God. But who is God—what is He like, how does He relate to His creatures, and how does He create now, in our time? I believe we must see God as an active participant in the lives of all His creatures. Moreover, a sharpened vision of God will mean that we will have a more powerful understanding of Christ as He who best reveals God to us—God ceaselessly, persuasively, and creatively interacting in the lives of His creatures, luring them to more intense and harmonious communities.

For myself, I see the scope of a reconceived vision of God along the lines of two recent brilliant philosophers of process, A. N. Whitehead and Charles Hartshorne. Let me state my case as simply and persuasively as I can: the single most crucial theological issue facing the Mennonite communion of faith in the next decade will be to discern a new consciousness concerning the nature of God and His agency as an energizing Creator in the lives of all creatures everywhere within the universe. Unless we begin once more to talk about God, the next generation of educated Mennonites will become secularized humanists or even legalistic moralists without a coherent vision of reality and without a God.

2. Science. As thinking Christians we must understand something of the modern views of the cosmos—its history, its far-reaching sweep, its incredible complexity. I see no easy coming together of modern science and much that passes for religious faith. And I would suppose there will always be a conflict between the two.

But I don't believe the Mennonite Church has yet made its peace with modern science. That is to say, I don't think we have yet been able to utilize various concepts of twentieth-century science to aid us in constructing a revitalized vision of reality. Certainly we must, as a minimum requirement, understand simple ideas of population biology, the age and size of the universe, and that change is the key to unraveling the complexity of the world of living organisms.

3. Philosophy (metaphysics). Just as talk of God cuts to the heart of a theology, any view of reality itself soon reveals the basic assumptions of a given philosophy. The key question is, how can we best perceive the structures of the universe, the way it is put together? Over the past two millennia many answers have been suggested, but for our purposes, there are three major views. Many ancients saw the heavens and the earth as a fixed, static, rigid structure—a sort of graded scale from the lowest to the highest being, all emanating from God. All created objects had their predetermined place within this Scale of Being.

Centuries later, largely because of Isaac Newton's efforts, philosophers came to regard the universe as a finely tuned machine obeying certain established laws of nature. There could be movement and change, of course, but basically this meant only rearrangement of parts. This was an atomistic view, one which saw objects acting on each other at a distance.

But with the advent of key works by Bergson, Alexander, Smuts, and Whitehead in the early part of this century, the metaphor changed once more. By looking outward from ourselves, the universe and the objects within it could be thought of as an organism—a complex structure of many interrelated energy events which can interact in such a way that genuinely new forms can arise.

This powerful way of looking at the universe is reinforced by the magnificent metaphors in John and Paul who conceived of the church as a body, a new creation in which we are members one of another. I don't take this as clever imagery. I hold—with Paul and John—that we Christians represent a genuinely new creation, one which generates possibilities for human interaction with each other and with God not possible before.

Now if we hold a view of life as an organization in which genuinely new patterns can develop, we must ask two key questions: (1) What is the nature of creativity? (2) Within a processive, organismic view, what is the chief aim of our existence? By answering the first question, we will discover how we can become co-creators with God in fashioning a more harmonious and beautiful world. We Mennonites must learn that to live means to create, to love, to suffer, to increase the harmony of varied contrasts. Not only will this kind of creative enrichment increase satisfaction in the lives of humans touched by our love, but in loving others we will love God also.

That is—and this is a hard saying—we will thereby creatively enrich God's existence as well. And if we believed that God is everlastingly different because of our lives, as I do, devoutly, then this vision will have a tremendous effect on how we live and how we perceive ourselves and our role within this immense universe.

Certainly the early Anabaptists knew the powerful force of being members of the body of Christ. It remains for us, their heirs, amidst our brisk industriousness and efficiency, to enflesh His body with love, with warmth, with tender care, with peace, and to uncover once more the source of human values. And this, I take, is the chief aim of our existence: that in loving and enriching the lives of others, we will likewise love and enrich and glorify God.

Two main themes. Now if we can take the strands of historic Anabaptism which I outlined above and synthesize these with a fresh vision of God as love, the key ideas of modern science, and a view that reality is a social process, I think we will have a genuinely sound vision or world-view. But before I note the function of our schools in generating a vision we can live with, I want to underscore further two main themes out of our past history.

No one doubts that the Anabaptists took the Bible seriously and that they lived nonconformed lives. I think I speak for many, and I am embarrassed to say it, that the Bible no longer has the power it did have formerly in the life of the Mennonite community. Perhaps it's because we are more educated now, or because there are so many conflicting and noisy sounds from modern voices, but whatever the reason, we are rapidly becoming biblically illiterate. We don't memorize much anymore, and the stories don't seem to have much punch and meaning. And who can understand Paul with his complex and involuted theology? Nevertheless, we must recapture the power of the Bible and its role within the gathered community.

We must rediscover how the Bible can feed into our corporate lives in such a way that its ideas and message can strengthen the matrix which holds us together. Without doubt the hermeneutical issue is one of the most pressing problems we face—how shall we interpret what we read? I can't give much of an answer here, but it was the genius of the Anabaptists to see that the Bible was to be read in their gathered communities, that interpretation was to be a group effort—"*Wort und Gesprach,*" they said.

The second main theme I want to underscore is that of nonconformity. I feel deeply that our generation of Mennonites must recapture the meaning and practice of nonconformity if we are to be at once faithful to the New Testament and to the visions of our forebears, those sisters and brothers who willingly died for their faith. Our fathers of half a century ago thought they were clear-minded about nonconformity only to have their children disavow much of what they stood and argued for—no longer do young people wear plain coats or don the prayer veiling. Mennonites of a generation ago looked different—they looked nonconformed! But what does our generation have in place of these symbols of the past?

I was struck by a comment of the late E. F. Schumacher, the author of *Small Is Beautiful,* who argued that a simple life is somehow correlated with a nonviolent one. That's it! We don't need to use the misunderstood term, nonconformity, but if we reconceived that our life should be examined in respect to its simplicity, perhaps we might form a perspective for our people in our time. But note what Schumacher claimed—a simple life is correlated with a nonviolent one.

We are in extreme danger that as we become wealthy and respectable in the courts of the world, we will become a violent people. Perhaps not overtly violent, but just eager to "protect our interests." We must heed the call of Christ, namely, that we *be* creative peacemakers. We cannot be violent and still claim to be faithful to the vision our fathers gave us.

Four key areas. Finally, let me suggest four key areas which must be underscored if our schools are to foster a revitalized faith for our times. These areas include the nature of cross-bearing, a new vision of God as creative love in action, the nature of creativity, and a deepened sense of self-worth. I will comment on each of these, in turn. If our schools are to fulfill their mission as Christian Mennonite schools and colleges, they must sensitize students to the meaning of cross-bearing in their lives. Thus there will be a focus on what happens when one suffers, takes on, and absorbs the feelings of others. There can be no cheap grace in this process. And a fresh vision of the nature and agency of God will synthesize the diverse fragments of one's life by rendering meaningful the aim of our existence, namely, to glorify God.

If we could only grasp that our lives do make a difference to God, how much more rewarding our efforts would be. I hold that the single most important work for our schools is *theological* work. That is, students and faculty—and all of us—will magnify and portray the majesty and power and sweep of God's creative actions, the suffering life of Christ as exemplifying God's tender elements, the cosmic significance of Christ's death and resurrection, the energizing power of the Holy Spirit.

Doing lessons well, mastering certain skills, and discovering life in all its dimensions are essential, of course. But along with the implantation of values, of religious education in the sense of teaching duty and reverence, there must be an emphasis on creativity. Furthermore, if our schools fail to show creative love in action, fail to sensitize students to an appreciative awareness of the majesty of God and the complexities of the cosmos and fellow human needs, they will have—like so many schools—merely produced educated, well-trained robots ready to dance to the tunes of Madison Avenue.

But teaching the essence of creativity is far more difficult to accomplish than teaching elementary German or American history or biology. It is difficult because it slices across our vaunted goals of self-sufficiency, of autonomy, of rugged, individual strength. On the other hand, persons who view the universe organismically will be creatively involved with their environment because they will have seen that the structures of reality themselves demand such interaction if process toward wholeness is to occur.

All this is epitomized by the saying that Christ gave His life—He suffered. Indeed, Christ's call to follow Him, Paul's enjoinder to work out our salvation, Joshua's summons to choose whom one will serve—all call for more than a recipe book of simplistic moralisms. They call for the deepest resources of our being, which, aided by the energies of God, can bring about the kind of creative advance I am talking about. So, my challenge to our schools is that they be centers where an aesthetic dimension of life is treasured; where facts, skills, and values are vividly combined; where individuals undergo a dynamic process toward holiness.

We are not puppets dancing to ragtime. We are co-creators with God, and so, in a word, our schools can do no better than to teach our youth how to enrich the lives of others. Indeed, our knowledge and our wealth must be seen as a special calling for us as Christians to be agents of liberation in this world. A vision of co-creation, implies, as Paul suggested, that we are members of each other. Certainly, it is, I think, what Jesus meant when He said we are to love both God and our neighbor.

This leads me to my final point. I should hope that our

schools can help each student develop a sense of self-worth. I don't mean a crass self-autonomy. I mean a highly refined sensitivity—an appreciative awareness—of our role in the body of Christ, in the structures of the universe, in the life of God Himself. If we can grasp that we can add something worthwhile to harmony and beauty of the universe, I think our passage through life will be a Christian adventure of the highest order.

If our schools are communities of faith where theological work is paramount; where the big questions and issues of our time are discussed openly; where values, knowledge, and skills are integrated; where the universe is perceived as an organism with innumerable and interlocking parts; where faithfulness to the call of Christ to follow Him constitutes our mission; where glorifying God becomes the chief aim of our existence—I say then our schools will have realized their function.

When Christ said that He is the vine and we are His branches, He was stating more than a metaphor. He was implying that apart from an abiding, loving, and creative relationship with God and with each other, we can do nothing worthwhile.

Hear, hear!

Become an AIM partner. I am greatly disturbed by reports coming from our mission board that receipts are falling far short of what is needed. The officers must ask, "How can we challenge our people to more generous giving? If more support does not come, where do we cut back on our program?"

Our mission board leaders are rendering a tremendous service to the church and to Christ's kingdom. A great work is being done in dozens of countries. Churches are being established. Many churches are growing more rapidly than are our churches in America. The gospel is being preached. Life is being made more meaningful to hundreds of people in poverty areas. I believe that what we give to support our mission program is one of the best investments we can make.

Jesus said, "Where your treasure is, there will your heart be also." This is a very good reason for laying up treasure in heaven—for giving generously to missions and to the church. But the converse of Jesus' statement is also true—where our heart is, our treasure will be. Are we really seeking first the kingdom of God when we spend large amounts, often needlessly, on ourselves and are indifferent to the fact that the Great Commission is hindered and the spiritual needs of the world are not being met?

We may feel frustrated and think, "There is not much I can do when the deficit is hundreds of thousands of dollars. What I can give will not help much." I would like to give a few suggestions which I believe could mean enlarging our mission program rather than cutting back.

1. Be sure you are generously supporting the budget of your local church, making it possible for your congregation to meet the full askings of mission board, or more.

2. On special occasions, such as Missions Week, or Christmas Sharing, send a generous check directly or through your congregation.

3. Become an AIM Partner (Associate in Missions). I count it a privilege to be one of the 300 AIM Partners (I hope that soon there may be 3,000 or more). Four times a year AIM Partners give $100 or more for special mission projects. Give serious consideration to becoming an AIM Partner. Four times a year you can make an investment for eternity.

4. The other day in a communication from David Leatherman, Mission Board Treasurer, I received a leaflet telling of 52 ways to help the mission program by giving a dollar a week. At once I got my checkbook and wrote out a check for $52.00. If 10,000 other Mennonites would do this we would be well on the way of meeting the deficit.

5. Remember the mission board in your prayers, in your testimony, and in your will, as well as in regular generous giving.

The needs of the world are great. But the resources of God are more than adequate to meet those needs. Whether or not those needs are met does not depend on whether God's resources are sufficient. Rather, it depends on whether His stewards are responsible, and are open channels through which His vast resources may flow to a needy world.

Why not write Mennonite Board of Missions, Box 370, Elkhart, IN 46515, today asking to become an AIM Partner, or sending a check of $52.00 as your dollar a week gift to missions for 1979? Let's give a resounding protest, by action, to cutting back on our mission program. We are well able to more than meet the MBM budget if we each do our share.—**Milo Kauffman, Hesston, Kansas.**

Wry Rhyme #4

O why is the menu
Most sumptuous the day
That I have decided
To fast and to pray!
—Barkeesh

I taught summer Bible school

by Marlin Jeschke

And what's so noteworthy about teaching summer Bible school? This summer thousands of other people in churches across this land did it.

My case was a little unusual in that I am a middle-aged professor of philosophy and religion. In most people's minds professors usually are associated not with children but with abstract subjects of college and university courses on metaphysics and theology.

I must confess I did feel a little out of my element when I faced thirty or so fifth- and sixth-graders that first morning, although I thought I knew something about such persons because two of them were my own. (At first they weren't so sure they wanted Dad as summer Bible school teacher!) But I must admit to a degree of shock, even though I took responsibility for only the first hour and had the support of another teacher, an old "pro" in elementary education, and in addition two aides.

Why would a college professor venture into the arena of summer Bible school? Well, for one thing, my wife is on the Christian Education Commission of College Mennonite Church and has too often come home with the lament that teachers are hard to find. Recruiters sometimes must make twenty or thirty calls to get one teaching slot filled. So my conscience told me I should take my turn.

Then also my twins were in their last year of summer Bible school (sixth grade), and I was eager to become a part of their Christian education in a setting beyond family prayers at home. I believe ardently in implanting the themes of Christian faith in children so that they have an adequate background for their important personal decision of faith when they come to independence in adolescence.

Eleven- and twelve-year-olds are not particularly impressed with the dignity of graying middle age. A PhD does not mean much to them. What counts is whether you can come through with an "interesting" lesson.

Right there is the beginning of the task. Today's teacher must compete with TV. And the first, last, and middle word there is entertainment. The measuring stick, it seems, always remains, "Is it fun?" The cardinal sin is to be "boring."

I got a new appreciation for teachers of elementary school and children's Sunday school. It's no small job to try to bring Christian values into a cultural and mental arena so influenced by cartoons and MacDonald ads, especially since Christian faith means to stop and be quiet long enough to hear the still small voice of the Spirit.

No, my experience was not a failure. In fact, my experienced colleague considered our school a success. The children for the most part came with excellent motivation and went away with new awareness about the Bible.

But whether or not *they* learned something, *I* did. I learned that occasionally some not very good theology gets into our curriculum. There was the story of a child who broke a plate of grandmother's antique china and got a cousin to intercede with angry grandmother.

That was supposed to teach how Jesus intercedes with God for us, but the story really got across the medieval view of Jesus which the Reformation tried to correct. Let me assure you that my response on this was not, however, to storm the doors of Scottdale to protest such heresy in their material. I do think, though, that more theological understanding is important even (especially) in Christian education materials for children.

My teaching convinced me more strongly than ever that children of grades five and six, preadolescents, are not ready for baptism. With perhaps very few exceptions they have not reached the age of discretion and are not at the stage in the God-ordained process of growth where they are capable of making a believers' church decision to take up the life of the kingdom of God in the community of faith.

But that does not diminish my conviction about the importance of Christian education for preadolescents. The model of the Christian community and the elements of its faith *must* be set before our children if the Holy Spirit is to have anything to work with in their hearts when they come to the age of accountability.

We train missionaries and send them to the far corners of the world at great expense, which is appropriate. But where do most of our church members come from? We must invest more in money and training for the sake of our church's greatest asset—our children.

The Apostle Paul put it as well as anyone in his letter to Timothy, "From childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus" (2 Tim. 3:15).

It's great to see notorious sinners saved as trophies of grace. But it is even greater to spare people such a life of sin.

We do well to bring our best resources to bear upon the task of nurturing our children in the Christian heritage so that when they reach the age of accountability in adolescence they can be coached into an authentic acceptance of the Christian heritage for themselves.

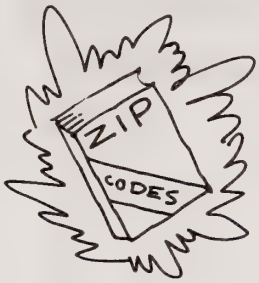
Marlin Jeshcke teaches Bible and religion courses at Goshen College.

COME TO YOUR CENSUS

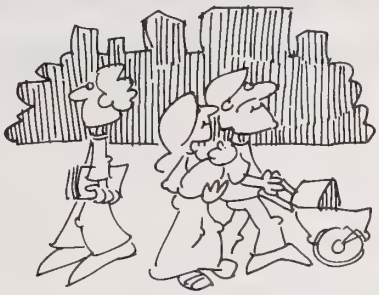
for your students and young adults



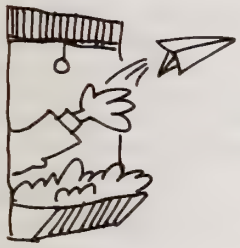
Pastors receive census forms each fall from Mennonite Student and Young Adult Services office in Elkhart, Indiana.



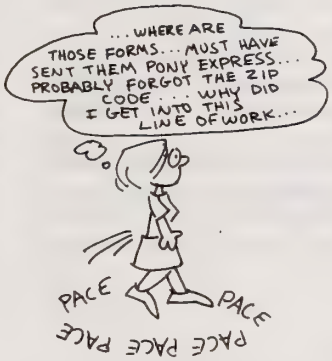
The pastor fills out the form giving names and current addresses—and zip codes—for persons from their congregation who are. . .



Students on non-Mennonite campuses
Young adults living in large cities
Single or married



Pastors quickly return the forms



While Melba Martin waits patiently at the MBM office.



Melba uses the forms to make a computerized list of students and young adults—where they're from and where they are now.



This list is given to on-location contact persons and student and young adult workers who make personal contacts with new people and. . .



encourage the growth of fellowship groups, plan seminars and informal gatherings, and assist with individual needs like housing.



Students and young adults also receive *forum* magazine.

Mennonite Student and Young Adult Services helps the church stay in touch with young adults, and young adults stay in touch with each other. If you know of Mennonite young adults in urban areas, have your pastor include their names and addresses on the Student and Young Adult Census, or send them directly to

SYAS Census, Mennonite Board of Missions, Box 370, Elkhart, IN 46515

MBM to help fund church planting in Gulfport; VS changes discussed

A church-planting proposal for Gulfport, Miss., was approved by the Relief and Service Committee of Mennonite Board of Missions (Elkhart, Ind.) Aug. 17-18.

Initiated in 1977 by Orlo Kaufman of Meridian, Miss., the project was picked up by the new Gulf States Conference, which in turn asked MBM for assistance.

Funds have already been allocated for the church-planting effort by Gulf States Conference and MBM's Home Missions Division. The Relief and Service Division then drew up a "Memo of Understanding" outlining the purpose, strategy, resources, and timetable for the project.

"The specific purpose for the cooperative involvement," the memo said, "is to provide a Mennonite witness through attempting to meet the spiritual, social, and physical needs of the community."

The eight-member Relief and Service Committee met for two days in London, Ont., following Mennonite General Assembly in nearby Waterloo. The committee gives oversight to Voluntary Service and Out-Spokin'.

Committee members were hosted by the London VS unit as part of an attempt to meet on-location once a year.

Rick Stiffney, in his first report to the committee as Relief and Service secretary, said that the current VS budget situation is good as a result of "belt-tightening" and continued emphasis on generating budget funds through the earnings of VSers.

He also said that the women-to-men ratio in VS is now about 2:1 and that nearly 80 percent of new volunteers opt for one-year commitments only, although many decide later to extend their terms.

In Out-Spokin' activities this summer, a 56-year-old Indiana pastor was the oldest person ever to participate in the 3,800-mile coast-to-coast hike. He proved to be a good spiritual counselor for the younger bikers, Rick said. Committee members spent much of their time responding to a ten-page "Focusing for the Future of VS: A Thinking Piece" presented by Rick. They expressed concern that, because of the financial squeeze in recent years, VS must rely so heavily on the earnings of individual VSers.

Meanwhile, they noted, VS is bombarded with requests for assistance in areas where no financial remuneration can be given. "We've got to find ways to meet these real needs," one member said.

In other work, the committee:

—Gave a green light for the continuation and possible expansion of Discipleship VS units in Phoenix, Ariz., and Richmond, Va., following the presentation of a 26-page evaluation.

—Welcomed new member Wilma Bailey and said good-bye to outgoing member Lee Roy Berry. Wilma is assistant pastor of Grace Chapel in Saginaw, Mich., and a recent graduate of Associated Mennonite Biblical Seminaries, Elkhart, Ind.

—Agreed to Chairman Isaac Glick's request that all members think about possible new directions for VS.

Peace churches challenge conscription by new government in Nicaragua

Peace churches in Nicaragua are assuming a positive peace witness by challenging the new government's decree for universal military conscription, Mennonite leaders learned when they visited Nicaragua in August after the yearlong civil war there.

Among those representatives were Herman Bontrager, Latin America secretary for Mennonite Central Committee, and MCC member Paul Landis.

The three peace churches in Nicaragua—Brethren in Christ, Evangelical Mennonite Conference (Fraternity of Mennonite Churches in Nicaragua), and Rosedale Mennonite Mission (Nicaragua Mennonite Church)—have taken note of the Revolutionary Government of Nicaragua's (RGN) decree for universal conscription and have already taken action to approach the government with an alternative service proposal.

The conference related to Rosedale Mennonite Mission has decided to present to the RGN the "Belize Document" on military service and nonresistance, which was approved by the 1978 Consultation of Central American Mennonites. They are now formulating a strategy for presenting their position. With few exceptions members of the Mennonite and Brethren in Christ churches did not take up arms on either side of the recent conflict, and few were killed in the recent fighting.

The Belize Document was drafted in July 1978 with the purpose of strengthening the relations of Christian brotherhood, sharing experiences and strategy in a common cause, and solidifying the objectives and principles of the Christian faith among the Evangelical Mennonite Churches of Central America.

The document was considered by national churches and approved by representatives of the Central American Mennonite churches in La Ceiba, Honduras, on July 25, 1979.

The declaration states in part that "the Mennonite Church in its 450 years of history has maintained the position of peace in obedience to the biblical principles of love for our fellowmen and respect for human life. Even though we live in an atmosphere of conflict where the Christian faith can be compromised, we reaffirm our convictions and calling to the way of peace."

It is further declared "that we refuse to participate in all action that tends toward violence, and we offer ourselves to serve in programs directed toward human welfare such as programs of literacy, health, reforestation, reconstruction in times of catastrophe, or any other activity that benefits the community."

The peace position in Nicaragua emerged through missions and local church leadership studying and working together, according to Wilmer Heisey, executive secretary of Brethren in Christ Mission. Belief in nonresistant love as a practical way of life came about not because of formal study or curriculum but through a practical application of the gospel and following of Christ's teachings.

The RGN took over leadership of Nicaragua in July after the ousting of President Anastasio Somoza. Armed conflict between the Sandinista rebels and Somoza's National Guard had killed 40,000 to 60,000 people over a 10-month period.

Medical association studies human sexuality

The Mennonite Medical Association (MMA), meeting at Kitchener, Ont., Aug. 9-12, appointed a new executive secretary to replace John R. Mumaw who retired after 10 years in that position.

Erland Waltner, former president of Mennonite Biblical Seminary in Elkhart, Ind., will take over the executive position on Dec. 1.

For the second year in a row, the MMA met jointly with the Mennonite Nurses Association. This year's theme was human sexuality. About 60 doctors, with their spouses, joined 51 nurses for the speeches, workshops, and Saturday evening banquet. As these annual gatherings are family affairs, parallel activities were planned for the children. Afternoons were devoted to recreation for the whole family.

Three presentations on sexuality from a theological perspective were given during the weekend by Ross Bender from Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Emphasizing that to be created in God's image means to be created for relationship, Bender stated: "Maleness and femaleness are relational before they are sexual." He agreed with the writer who said that "marriage may be the most intimate relationship but it is not the most basic." Being male and female is primary.

In another quotable quote Bender stated: "Responsible sex is sex with a history." He stressed the positive nature of human sexuality which moves beyond an emphasis of sex alone.

Friday evening Carl Rutt, psychiatrist from South Dakota, spoke about developing healthy sexual attitudes in childhood and adolescence. Speaking about attitudes in adulthood, George Dyck, psychiatrist from Kansas, expressed optimism about changing attitudes.

"We are coping with our sexuality better these days," he said. "We are able to rely upon our judgment based upon what our beliefs are, rather than being blindly driven by taboos." He admitted that Mennonites have tried to separate "the sexual and the sublime" in their theology.

"Sexuality is part of the best and the worst that we are," said Dyck. This conclusion seemed to be the underlying premise of the entire weekend. Roger Sider, another psychiatrist, outlined healthy attitudes and factors in their breakdown. Ruth Krall, a nursing instructor at Goshen College, presented a prescription for dealing comfortably with sexuality as professionals.

In a Sunday morning presentation, Ralph Lebold, Ontario Conference pastor and president of Conrad Grebel College, dealt with the problems the church faces in dealing with sexuality.

"Why has Genesis 3 become the model for Christian sexuality rather than the Song of Songs?" asked Lebold. He lamented the fact that congregations cannot deal forthrightly with issues involving sexuality.

Recognizing the ambiguities of issues facing the church, Lebold emphasized, "We have to move from our principles, our ethical stance, to a pastoral outworking of that stance." He recommended small congregational units for dealing frankly with sexual issues, admitting that everyone stands under God's judgment.

Meeting for the first time outside the United States, the MMA at its business session admitted 31 new members, bringing total membership to 411 doctors, including some members in Canada, Paraguay, and India.

Reference was made to the association's Task Force on Human Sexuality, which has now compiled for distribution the papers read at two recent consultations on homosexuality. The group also voted to pursue closer ties with the Mennonite Health Association.

The new executive body of MMA includes John Bertsche (president), Linford Gehman, and Joe Hoover.—Margaret Loewen Reimer for Meetinghouse

Alberta sale raises $150,000 for MCC

The Southern Alberta Relief Sale, held in late July at Coaldale, raised approximately $78,000 for MCC programs, according to MCC (Canada).

In a surprise announcement, the Alberta government said during the sale that it would grant a matching dollar for every dollar raised at the auction. With this grant, total receipts from the sale came to about $156,000. In addition, Self-Help Crafts sold goods totaling more than $3,000.

This year's sale was the third sponsored by Alberta MCC. Although the project was planned provincially and the goods donated came from across the province, much of the planning and scheduling was carried out by the ten Mennonite churches in southern Alberta. The initiative for the first Southern Alberta Sale in 1975 came from the Mennonite Men's Club in Coaldale.

Hundreds of quilts and afghans were among the items sold at this year's sale. The MCC traveling quilt, which is "sold" and passed on to the next MCC relief sale, raised $1,000. A lot of seven feeders and finished steers brought over $7,000 dollars.

Auctioneering services were donated by Les Handley Auctioneering of Coaldale and two Mennonite auctioneers, Ed Roth of Rosthern, Sask., and Dwayne Sittler, Camrose, Alta.

Music was provided by the Southern Alberta Men's Chorus.



Korea is a testing ground for peace, official says

"Korea is a testing ground for peace in the world," stated Yoon Goo Lee, formerly of Korea, in an August talk at Mennonite Central Committee central offices. Lee is now United Nations International Children's Emergency Fund (UNICEF) director in India, a post he also held previously in Egypt. While in Akron he was invited to update staff on Korea.

Lee first learned to know Mennonites 20 years ago when MCC had a Korean program. Because of the many Christian organizations there and the increased responsibility Koreans were taking for their own needs, the MCC work was phased out in 1971.

However, interest in Korea still continues. Lee's visit helped to focus on the problems that exist there. Perhaps foremost among them is the infringement of human rights in South Korea.

"One can cite seemingly incredible reasons for people being detained in Korea," Lee states. "Those attending a simple church service can risk imprisonment and even torture."

The present situation goes back to a decree called Emergency Measure 9 (EM9) issued in 1975 which attempted to silence all criticism of the government. It authorized police to hold anyone in custody for any period of time without bringing them to court.

Lee's examples of people charged on EM9 were a professor who translated a book and a Methodist minister who was preaching the gospel. At the present time Korea has more than 300 in prison for "security" reasons and others under house arrest.

Lee hopes for three things in Korea: a return of democracy, a unified Korea, and peace. The current dictatorship allows little individual freedom. One rule, for instance, forbids three or more students to discuss anything together unless they report to a professor. Professors on university campuses serve more as platoon leaders than teachers.

Unifying North and South Korea is

another important goal for Lee's country. "Koreans can write to North America easily, but cannot send a letter to North Korea," he said. Lee's father-in-law lives some 40 miles into North Korea, and they had not been able to contact him for years.

A third objective for Lee, who is a Quaker, is that of peace. He realizes, however, the difficulty of achieving it, viewing Korea as a victim of world politics. Even Korea's geography typifies the victim image, he points out. If you look at a map, Korea looks like a rabbit caught between a dragon (China), a polar bear (Russia), and an eagle (United States). "We as Koreans have had no chance at nation-building," he says. "But we could contribute to the world."

Christians in Korea are a big asset to the country in Lee's opinion. They have a real concern and special zeal for the faith. The Christian presence, whether of Koreans themselves or others who come to live and work there, is crucial at this time, he thinks. "Think of Korea as the land of the cross," he says, "for the cross is the price Korean Christians will have to pay for their country."

Workers assist Houmas in southern Louisiana

"It's not for me, but for my children's children," Roger Billiot says of his hope for the future of the Houma Indian tribe of southern Louisiana. His vision of history and destiny is one of a patient but disappointed man who has seen his people suffer repeated losses and injustices in his nearly 90 years.

About 6,000 persons of Houma Indian descent are included in the tribe, which is not recognized by the federal government. The tribe, which has many economic problems, has survived without benefit of a single treaty or a trust relationship with the United States government.

Mennonite Central Committee workers assigned to two units in Houma communities are working on long-range goals and immediate needs in a time of growth and invigoration for the Houma people.

Joining recreation director Keith Steininger, formerly of Grabill, Ind., in Dulac in late August were Henrietta and Andrew Sawatsky of Calgary, Alta., and their children Conrad, 10, and Kimberly, 7. They are working with a small existing crafts co-op in Dulac to develop a tribal crafts program covering three or more parishes (counties). It is hoped the co-op will provide markets for craftspeople, old and young, who are already producing items independently and training in traditional crafts for interested apprentices.

The co-op will be a pioneering effort to test the willingness of the many Houma settlements scattered east, south, and west of New Orleans to work together at a grassroots level.

Formal merging of two parallel governing groups, which had overlapping goals and jurisdictions, took place in May. Discussions since that time have shown that generations-long divisions and suspicions die hard. However, events have also shown developing leaders are willing to work to make the new tribal name, the United Houma Nation, a reality.

Steininger, who arrived in May, reports that the heat and rain of the subtropical south Louisiana summer forced him to cancel nearly all his planned outdoor recreation activities. Coordinating a summer lunch program and supervising a surplus of teenage workers provided to the Dulac Community Center with federal funds have kept his initial months full.

Greg Bowman, assigned to write the tribe's petition (application) seeking federal recognition, is continuing extensive interviews with older Houma people. Their memory of family stories, leadership roles, and struggles for survival are the best link to a complex history of a people without a written record.

Ellen Bowman works with individual needs in their Indian community south of Golden Meadow and has tutored elementary students since the end of school.

The mood within the tribe is one of the great promise, dimmed somewhat by a modern history of repeated promises ending in failure. This time, however, the base is firm. One ingredient in the social chemistry that led to the merger was the history compiled by former Dulac MCCer Janel Curry. Her interviews and research in all parts of the tribe resulted in a unified history and an awareness of the need for mutuality between the traditional factions.

In early August, the tribal council selected a legal firm to proceed with the first Houma tribal land claim since 1814.

Historical conference set for October at Lancaster

The third in a series of conferences on "The Mennonite Experience in America" will be held Oct. 25-27 at Grantham, Pa., and Lancaster, Pa.

First-day sessions will be held on the campus of Messiah College, a Brethren in Christ college at Grantham, with other sessions to be held at Mellinger Mennonite Church near Lancaster.

The conference will focus particularly on the 18th and 19th centuries and a segment of the program will attempt to compare Mennonite and Brethren in Christ history as a means to enrich understanding by both groups. Other sessions will explore Mennonite schisms, biographical writing, congregational history writing, and related topics.

In addition to a keynote address by Robert Kreider, professor at Bethel College, North Newton, Kan., Friday evening's session will include the release of *Conscience in Crisis*, a collection of materials from the Mennonite experience during the time of the American revolution. Edited by Richard MacMaster, Bridgewater, Va., with assistance from Samuel Horst and Robert Ulle, the "source book" is intended to provide Mennonites with a new understanding of their history in the colonial era.

The third in a series of U.S. Mennonite historical conferences, the October event is designed to be of interest to laypersons, pastors, and youth, as well as practicing historians, a conference spokesman said. Previous conferences in the series were held at Goshen (Ind.) College in 1977 and at Bethel (Kan.) College in 1978. (Further information in Mennoscope.)

Gospel Herald editor to take sabbatical

I have been granted a sabbatical leave from my work as *Gospel Herald* editor from September 1, 1979, through April 30, 1980. During my absence the *Herald* will be under the direction of David E. Hostetler, managing editor. Assisting him will be Dave Graybill, news editor, and Elva Yoder, secretary.

Elva Yoder has been secretary of *Gospel Herald* since 1966. David E. Hostetler has been news editor since 1971. Dave Graybill is a 1978 graduate of Goshen College, where he edited the college *Record*, and served as assistant editor of *Christian Living* magazine 1978-79.

A brief sketch of my sabbatical plans is as follows. During the fall, I expect to take courses in 1 Corinthians and 1 Peter at Pittsburgh Theological Seminary. During the winter and early spring, my wife, Mary, and I hope to make a trip throughout parts of the U.S. and Canada, visiting Mennonite congregations. During the period I also hope to do extra reading, writing, and reflection.—Daniel Hertzler.

Administrator plans visit to South America

Every Mennonite Board of Missions (Elkhart, Ind.) worker in South America will be visited for at least two days this fall by Lawrence Greaser, MBM associate secretary for overseas missions.

Lawrence's two-month administrative visit will take him and his wife, Frances, into the homes of 40 missionaries in Brazil, Argentina, Uruguay, and Bolivia. Workers in two other countries are currently on furlough.

"Although, we will meet with some of the

Forty-seven participate in largest VS orientation



Forty-seven persons participated in the largest-ever Mennonite Board of Missions Voluntary Service orientation group Aug. 20-27.

Outgoing VS orientation director Dick Lehman cites three main reasons for such a large group: Late summer is historically a popular time for persons to enter VS, no orientation is planned now until late November, and persons are now responding to a backlog of needs.

Nineteen of the 47 persons in the orientation will join Discipleship VS units, 16 in Phoenix, Ariz., and three in Richmond, Va.

Participants were:

Front row: Shawn Williams, Allentown, Pa., to Aurora, Ohio; Mariann Evans, Goshen, Ind., to London, Ont.; Ann Somers, Hartville, Ohio, to Phoenix, Ariz.; Muriel Wittmer, Corry, Pa., to Champaign, Ill.; Vera and Norman Helmuth, Baden, Ont., to Carlsbad, N.M.

Second row: Evelyn and Maurice Smith (daughter Susan Smith not present), Latour, Mo., to Elkhart, Ind.; Denise Sprunger, Berne, Ind., to Phoenix, Ariz.; Kathy Glass, Fort Wayne, Ind., to Phoenix, Ariz.

Third row: Bonnie Weaver, Middlebury, Ind., to Phoenix, Ariz.; Gail Bachman, Evanston, Ill., to San Francisco, Calif.; Renee Giovarelli, Wauseon, Ohio, to Tucson, Ariz.; Jay and Sandy Birky, Kouts, Ind., to Brownsville, Tex.; Pat Shoemaker, Souderton, Pa., to Richmond, Va.; Frances Carter, Ocean City, N.J., to Whitesburg, Ky.

Far left: Doug Zook, Lethbridge, Alta., to Phoenix, Ariz.

Far right: Marcia Slabach, Milford, Ind., to Indianapolis, Ind.; Terry Miller, Sarasota, Fla., to Richmond, Va.

Fourth row: Lucinda Roth, Paxton, Ill., to Phoenix, Ariz.; Valeria Braun, Elbing, Kan., to Boise, Idaho; Rose Gonzalez, Corpus Christi, Tex., to Carlsbad, N.M.; Sarah Grieser, Jefferson, Ore., to Richmond, Va.; Beth Graybill, Leola, Pa., to Phoenix, Ariz.; Patty and Doug Schmucker, Toledo, Ohio, to Johnstown, Pa.; Peter Conrad, Tangent, Ore., to Phoenix, Ariz.; Kent Weaver, Elkhart, Ind., to Phoenix, Ariz.; Ed Swartley, Telford, Pa., to Phoenix, Ariz.

Fifth row: Donna Falkstrom, Hot Springs, Ark., to Carlsbad, N.M.; George Smith, Chicago, Ill., to Aurora, Ohio; Tracie Paton, Harleysville, Pa., to Indianapolis, Ind.; Arlene Stutzman, Harrisonburg, Va., to Richmond, Va.; Deb and John Martens, Hesston, Kan., to Boise, Idaho; Roger Snyder, Breslau, Ont., to Downey, Calif.

Back row: Jean Pletcher, Wolcottville, Ind., to Mashulaville, Miss.; Phil Smeenge, Spring Lake, Mich., to San Francisco, Calif.; Gail Metzger, Indianapolis, Ind., to Phoenix, Ariz.; Rachel Hershberger, Scottdale, Pa., to Phoenix, Ariz.; Randy Graber, Bremen, Ind., to Phoenix, Ariz.; Mick Sommers, Kokomo, Ind., to Boise, Idaho; Eric Glick, Edmonton, Alta., to Phoenix, Ariz.; Steve Nyce, Telford, Pa., to San Francisco, Calif.; Steve Mumaw, Smithville, Ohio, to Phoenix, Ariz.

missionaries in regional grouping, we also want to get into every home so that we can walk where they walk—sharing their joys and sorrows," Lawrence said. "We also want to visit the local churches and meet their leaders."

As the administrator who gives direct oversight to MBM work in South America, Lawrence tries to visit that continent every year. Last year's trip was canceled, however, in order to save money and in response to the concern that administrators of church programs travel too much.

"In the eyes of our missionaries, that cancellation was a mistake," Lawrence said. "We have no substitute for on-site, face-to-face encounters in developing good working relationships with missionaries and national churches."

The MBM administrator said anyone who has served overseas understands that dynamic of relationship. Lawrence was himself a missionary for 20 years in Puerto Rico. MBM workers often ask that the spouse accompany the administrator, and so Frances will be traveling with Lawrence at personal expense.

MCC (Canada) sends wheat to Bangladesh

Nine hundred metric tons of wheat from MCC (Canada) left Montreal harbor on Aug. 16 in response to a request for aid from Bangladesh. The request was brought about by a short-fall in local grain production.

The Bangladesh government has projected a food deficit of 1.2 million tons this year, as four major crops failed due to drought and other climatic conditions. Prices in Bangladesh for wheat and rice have doubled in the last five to six months.

mennoscope

The Aug. 16 statement by Mennonite Church General Assembly on "militarism and conscription" will be printed in the Oct. 2 issue of *Gospel Herald*. Persons desiring copies prior to that date may request them from Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515, or by calling (219) 294-7536.

A seven-nation South America tour led by Ernest and Ruth Harder, Dallas, Tex., will be held Nov. 26-Dec. 17. Countries visited will be Brazil, Uruguay, Argentina, Paraguay, Bolivia, Peru, and Panama. According to the Harders, the tour is intended as a look into and beyond Mennonite colonies and activities in Latin America.

Further information is available from the Harders, 2987 Talisman Dr., Dallas, TX 75229.

The Relief and Service Division of Mennonite Board of Missions (Elkhart, Ind.) has made three new staff appointments. Ellen Welty, a member of the Voluntary Service staff at Elkhart since 1974, has been named interim director of VS orientation. She will succeed Dick Lehman on Sept. 1. Marty Kolb will replace Bruce Yoder on Oct. 1 as director of the Richmond (Va.) VS Discipleship unit. She was a teacher at Eastern Mennonite High School (Harrisonburg, Va.) and worked for MBM in the Out-Spokin' program and at the Fellowship House in Washington, D.C. Phil Mininger assumed the role of VS Mississippi area director on Aug. 1 under the supervision of the VS Midwest regional director. A three-year veteran of VS with his wife, Mary, Phil was a staff member at Eastern Mennonite College, Harrisonburg, Va., and youth minister for the Iowa-Nebraska Mennonite Conference.

Building Bridges to People, a 20-minute slide-cassette presentation, shows how broadcasts and literature can serve as tools for outreach. Art McPhee and Margaret Foth, radio speakers on *In Touch* and *Your Time*, narrate the presentation, which includes examples of English and non-English programs worldwide. Information about scheduling is available from Media Ministries, Box 1252, Harrisonburg, VA 22801.

The two-and-a-half-minute daily radio program, *In Touch*, is now appearing on 58 stations with more than 100 congregations involved in buying time to release it. A brief report on cassette has been put together for sponsoring congregations to hear some of the unique things happening through the program. Free copies are available from *In Touch*, Box 1252, Harrisonburg, VA 22801.

Individuals or groups within congregations may write for the brochure, *1979-80 Venture Projects*, for details of plus-giving to Mennonite Board of Missions. Before Venture Projects, MBM administrators had to say "no" to every new request for 1979. The six new ventures, including a church radio studio in India, Pittsburgh urban mission, and modeling a way of nonviolence in Ireland, can be funded in 1979 with Venture Project support. Further information is available from Simon Gingerich, MBM, Box 370, Elkhart, IN 46515.

Carl Newswanger began serving as pastor of the Orrville Mennonite Church, Orrville, Ohio, on Aug. 1. Carl was installed on Sunday, Aug. 5, with Wilmer Hartman, Ohio Conference Minister, conducting the installation service. Following the service, the congregation held a reception in the fellowship room of the church for Carl, his wife, Louise, and their children, John and Jill. Carl had previously served as pastor at the Mennonite Church of Normal in Normal, Ill.

Four cases of hepatitis and one case of pneumonia since April have hit the six-member Gerber family, workers in Brazil with Mennonite Board of Missions (Elkhart, Ind.). "Through our sickness we have become more aware of how poor people [around us] suffer," Bob and Fran wrote. "Mothers and fathers love their own and want the best for them, but they don't have sufficient resources to buy food or treatment." But Gerbers also had good news about their leadership training efforts. Bob is currently teaching seminary extension courses involving 30 pastors and lay leaders from seven area Mennonite congregations. Garbers live in the remote Brazilian town of Conceicao in Para state.

Lodging for participants in the "Mennonite Experience in America" conference, Oct. 25-27, will be provided in homes at $2.00 a night. Noah Good, 2180 Mill Stream Rd., Lancaster, PA 17602, will handle all lodging requests. Contact person for the conference is Carolyn Charles Wenger, 2215 Mill Stream Rd., Lancaster, PA 17602 (phone 717-393-9745).

"Hamburger USA," a 28-minute slide-tape show, critiques the American food system. It states that multinational corporations control the hamburger patty, bun, lettuce, tomato, and ketchup—to the detriment of the consumer's health and pocketbook. The big bucks that end up in the pockets of multinationals don't only deflate our wallets but also contribute to hunger in developing countries. Although we import only 7 percent of the beef we consume, it is 40 percent of all beef sold on the world market. These imports come primarily from poor countries where beef is grown on land desperately needed for local use. Even for those who think paradise lies beyond McDonald's golden arches, "Hamburger USA" is entertaining. It is fast-paced, with lyrics and music by the Beach Boys. Produced by the American Friends Service Committee, it is available from: MCC, 21 S. 12th St., Akron, PA 17501: MCC Central States Region, 106 W. 24th St., N. Newton, KS 67117; MILLINDO food and hunger offices, Rt. 2, Box 79, N. Manchester, IN 46962; and the American Friends Service Committee, 2160 Lake St., San Francisco, CA 94121.

Sunday school children at Mt. Pleasant Mennonite Church, Chesapeake, Va., this summer collected $120 in a toy railroad car and sent it to Mennonite Board of Missions (Elkhart, Ind.) for the Indian children of Paraguay. The one-month fund drive by the primary department was in connection with a weekend visit earlier this summer by Ruth, Heidi, Lisa, and Jon Beachy, MBM workers in Paraguay. Robert W. Mast is the pastor of the congregation.

The Goshen College (Ind.) Art Gallery will feature the work of Indiana and Michigan artists during the 1979-80 academic year, with two Elkhart, Ind., photographers opening the series on Sept. 9. The photographs of Carla Steiger-Meister and Howard Zehr will hang in the Gallery, located in the Harold and Wilma Good Library, through Sept. 30. The Gallery is open to the public with no admission charge. Hours are 8:00 a.m. to 5:00 p.m., Monday through Saturday; 1:00 p.m. to 5:00 p.m. on Sunday; and until 10:00 p.m. on Tuesday.

To promote support of the World Peace Tax Fund among U.S. Mennonites, MCC Peace Section (U.S.) is sponsoring a WPTF/War Tax Response Speakers Bureau. The bureau consists of Mennonites and Brethren in Christ concerned about the peace witness who are available in many parts of the U.S. to share their concerns with churches and church groups. Information on the WPTF and the speakers bureau is available from MCC Peace Section (U.S.), 21 S. 12th St., Akron, PA 17501.

Thane Chastain, a student at Bethel College in North Newton, Kan., has been awarded first prize in the 1979 C. Henry Smith Peace Oratorical Contest. In his untitled oration, Chastain defines peace as the absence of physical and structural violence, and challenges listeners to work toward the establishment of a positive peace of "shalom" based on love and justice. Janice Yordy of Goshen (Ind.) College received second

Sisters and Brothers by Joel Kauffmann



prize for her oration, "Peacemaking: New Shoes." Third-place winner was Stan Miller of Hesston (Kan.) College for an oration titled "A Peace of Simplicity."

A new and expanded season of the Goshen College Artists Series will feature events ranging from the foot-tapping jazz of the Billy Taylor Trio to the body movement of mime theater. The Billy Taylor Trio will perform on Oct. 12. Dance Kaleidoscope, a professional dance company comprised of seven women, will perform on Nov. 9 and 10. Their program varies from jazz and theatrical dance to modern ballet. Bert Houle and Sophie Wilbaux will perform mime theater two evenings, Feb. 1 and 2. The International String Quartet, a chamber group based in South Bend, will perform on Feb. 29 and March 1. On May 2 the Chestnut Brass Company will feature a large collection of brass, ranging from the ancient sackbut to the most modern trumpet. All programs begin at 8:00 p.m. in the Union Auditorium or the Umble Center at Goshen College, 1700 S. Main St., Goshen. Season tickets are available at the Goshen College Office of College Relations. A new continuing education course entitled "The Arts: Celebration of Performance" will be offered this year to parallel the series.

Special meetings: Daniel Yutzy, Upland, Ind., at Oak Grove, West Liberty, Ohio, Oct. 19-21. **Don E. Yoder,** Tempe, Ariz., at Forest Hills, Akron, Pa. **Fred Augsburger,** Youngstown, Ohio, at Leetonia, Ohio, Oct. 28-30.

New member by baptism: one at Maple Grove, New Wilmington, Pa.

Change of address: Kenneth G. Good from Westover, Md., to Route 1, Manheim, PA 19545. Telephone: (717) 665-4806 (home) and (717) 669-0012 (church office). **Trinity Mennonite Church** from Box 19, to Route 1, Morton, IL 61550.

readers say

I am writing to express my affirmation of, and delight in, the **Smoketown Statement** (July 24, 1979). While this may not be the final word that needs to be said it certainly is a good beginning toward calling us back to a biblically based, Christ-centered Christian testimony.

It is to be assumed there will be those in disagreement with the Statement, and there will be those in agreement. There will be those who feel it goes too far while others will feel it doesn't go far enough. There will be others who feel it is "right on target." I happen to be among these latter ones. At least it is near enough to the target to cause me to think seriously as to where I am, really, in the concerns listed in the Statement.

A related concern of mine for quite a long time, too, has to do with the matter of "agreeing" or "not agreeing" with the viewpoint of another person(s). If there is always agreement there would be no opportunity to learn. It is in the open expression of differing viewpoints (determined by our point of view) that we are, or can be, led to new insights, or have our original viewpoints affirmed after careful thought and study brought on by the challenge of another viewpoint. To say a "flat out" "I don't agree" brings to a halt the process of communication, and learning. Such finality indicates an assumed "arrival" at final truth. This is hardly the full truth of the matter. Let's keep open the doors of communication between persons with differing viewpoints and come to understand each other, which is the important matter affecting our brotherhood.—**Kenneth G. Good, Westover, Md.**

° ° °

I hope you will bear with me for a few belated remarks on the nuclear power issue, the Three Mile Island episode, and related comments.

The first thought that came to me was if the Lord was trying to show people they do not have to stay away from crime ridden areas, such as I am supposed to be in, to be in physical danger. On the one hand we are not to deliberately walk into danger, but on the other hand we are to realize that every place there is danger and that the important thing is to be in God's place doing His work. Unless the Lord returns first, each of us will face death. It should be the happy occasion of us going to be forever with our Lord.

My second concern was that I did not read of people being concerned for the salvation of people living in these dangerous conditions. I was glad to read one sister stating this concern in the "Reader's Say" column of July 24. I agree with her when she said: "How wonderful it would be if the Mennonites and all Christians, who are so concerned and speaking out against nuclear power, could show that much concern for bringing people to Christ. Just think of the people who could be saved if that much time, energy, and money were spent on preaching the gospel!"—**Anna M. Buckwalter, Bronx, N.Y.**

° ° °

I was in accord with "Now Concerning Spiritual Gifts" by John Gray and glad to see it. Some of these items on the gifts of the Spirit have been left unused and misunderstood for many years, at least in my mind. About eighteen years ago when a number of our group had a new encounter with the Holy Spirit we did not have the proper guidelines and hence became overzealous and maybe somewhat out of place.

I thank God that over the years I have been able to become at peace with myself, my fellowmen, and God on these issues. I pray that we as a Mennonite Church will not throw the baby out with the bath water! Thanks again for the timely article. Also all the other help I receive with the *Gospel Herald.*—**Gladys M. Myers, Portland, Ore.**

births

Children are an heritage of the Lord (Ps. 127:3)

Dittmar, Charles and Jeannie, Phillipsburg, N.J., third daughter, Charlene Ann, July 15, 1979.

Geiser, Alfred and Gladys (Dyck), Apple Creek, Ohio, first child, Franklin Shawn, Aug. 14, 1979.

Hastings, William and Lorraine (Myers), Meadville, Pa., first child, William Gale, Jr., July 26, 1979.

Hirko, Edward and Jean, Easton, Pa., second daughter, Christina Ann, Aug. 12, 1979.

Horst, Ken and Sharon, Wellesley, Ont., first child, Eric Andrew, July 29, 1979.

Ingold, John and Margaret (Miller), Goshen, Ind., fifth child, second son, Joe David, Aug. 22, 1979. (One daughter deceased.)

Lehman, Charles and Becka (Leinbach), Nappanee, Ind., first child, Andrew Charles, July 28, 1979.

Maust, Dennis and Lucille (Penner), Ontario, Calif., first child, Matthew Scott, Aug. 8, 1979.

Miller, Ervin and Rose (Burkey), Milford, Neb., first child, Daniel Glen, Aug. 15, 1979.

Miller, Kevin and Marylou (Snyder), Louisville, Ohio, first child, Jason Kevin, Aug. 22, 1979.

Mishler, Doug and Phyllis (Miller), Lagrange, Ind., 3 sons (brothers) by adoption: Shane Adam, born on Mar. 23, 1973; William Joseph, born on Aug. 15, 1976; Christopher Douglas, born on Nov. 26, 1978.

Mumaw, Lloyd and Fern (Steckly), ———, Ohio, second child, first son, Bradley Dean, June 7, 1979.

Neff, Delmar and Nancy (Stutzman), Christiana, Pa., first child, Kyle Derrick, July 16, 1979.

Ramseyer, John and Martha (Nussbaum), Sterling, Ohio, third son, Matthew Lee, July 17, 1979.

Reitnauer, Paul and Jenalee, New Castle, Pa., tenth child, Tisha LaShaun, born on June 17, 1972; received for adoption on May 8, 1979.

Riley, Kirk and Kimberly (Gerner), Milford, Neb., first child, Heather Christine, Aug. 4, 1979.

Sheats, Earl and Pansy (King), Homestead, Fla., first child, Carla Marie, July 6, 1979.

Shirk, David and Geraldine (Sensenig), Martinsburg, Pa., fourth child, third son, Leroy Alan, July 31, 1979.

Steury, Melvin and Marty (Delong), Spencerville, Ind., second son, Benjamin Daniel, July 6, 1979.

Stutzman, Mark and Gretta (Rediger), Friend, Neb., first child, Amanda Joy, July 3, 1979.

Stutzman, Timothy and Shala (Robinson), Dorchester, Neb., first child, Tosha Marie, Apr. 6, 1979.

Yoder, Rich and Cynthia (Roth), Friend, Neb., first child, Travis Lee, May 28, 1979.

marriages

They shall be one flesh (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Bergey—Rhodes.—Leonard Eugene Bergey, Chesapeake, Va., Mt. Pleasant cong., and Elsa Mae Rhodes, Dayton, Va., Dayton cong., by Herman Reitz, Aug. 18, 1979.

Byler—Beidler.—David Byler and Jewel Beidler, both of Open Door cong., Jackson, Miss., by Raymond Byler and Stanley Beidler, Apr. 15, 1979.

Cressman—Martin.—Ralph Cressman, Plattsville, Ont., Nith Valley cong., and Lois Martin, Waterloo, Ont., St. Jacobs cong., by Ernie Martin, June 16, 1979.

Detweiler—Liechty.—Jay Detweiler, Goshen, Ind., Metamora (Ill.) cong., and Barbara Liechty, Goshen, Ind., West Clinton (Ohio) cong., by James Detweiler, father of the groom, Aug. 11, 1979.

Gingerich—Yoder.—Melbern Gingerich, Jr., and Rachel Ann Yoder, Wooster, Ohio, Orrville cong., by Wilmer J. Hartman, Aug. 18, 1979.

Heatwole—Vance.—Daryl Heatwole, Mt. Crawford, Va., Pike cong., and Beatrice Vance, Harrisonburg, Va., Dayton cong., by John R. Mumaw and Herman Reitz, June 15, 1979.

Helmuth—King.—Robin A. Helmuth, Middlebury, Ind., Forks cong., and Debra A. King, Lancaster, Pa., Akron (Pa.) cong., by David Helmuth and Truman H. Brunk, Aug. 18, 1979.

Ingold—Springer.—Mark Ingold, Paxton, Ill., and Beth Springer, Fisher, Ill., both of East Bend cong., by Robert Springer, uncle of the bride, Aug. 11, 1979.

King—Rother.—Philip King, Pekin, Ill., First Mennonite cong., and Kathryn Rother, Morton, Ill., by Milo Kauffman, Aug. 11, 1979.

Krabill—Poinsett.—Merrill Owen Krabill, Goshen, Ind., College cong., and Beth Poinsett, Souderton, Pa., Calvary Church, by Bob Smith, Aug. 4, 1979.

Leis — Margetts. — Robert Leis, Wellesley, Ont., and Heather Margetts, Guelph, Ont., by Gerald Schwartzentruber, July 7, 1979.

Madden—Erb.—Robert Madden and Constance Erb, both of Steelton, Pa., Steelton cong., by Leon Oberholtzer, Aug. 4, 1979.

Mease—Horst.—Dean Mease, Quakertown, Pa., Swamp cong., and Rhonda Horst, Orrville, Ohio, Chestnut Ridge cong., by Glenn Steiner, Aug. 11, 1979.

Miller — Horvath. — Loren Miller, Burton, Ohio, and Mary Ann Horvath, Chesterland, Ohio, both of Maple View cong., by Ervin Miller, uncle of the groom, June 30, 1979.

Miller—Chupp.—Philip Miller, Goshen, Ind., and Nanette Chupp, Wakarusa, Ind., both of North Main Street cong., by Howard Dunlap, Aug. 18, 1979.

Minnich — Harnish. — Herbert Darrell Minnich, Lima, N.Y., East Goshen cong., and June Louise Harnish, Strasburg, Pa., Sunnyside cong., by Robert Mahaffey and R. Herbert Minnich, father of the groom, June 9, 1979.

Moyer—Zehr.—Kenneth G. Moyer, Champaign, Ill., Groveland cong., and Rebecca Zehr, Ludlow, Ill., East Bend cong., by Wilbur Nachtigall, Aug. 18, 1979.

Polson—Mullet.—Michael Polson, Chardon, Ohio, and Debbie Mullet, Middlefield, Ohio, both of Maple View cong., by Ray Mullet, father of the bride, July 21, 1979.

Roth—Friesen.—Stan Roth, Newton, Kan., and Janice Friesen, Hesston, Kan., both of Hesston cong., by Paul Friesen, father of the bride; Vernon Roth, father of the groom; and Jerry Quiring, Aug. 18, 1979.

Ruby—Partito.—Grant Kenneth Ruby, Kitchener, Ont., First Mennonite cong., and Paulette Marie Partito, Kitchener, Ont., Baptist Church, by Glenn Brubacher, Aug. 11, 1979.

Schwartzentruber—Kneisel.—Luke Schwartzentruber, Wellesley, Ont., Wellesley cong., and Delores Kneisel, Wellesley, Ont., Lutheran Church, by Orval Jansen, July 21, 1979.

Sharp—Benner.—Calvin Sharp, Harrington, Del., and Kathy Benner, Greenwood, Del., both of Tressler cong., by Millard Benner, July 8, 1979.

Sommers — Miller. — Dennis Ray Sommers, Mogadore, Ohio, and Becky Joan Miller, Senecaville, Ohio, both of Bethany cong., by John E. Gingerich, Aug. 18, 1979.

Stoltzfus—Burkholder.—Nathan . Stoltzfus, Harrington, Del., Laws cong., and Lissa Burkholder, Goshen, Ind., College cong., by J. Richard Burkholder, father of the bride, Aug. 18, 1979.

Tice—Beachy.—Daniel Alvin Tice, Grantsville, Md., and Anna Marie Beachy, Salisbury, Pa., both of Maple Glen cong., by Ivan J. Maust, June 9, 1979.

Wenger—Uhler.—Lowell Wenger, Orrville, Ohio, and Tamara Uhler, Rittman, Ohio, both from Chestnut Ridge cong., by Glenn Steiner, Aug. 18, 1979.

Yoder—Bender.—Karl E. Yoder, Grantsville, Md., Oak Grove cong., and Susan M. Bender, Grantsville, Md., United Church of Christ, by Larry Diehl and Douglas Garland, July 28, 1979.

obituaries

Blessed are the dead which die in the Lord (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Eberly, Daniel J., son of Jonas and Amanda (Witmer) Eberly, was born at Dalton, Ohio, Oct. 25, 1896; died at Orrville, Ohio, Aug. 18, 1979; aged 82 y. On Feb. 21, 1925, he was married to Lina Amstutz, who died on Sept. 9, 1972. Surviving are 3 sons (Carl, Roger, Herbert), 4 daughters (Mary—Mrs. Richard Hofstetter, Vivian—Mrs. Wilbur Troyer, Doris—Mrs. Daniel Falk, and Evelyn—Mrs. Galen Moomaw), 22 grandchildren, one great-grandchild, 2 brothers (Henry and Paul), and 2 sisters (Elizabeth and Anna Eberly). He was a member of Martins Mennonite Church. Funeral services were held at Gresser Funeral Home on Aug. 21, in charge of Wayne D. King and Rueben Hofstetter; interment in Martins Cemetery.

Flinchbaugh, Sadie N., daughter of John and Charlotte (Nissley) Hertzler, was born in Lancaster, Co., Pa., Jan. 28, 1886; died at the Mennonite Home, Lancaster, Pa., July 14, 1979; aged 93 y. She was married to John S. Flinchbaugh, who died in 1954. Surviving are 2 sons (Arthur R. and John H.), 5 grandchildren, 8 great-grandchildren, and 2 brothers (Frank H. and Simon H.). She was a member of Erisman Mennonite Church. Funeral services were held at Christman's Funeral Home on July 18, in charge of Andrew G. Miller; interment in Erisman Mennonite Cemetery.

Hunsberger, Mary, daughter of Christian and Elizabeth (Eberly) Hunsberger, was born in Elkhart Co., Ind., Mar. 5, 1906; died at her home in Goshen, Ind., July 14, 1979; aged 73 y. Surviving are 2 sisters (Ruth—Mrs. Floyd Cripe and Emma Baumgartner) and one brother (Paul). She was preceded in death by three brothers (George, Henry, and Menno) and one sister (Martha). She was a member of Olive Mennonite Church. Funeral services were held at Linehart Funeral Home, Wakarusa, in charge of Jason Martin; interment in Olive Cemetery.

Koehler, Christopher Rueben, infant son of Richard and Shirley (Saltzman) Koehler, was born at Milford, Neb., Aug. 4, 1979; died of respiratory complications on Aug. 6, 1979. Surviving are 2 sisters. Graveside services were held at the Milford Cemetery in charge of Milton Troyer.

Lapp, Jacob S., Sr., was born in Lancaster Co., Pa., Jan. 16, 1906; died at Lancaster General Hospital, Lancaster, Pa., Aug. 20, 1979; aged 73 y. On Sept. 20, 1930, he was married to Florence Heinly, who survives. Also surviving are one daughter (Alverta Mae—Mrs. Jonas Zook), 2 sons (Jacob S. and H. Edwin), 7 grandchildren, 3 great-grandchildren, and one brother (Amos M. Lapp). He was a member of Forest Hills Mennonite Church, where funeral services were held on Aug. 23, in charge of J. Lester Graybill and Aaron F. Stoltzfus; interment in Eby's Cemetery.

Larson, Stephen Jeffrey, son of Stephen and Carol (Mast) Larson, was born at Millersburg, Ohio, July 28, 1960; died in an industrial accident at Anchor Point, Alaska, Aug. 6, 1979; aged 19 y. Surviving are his parents, 2 sisters (Deborah and Tami), and grandparents (Mr. and Mrs. Richard W. Larson and Mr. and Mrs. Abram Mast). Funeral services were held at Martin's Creek Mennonite Church on Aug. 10, in charge of David Groh, Harold Stoltzfus, and Roman Stutzman; interment in the church cemetery.

Martin, Jacob, son of Jacob and Anna (Hollinger) Martin, was born in Farmersville, Pa., Oct. 8, 1897; died at his home at Gap, Pa., Aug. 9, 1979; aged 81 y. In 1921 he was married to Elsie Denlinger, who survives. Also surviving are 2 daughters (Vera—Mrs. Raymond R. Landis and Kathleen M.—Mrs. Donald E. Ranck), one son (Melvin J. Martin), 9 grandchildren, 2 great-grandchildren, one brother (Walter), and one sister (Susan M. Rutt). He was a member of Kinzers Mennonite Church, where funeral services were held on Aug. 12, in charge of Paul L. Clark, J. Lester Graybill, and Harold K. Book; interment in Hershey Mennonite Cemetery.

Myers, Martha A., daughter of Isaac Newton and Rose (Schaffner) Shireman, was born at Hershey, Pa., Oct. 1, 1896; died on Aug. 20, 1979; aged 82 y. On Dec. 23, 1916, she was married to Sylvan G. Myers, who survives. Also surviving are 3 sons (Franklin, Clarence, and Herman), 3 daughters (Florence—Mrs. Amos Whisler, Margaret—Mrs. Ralph Ginder, and Arlene—Mrs. Titus Risser), 25 grandchildren, 22 great-grandchildren, 4 sisters (Edna—Mrs. Elmer Witmer, Josephine—Mrs. Harry Blough, Esther—Mrs. William Smith, and Florence—Mrs. Charles Ulrich), and 2 brothers (John and Richard). She was a member of Stauffer Mennonite Church, where funeral services were held on Aug. 23, in charge of J. Frank Zeager and Ralph Ginder; interment in Stauffer Mennonite Cemetery.

Nice, Harlan C., son of Elias and Bertha (Clemmer) Nice, was born at Souderton, Pa., Mar. 13, 1913; died at Grand View Hospital, Sellersville, Pa., Aug. 15, 1979; aged 66 y. He was married to Marie Alderfer, who survives. Also surviving are 3 daughters (Evelyn—Mrs. Richard M. Godshall, Loraine—Mrs. Abram Landis, and Jeanette—Mrs. James Hackman), one son (Stanley A. Nice), 8 grandchildren, and one brother (Paul C. Nice). He was a member of Souderton Mennonite Church, where funeral services were held on Aug. 18, in charge of Richard C. Detweiler, Russell B. Musselman, and Glenn Egli; interment in Souderton Mennonite Cemetery.

Peachey, Jacob J., son of John M. and Barbara (Yoder) Peachey, was born in Allensville, Pa., Dec. 24, 1915; died at the Lewistown Hospital on Aug. 10, 1979; aged 63 y. He was married to Sue E. Yoder, who survives. Also surviving are one son (Chester R. Peachey), 2 grandchildren, 2 sisters (Nancy—Mrs. John Renno and Sue—Mrs. Eli Yoder), and one brother (Abram Peachey). He was preceded in death by 2 sisters. He was a member of Rockville Mennonite Church, where funeral services were held on Aug. 13, in charge of Louis Peachey and Erie Renno; interment in Allensville Mennonite Cemetery.

Roth, Lulu Grace, daughter of Sam and Olive Martin, was born in Marion, Pa., Oct. 8, 1917; died at the Brooks Health Care Center on June 30, 1979; aged 61 y. On Feb. 22, 1938, she was married to Levoy Roth, who survives. Also surviving are 4 daughters (June Emerson, Faith, Anne Larochelle, and Ruth Thoutenhoofd), 2 sons (Jim and Charles), 8 grandchildren, 7 brothers (Joe, Fred, John, Sam, Jim, Paul and Richard), and 2 sisters (Mrs. Clarence Ramer and Mrs. Hugh Reber). She was a member of the Duchess Mennonite Church, where funeral services were held on July 4, in charge of Charles Ramer; interment in Duchess Cemetery.

Smoker, Christian L., son of Menno and Fannie (Lapp) Smoker, was born in Leacock Twp., Pa., Feb. 1, 1896; died in Lancaster General Hospital on May 11, 1979; aged 83 y. On Nov. 24, 1918, he was married to Anna M. Fisher, who died on Feb. 14, 1976. Surviving are 2 sons (Aquila J. and Alvin F.), 5 daughters (Beulah—Mrs. Walter Martin, Marian—Mrs. Ferree Esbenshade, Anna Mary—Mrs. Kenneth Yoder, Lillian—Mrs. Roy Yoder, and Alma—Mrs. R. Clair Groff), 27 grandchildren, 2 great-grandchildren, one brother (Elam), and 2 sisters (Levina—Mrs. Daniel Stoltzfus and Emma Kauffman). He was preceded in death by one brother (Daniel) and one grandson. He was a member of Ridgeview Mennonite Church, where funeral services were held on May 14, in charge of Charles Good and Elam Lantz.

Stauffer, Sterling M., son of Chris and Anna (Rediger) Stauffer, died on Aug. 4, 1979. He is survived by his wife, Vietta, 2 sons (Bob and Gary), 2 daughters (Darlen—Mrs. Kenneth Steckly and Joyce—Mrs. Stanley Stutzman), 13 grandchildren, 3 brothers (Harry, Ezra, and Edward), and 2 sisters (Kathryn Stauffer and Phoebe—Mrs. Warren Burkey). Funeral services were held at the East Fairview Mennonite Church, in charge of Kenneth Steckly, Oliver Roth, and Robert McKelvy; interment in the church cemetery.

Cover photo by Karl M. Wenger, p. 729 by Ivan Moon

calendar

Mid-America New Call to Peacemaking meeting at Hesston College, Hesston, Kan., Nov. 16-17

Australian religious groups advocate refugee haven

The major religious groups in Australia, especially Jewish organizations, have responded to the plight of the Indochinese boat people, in sharp contrast to the apathy and even hostility in some quarters to accept the refugees on this island-continent. An editorial in the current issue of the *Australian Jewish Times* said: "When we read about boatloads of refugees being pushed back into the sea while an indifferent world looks the other way, we remember our lot some 30 years ago when Jews suffered the same fate, We must never forget it." The Australian government has pledged itself to resettle 10, 000 Indochinese refugees annually.

Says special privileges cripple Catholic Church in Latin America

Some countries in Latin America still "buy off" the Roman Catholic Church by according it special privileges, says Father Leo Guilmette, OMI, who is general councillor of the Oblate Order for Latin America. As a result, the church fails to exercise the prophetic leadership it should in these countries, Father Guilmette said in an interview while visiting Oblate headquarters in St. Paul. The church in Brazil, Chile, and Nicaragua has taken the side of the poor and rejects the privileges, he reported. But in Argentina and Colombia, the church continues to receive them and the future outlook for the church there is poor, he said. The credibility of the church in Colombia with its people is especially low, he said, because of a concordat with the Vatican which requires the government to pay church salaries and other benefits.

Poll finds prejudice declining among major faiths in America

Religious prejudice in the United States has recorded a major decline in the past quarter century, says the latest Gallup Poll. The survey, which interviewed 1,511 adults from May 4 to May 7, found a drop both in the numbers of people who were concerned about Catholics and Jews having too much power and in those who have had experiences that made them dislike Catholics, Protestants, or Jews.

Religion, says constitution expert, does not enjoy absolute protection

Neither the establishment nor the free exercise clauses of the First Amendment offer absolute guarantees against government interference with religion, says an attorney active in the Christian Legal Society. Robert L. Toms, a Los Angeles executive committee member of the society's Center for Law and Religious Freedom, made the point in a paper presented to the Pasadena Bar Association. "The establishment clause cannot prohibit an indirect benefit to religion, nor can the free exercise of religion be without restraint," he said. "Because of this gray area, some confrontation appears inevitable."

Mr. Toms cited four occasions that usually trigger state involvement with religious organizations: church property disputes, organizations engaging in activities licensed or regulated by the state, dissolutions of nonprofit corporation, and cases of wrongdoing or violation of the "public trust."

Aviation Fellowship withdrawing from African republic of Chad

The Missionary Aviation Fellowship says it is phasing out operations in the landlocked central African Republic of Chad because of fighting in the South and lack of missionary work in the North. An announcement in London said all flying had been stopped by government order, and since "present indications are that it could be some considerable time before the situation returns to normal, plans are now being made to phase out our operations in Chad." The Chad withdrawal was the fellowship's second in Africa recently. After 17 years of successful operation in Ethiopia, the organization had to withdraw because of internal conflict and the war with neighboring Somalia. MAF operates 80 aircraft, mostly single-engine Cessnas, in 24 countries worldwide, with professional pilots and engineers who are committed to missionary work. They do not themselves do preaching or teaching but fly doctors, preachers, teachers, and others to remote and inaccessible areas.

Minister links membership decline to practice of excluding children

Churches that segregate children and adults during worship often experience membership declines, while those that encourage all ages to take part in worship generally enjoy growth, says an Australian minister who has studied children's ministries in his country.

"The common denominator in sick and dying churches was that children were consistently segregated and sent off to another place," said the Rev. Stan Stewart, a minister in the Uniting Church in Australia. He reported his findings to a United Methodist Conference on Ministries with Children here.

During a year's research on children's ministries for the Australian Council of Churches, Mr. Stewart found that Roman Catholic, Lutheran, and Mormon churches grew in the years 1963-1975, while Presbyterian, Episcopalian, and Methodist parishes declined in that period. The only significant difference he could find between the two groups other than membership trends was in how they handled children in worship. While the growing churches expected children to take part in worship, the declining churches "hid children away," Mr. Stewart said.

British church leaders alarmed at deteriorating race relations

Thirty British church leaders expressed alarm about the "worsening racial situation in Britain" at a meeting called to develop a British church response to the World Council of Churches' Program to Combat Racism. The consultation expressed special concern about racial attitudes among young people. "If the racial attitudes of the British people in the future are to evolve from those among many young people today, we have cause for real alarm," the council said. "Our experience alerts us to the fact that some young people are adopting the racial attitudes of extremist groups, or are showing the commonplace racial insensitivity of society generally."

Muslims in Dallas area plan $1 million center

The Islamic Association of North Texas has purchased a site for a $1 million center to serve the estimated 5,000 Muslims in the Dallas area. The center will house a mosque with a minaret, a school, a library and a clinic, said Mohammed Suleman, chairman of the coordinating committee of the project. Members of the association include permanent U.S. residents and students from Iran, India, Pakistan, Indonesia, Turkey, Sudan, Taiwan, and the Arab world.

Black and Irish peace activists join in reaffirming nonviolence

The widow of slain civil rights leader Martin Luther King, Jr., and a founder of Northern Ireland's "Peace People" joined in Atlanta, Ga., in reaffirming nonviolence as a means of achieving social justice. The pair, Coretta Scott King and Mairead Corrigan, spoke at an annual institute on nonviolence sponsored by the King Center for Social Change. Mrs. King presented Miss Corrigan with a personal contribution for the Community of Peace People in Northern Ireland. Miss Corrigan and Betty Williams, both Belfast secretaries, shared a Nobel Peace Prize for founding the ecumenical peace movement.

NEWSPAPER

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

The Isaiah connection

"Bank Theft Suspect Fled . . . Crush Kurd Revolt . . . Leaders Try to Halt . . . Six Sea Deaths . . . Expense Is Hindering Adaptations."

The headlines are from a recent issue of *The New York Times*, but any issue will illustrate the point. They show that there is generally more bad news than good on the front page of the *Times*. No doubt there is an interest factor involved—brutality is more interesting than civility—but still there always seems to be plenty of bad news.

So it is important that we maintain a perspective on bad news. Either it isn't so (we can refuse to read the papers), or it will get better later on (but when has it happened?), or God will deliver us in the end. Parts of all of these could be valid responses to troubled times, but in addition we may with profit ponder the approach of Isaiah as described in Isaiah 7.

Isaiah, it appears, was a kind of sanctified patriot who cared deeply for his people, but had a vision of destiny under God which few could accept, especially King Ahaz. The Isaiah approach is instructive when we consider whether to live from our heritage or to abandon it. Isaiah—as all the Hebrew prophets—was loyal to his heritage, the covenant between God and His people.

The modernist impulse calls for letting the heritage go. The times are new and the old solutions no longer apply. New methods for new realities. Ahaz, it would seem, was a modernist of sorts. The reality which faced him was intrigue among the neighbors, Israel and Syria, in the short run and the threatening presence of Assyria in the long run. The answer of Isaiah was to trust in God.

Trust in God? What nonsense was this? Before Ahaz were the armies of Israel and Syria. Farther out was the power of Assyria. What would God do about them? Isaiah's answer is a play on words: "If your faith is not enduring, you will not endure" (Is. 7:9, TEV).

At a later time, Isaiah is found challenging Ahaz to seek a sign in order to verify Isaiah's message. But Ahaz is too much of a modernist for this. So the sign is given anyhow, a sign in the person of a baby to be named Immanuel, God with us. Before the baby is old enough to know right from wrong, Isaiah asserts, Syria and Israel will be no more threat to Judah.

It is somewhat confusing to read the prophecies of Isaiah, for on the one hand he appears to affirm the nation of Judah against her enemies and on the other he predicts the wrath of God against Judah herself. Of course, he might point out that since they will not accept the former, the latter must apply.

So the Isaiah formula appears to be that security is found only in faith and that even in the absence of faith God is at work for our ultimate good. Few can accept the Isaiah connection, for it looks too simple and indeed it is simple. But from the perspective of history it appears that certainly life for Judah would not have been worse if they had followed Isaiah's emphasis on faith and trust.

Eight centuries later the Gospel of Matthew went back to Isaiah 7 to interpret the significance of Another Baby who was also called God with us. Like Isaiah, He came up with simplified solutions which the modernists and the faithless discount, for they seem irresponsible to the former and they terrify the latter. Of course today it is reasoned by many that it would not make sense to trust in God, for then the communists would impose their will upon us and this would not be pleasant. Indeed it would not, but then the alternative has not proved very successful either.

As noted in the news section, this is my last editorial before beginning an 8-month sabbatical from *Gospel Herald*. In comparison to the things I hope to do, this period will be all too short. Yet much may change in eight months, some of it significantly. As a parting message it seems right to leave with you the comforting, uncomfortable words of Isaiah: God is at work among us. If we will, we may find security in our heritage as people of God. But if we join the popular search for security based on other sources, we will be just as insecure as everyone else.—Daniel Hertzler.

Gospel Herald

September 18, 1979



Mildred and John Steiner, early 1979. A wooden motto went with them.

MENNONITE BIBLICAL SEMINARY
ELKHART
LIBRARY

John Steiner, the man who said yes

by Sanford Eash

It was at the close of World War I in 1918. The first-grader remembers the other children dragging him by the heels across the school yard. He was called a "preacher's kid, a slacker, a Mennonite." They caught him in the rest room and threatened to cut off his ears. The adults of the community threatened to tar and feather his father. It was the beginning of a long and unhappy school experience for young John Steiner. He was often sick, and fell behind in school. As a result he began to associate with the mischievous boys and learned their ways.

John was born in 1912, the son of Albert J. and Martha Steiner, near North Lima, Ohio. John can trace his ancestry back through six generations of ministers. John's parents had been teachers, and were highly educated for their time. In addition to being a bishop, A. J. Steiner was also an aggressive farmer, always on time with his work. But whenever church duties demanded his time, he left the farm work without hesitating. He was in charge of the North Lima Mennonite Church and others in the area. Consequently he was gone a lot. Yet the boys, David, James, and John always

respected their parents' home.

So young John's life was full of inner conflict. The influence of his godly parents competed with that of his mischievous school buddies. But his mother's love and understanding were winning out, and by the time he got to high school, learning became easier. Then one day when John came home from school his father told him, "Mother has cancer!"

John still remembers the look of horror in his mother's eyes, but he also overheard her tell his father, "I have shown the boys how to live, and by God's grace, I'll show them how to die." When she died a few months later, John was sixteen and still a freshman in high school. The loss of his mother grieved him deeply and John again lost interest in school. He told his father; "I want to quit school and raise chickens." His father agreed, but in the last semester he learned how to study and decided that he liked school.

Teachers and pupil. John's two brothers were older, and both were teachers. One of them talked about a nice pupil, a girl named Mildred Metzler. John learned to know her as a sophomore in high school. John was bashful, but one day he slipped a note to her as she walked past him on the way to the pencil sharpener. He watched her, and she smiled! Her pencil soon needed sharpening again, and she dropped him a note. So a lifelong romance was born! Mildred became a stabilizer in John's life. They never dated anyone else.

A. J. Steiner was known as a "progressive" in the church. He had a positive attitude toward education, he was compassionate with members in error, he was kind and forgiving toward those who wronged him. These traits left a lasting impression on John. After high school he attended Goshen College and the teachers had a positive influence. But because of limited finances, he finished college in state schools.

His brothers' reputation as teachers helped him get a good teaching job in spite of the depression. Both John and Mildred taught school and they were married in 1936. The Steiners dreamed of becoming missionaries, but the depression closed the door. They decided to raise chickens and support a missionary, but that didn't work either.

John started coaching basketball. The first year his team lost all but one game. He says, "That was no fun at all!" So John asked questions, observed, and learned the game. Indeed, he got caught up in it. During the next four years his teams won 105 out of 126 games.

John used the same hard-driving tactics in the schoolroom. He manipulated the "show-offs" so the others laughed at them. Some pupils learned to hate John. He relates this incident: "One day a loud-mouthed kid, going home on his bicycle, stopped and yelled foul language at me, then drove off. Father was staying with us at the time. I described what happened and told him, 'That boy is going to get the whipping of his life tomorrow.' Father didn't seem to hear, and I repeated it. Finally father looked at me and said: 'John, ask yourself what you did to that boy that makes him feel that way.' I lay awake that night, knowing what I had to do. I talked kindly to that boy and we got along better." It changed John's teaching methods permanently.

The depression passed and John was earning good money teaching and coaching. He was a Sunday school superintendent. But it seems the Lord had more things to teach John. There were health problems in the family.

Milo Kauffman from Hesston College in Kansas stopped in to visit his father and asked John to come and teach and coach at Hesston. The salary? About one third of what he could earn in Ohio. Such a change was hard to see, but they felt led to go. He had a "renewal" experience at Hesston, and lost his zeal to coach. Later they were invited to Shallow Water in western Kansas to preach in an American Union Sunday school. Move again?

A wooden motto. John had a wooden motto made that said "Yes, Lord." The man, John Steiner, in his early thirties and in the late 1940s finally saw that "Yes, Lord" must take top priority in his life. They moved to western Kansas and started what is now the Gospel Fellowship Mennonite Church. They bought a small farm in that area which they still own. A few years later he was called to Elbing, Kansas, to serve as superintendent of Berea Academy, an inter-Mennonite school. He can look back now and see those seven years in Kansas as happy ones, and as a time of preparation.

Their last move was to Goshen, Indiana, where John was asked to be the first superintendent of Bethany Christian High School. It was in 1954, and our family soon became acquainted with the Steiners. John was a large and stern-looking man with thick black hair. He wore a "plain" coat and his speech was measured and solemn. His appearance could scare a person.

We had children at Bethany during most of John's twelve years there. The Steiner children and our children became good friends and they soon explained that plain coat wasn't Dad's idea. We soon learned to know John as a human being

Sanford Eash is a free-lance writer from Goshen, Indiana.

Gospel Herald

John Steiner, the man who said yes 737
Sanford Eash

Foot washing: symbol or substance? 740
Arthur G. Hunsberger

Hear, hear! 741
Robert Hartzler, Bob Martin

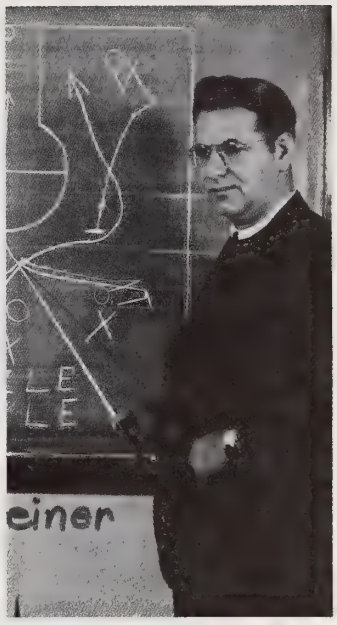
Editor: **Daniel Hertzler.** Managing Editor: **David E. Hostetler.**
News Editor: **Dave Graybill.**

Volume 72 Number 38

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan $9.50 per year mailed to individual addresses. Eighty Percent Plan $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States. Copyright © 1979 by Mennonite Publishing House.







John Steiner with David and James and father A. J. Steiner . . . with young wife, Mildred, in 1939 . . . in the classroom.

with a good sense of humor.

As superintendent, John surrounded himself with capable people. The spirit of the school was high, and it grew rapidly in those twelve years, reaching an enrollment of 311 students. He says that discipline in a Christian school bothered him at first. He learned to prevent trouble by spotting potential troublemakers and dealing kindly with them. This took time, but the young people liked John Steiner.

With responsibility for building programs, along with his other duties, John found himself too busy to maintain close contact with teachers. There wasn't enough of John Steiner to reach around anymore and he asked to be replaced. Following this he spent a few years in the public school systems as Director of Guidance. The pay was better and the responsibility less.

In the Pleasant View Church which is home to the Steiners for the past 23 years, John was the pastor for 15 years. He continues as bishop but they have a young pastor. The church had a charismatic renewal a number of years ago. They have been able to keep the good points of it and hold the church together.

A pastor to pastors. A few years ago John was asked by the Indiana-Michigan Conference to serve as conference minister, a pastor to pastors. The administrative work of the conference is taken care of by the executive secretary. This Conference has many small congregations in widely scattered areas, and pastors were not always in close touch with the larger church body. John was able to project that compassionate father image to them. He was excellent at reaffirming and reassuring pastors. He did not read rules from the book to them and then move on. He took the time to know and understand pastors, so he could feel with them.

He says: "I see ministers running scared, continually asking for a vote of confidence. In U.S. business, if a man doesn't produce, he is fired. In Japan they don't fire a person, but try to help him do better. Internal problems are not always solved by changing pastors, and too often people get hurt in the process." I am sure he feels that changing pastors is sometimes necessary. He is encouraged by seeing more renewal meetings again in the church, but he wonders whether it is necessary to run all over the guilt pattern.

John worked hard as conference minister. He gave it all he had, and then some. In November of 1978 he went to the hospital for surgery. He never got to surgery. The following are John's own words. "The experience I went through was probably the result of overwork. I found myself in the hospital with chest pains increasing by the hour. At a time like that one looks for security, and I discovered there is none other than Jesus Christ. I wanted to be with my family a little longer. There were some people I should speak to about their salvation.

"As the pain increased and became unbearable, I prayed that God would take me home. Suddenly the pain stopped! The nurse told me later I said: 'No more chest pain,' At that moment my heart stopped beating. I was still conscious, but had a feeling of floating away from my body. It was the most exhilarating and exciting feeling I ever had. Just like a leaf . . . free . . . blown by the wind . . . floating away. Then someone said, 'John, can you see me?' I answered 'Yes.'

"It was the doctor checking me. I used to wonder what death would be like, it's the uncertainty that we fear. But I have come to believe it is one of the most exciting things we can experience as Christians. For the Christian death has indeed lost its sting!"

So John retired from his assignment as conference minister. But not to do nothing. Last July, John and Mildred were again in western Kansas. He was preaching temporarily at the Gospel Fellowship Church. John Steiner has learned compassion and he has learned to say, "Yes, Lord." He will probably continue to practice both until the Lord takes him permanently.

Foot washing: symbol or substance?

by Arthur G. Hunsberger

In the Mennonite Church in which I was raised I was taught that foot washing was an act of humility. This same teaching was given to my wife and me in a Brethren in Christ Church nearly ten years ago. Using the *Manual of Doctrine and Government of the Brethren in Christ Church,* the minister informed us that "in this practice Jesus taught the disciples to demonstrate love and humility in their daily walk and conduct." Less than one year ago, we heard a Mennonite pastor say the same: that the Master condescended to wash His learners' feet and that we, too, need to stoop down in lowly Christlike humility and wash each others' feet.

It is quite easy, however, to equate humility with lowly passivity. That's why we need to take a fresh look at John 13:1-17. There we see activity. Our Lord is doing something. Verse 1 tells us that the Savior is showing His disciples the full extent of His love through the act of foot washing.

Foot washing is symbolic of Christ's love for His own. Usually foot washing was done by a servant. This time, though, the Master washes feet. Is that what our Lord is trying to show us—that He can stoop down and wash His disciples' feet? Is that how our Lord shows the full extent of His love?

Hardly.

That act is symbolic of something far deeper. Even Peter is protesting against our Lord Jesus' washing his feet. How can our Lord show the full extent of His love through washing feet? It's obvious to Peter that He can't. So, therefore, Peter objects in verse 8: "You shall never wash my feet."

Peter does not understand what foot washing is all about, so he decides to reject our Lord's offer to wash his feet. Since no tradition of humility with foot washing had been established at that time, Peter wasn't going to follow through on something he didn't understand.

Does the symbol become the substance? It is very easy for people who have been taught that they manifest Christlike humility when they wash feet to substitute the symbolic act for the real thing. The symbol becomes the substance of humility. That kind of profession can come from a people who know that water baptism and communion are not the substance. Somehow, though, foot washing becomes the substance.

If that happens, something is wrong, for foot washing is a symbolic act. The Savior shows the full extent of His love through foot washing. Foot washing thus symbolizes a truth that needs to be stressed among all of God's people.

Could it be a symbol of humility? In a sense, yes; but to stop there is to fall far short of how our Savior shows the full extent of His love.

In verses 8-10, our Lord tells Peter that the person who has just had a bath does not need another bath after walking from the bathhouse to another house. If he is going to be clean, though, he will need to have his feet washed. Our Lord, by these words, indicated that the person who has received what Paul called the "washing of rebirth" (Tit. 3:5) does not need to be born again all over as a result of the defilement that occurs as he walks in this world. He does need what John said was purification from all unrighteousness on the basis of confessing one's sins (1 Jn. 1:9). A person is washed all over when he is born again. He becomes defiled as a result of his contact with this world. His walk needs cleansing. Such cleansing comes on the basis of confessing one's sins to the Lord.

That is the full extent of our Savior's love for His own. Not only does He regenerate them, He also continues to sanctify them. He doesn't leave His disciples in the muck and mire of this world. His own call upon Him for cleansing, and He cleanses them. How many times does He forgive them? Seven? Seventy times seven? No, no! Much more! His is a marvelous, wonderful love that continually forgives and cleanses. Have we grieved Him by a thousand falls? Yet when we turn to Him and plead for His mercy, once again He cleanses our feet.

Arthur G. Hunsberger is a member of the Sunnyside Mennonite Church, Conneaut Lake, Pa.

That is what He is teaching Peter, and us. But what does that have to do with humility?

Our Lord Jesus was the Master. His disciples were the learners. He is not learning from them. They are learning from Him. But they are rather slow learners. He set before them a perfect example of godly living all the while they were with Him. Yet they failed often. Rather then flunking them outright, our Lord prays for them, sends them another helper, the Holy Spirit, to teach them, and continues to seek them while they are floundering around. Peter denied our Lord. Yet our Lord took the initiative to help Peter get back on His feet. That's humility. And it's active, not passive.

In verses 12-17 of John 13, our Lord then told His disciples to wash each other's feet. So we as Mennonites have foot washing. But are we really washing feet? Or are we going through a ritual? Are we like the Jews of old who continued to present the ceremonial offerings but who did not know the One to whom those offerings pointed? Isaiah 1:10-15 clearly indicates that the Lord hated all that ritualism without the reality which the ritual was designed to portray. The symbol without the substance is dead.

It's very easy to get the idea that humble living in the sense of quietism and pacifism is the substance to which foot washing points. That is not what our Lord Jesus said. He indicated that foot washing points to spiritual cleansing and that we who wash one another's feet are professing that we are concerned about the spiritual cleansing of each other. We are willing to forgive each other and to seek the Lord's forgiveness for one another. That is the substance to which foot washing points and the inward reality.

How do we demonstrate the substance? Galatians 6:1 indicates that we must restore the sinning one gently. Who among us has not at times been overtaken by a fault? Who among us does not need prayer and spiritual help? If you physically wash someone's feet but do not pray for that one, or help to restore fallen ones, you are like the Jews of old. You have substituted the symbol for the substance.

As a body, help each other. Even more important, though, is to recognize that God's people constitute a body of believers. As a body we should help one another and pray for one another. Such life in the body is more than merely attending Sunday morning services. It includes using the gifts that the Lord has given us to encourage others to continue in the faith.

Furthermore, the way some Mennonite churches have historically used the ban (excommunication or refusal to acknowledge a guilty one as a Christian until that one publicly repents) indicates that spiritual foot washing was at times neglected. For example, *The Mennonite Encyclopedia* in its article on "Excommunication" indicated that an earlier universal ground for excommunication was intermarriage with "outsiders," even those of other Mennonite churches. In the two epistles to the Corinthians, Paul stated that the ban was one instrument that could be used to restore and cleanse a brother or sister who habitually lives in serious sin, but I have seen the ban used in Mennonite churches as a weapon to threaten members. Again, the substance was denied even though the symbol was practiced.

On the other hand, I have seen other Christians who do not wash feet but who are very concerned about the spiritual well-being of others. For example, my wife has a Bible study group with about 20 participants. The group meets for about two hours weekly. The members spend about one half hour in prayer for each other during the meeting. They frequently communicate by telephone when they have specific prayer requests during the week. They counsel each other. They encourage each other.

Only three of the regular members of the group are members of a Mennonite church. The others are from Methodist, Baptist, Presbyterian, Church of God, Catholic, Assembly of God, and Alliance Churches—all churches that do not as a rule physically wash feet. I wonder, though, who is really following what our Lord commanded?

The Mennonite Church which observes foot washing several times a year but whose members neglect to pray for and encourage each other? Or the Bible study group? Of course, one wonders if this has to be an "either-or" question. But, too often, it turns out to be that type of question. The answer depends upon how much emphasis we place the symbol and on the substance. In light of our Lord's actions in John 13, where should we place the emphasis?

Hear, hear!

Call for brotherly address. I had fully intended to refrain from commenting on the Smoketown meeting and statement. (*Gospel Herald*, July 24). After all, are not brotherly differences and honest dissent a healthy indication of serious thought and variety in the brotherhood? Three things changed my mind prompting these words: one, the number of responses in the "Readers Say"; two, several personal conversations with brothers who attended the meeting; and, three, the recent news report of the meeting in *Christianity Today* (8/17/79).

The chorus of letters to the editor in response to the statement indicates that many Mennonites feel the issues addressed at Smoketown are crucial. That's good. And since these are seen as crucial issues, should we not be willing to talk about both sides of each?

In visiting with participants, I learned that not only was participation by invitation only. The call to the meeting was rather "quick" and the purpose for the meeting was fairly vague. That is, not everyone knew nor agreed that a statement would be issued. Even when the final statement came forth I understand that not all the participants were enthusiastic endorsers.

Christianity Today's report of the meeting, "Smoke Signals from Smoketown," was typical of the evangelical press' attitude toward nonresistant Christians. It seems to get a generous amount of unholy glee out of telling how dissenting

pacifists bend over backwards to be "irenic" in their words and deeds.

I saw a few of the Smoketown participants at Waterloo 79 last week, though most of them didn't make it. Waterloo 79 was a brotherly meeting. We passed a number of serious and significant statements after some rather heated discussion and debate. As I recall there was only one dissenting vote on all of the revised statements.

The Council on Faith, Life, and Strategy brought a list of nine items to the General Assembly as possible agenda for the Mennonite Church in the 1980s. This list and the Smoketown list overlap at many points. Someone suggested that the CFLS statement should be mailed to the Smoketown participants. Maybe so, but then no one mailed the Smoketown statement to us. It came via the *Gospel Herald.*

As the *Christianity Today* article intimated in its caption, smoke is symbolic of heat, friction, confusion, and lack of clarity. It is Babel-like in its effect. Fire is often attached to the presence and work of the Holy Spirit. The Spirit of Christ convicts, convinces, and transforms. Until we can seriously demonstrate the Anabaptist ideal of loving and honest brotherly address instead of withdrawing into private enclaves to issue our critical statements, our church will likely be characterized as one with more smoke than fire.—**Robert Hartzler, Washington, Iowa.**

We need the gift of discernment. The article concerning an ad-hoc group that issued the "Smoketown Statement" is of great interest to me. I have also noticed this statement has generated considerable response not only from members of the Mennonite Church, but from the religious press, most noticeably *Christianity Today* (August 17, 1979).

In my opinion, the "Smoketown Statement" reflects neither Anabaptist heritage, nor a truly relevant Christian statement for our time. What it does reflect to me, is a conformity to the pseudo-Christianity of our age. The statement does indicate that those involved in drafting it hold to a particular interpretation of the Bible. This interpretation is similar to that held by religious publications such as *Christianity Today,* and by individuals like Francis Schaeffer.

I believe that God does speak to us through the Bible, and certainly it is a book worthy of much attention and serious study. However, those persons who are involved in the battle for biblical inerrancy and authority are often if not always saying, "It is my (or our) view of the Bible which is inerrant." We as humans are prone to take ourselves too seriously, and certainly those of us who are actively religious are even more likely to do so. The truth of God has been kept alive, not by the consistency of man's interpretation of the Bible, but by the action and initiative of God Himself throughout history. As human beings, we are an important part of God's creation and we do have serious responsibilities on this earth. It is clear, however, that we need to allow God to be God, as it were, and to give each other the freedom to grow from where we are. What I mean is that we cannot put God in a box by limiting what He may say to our own view of the biblical material, or the events of history, both past and present. And we cannot insist that others view things the way we do.

Can there be no unity in the church? Are there no absolutes? The answers lie in God Himself and the work of His Spirit here on earth. It is the Spirit that brings unity, and it is *only the Spirit* that makes the words of the Bible relevant to us. On the other hand, man's work often brings division, pride, lies, and other outcroppings of self-centeredness. Those of us who have been made alive through the work of God can forge ahead through prayer, study, and genuine fellowship, with our eyes set on Jesus Christ as example, to meet the challenges of our day. Our yardstick of success will be none other than God Himself, as evidenced by the power and continuing presence of His Spirit in our personal and corporate life. That our actions may seem revolutionary, bucking against the status quo of both religious and social life, will only add further affirmation to our struggle.

The "Smoketown Statement," as I hear it, is in essence saying, "Let's join forces with the middle-of-the-road media-oriented evangelicals, let's make Mennonitism more marketable, and by all means, let's contain the revolution brewing in our midst." It's a shoring up of the defenses, and indeed, as *Christianity Today* states, the "Smoketown Statement" represents the quiet in the land, "the silent Mennonite majority."

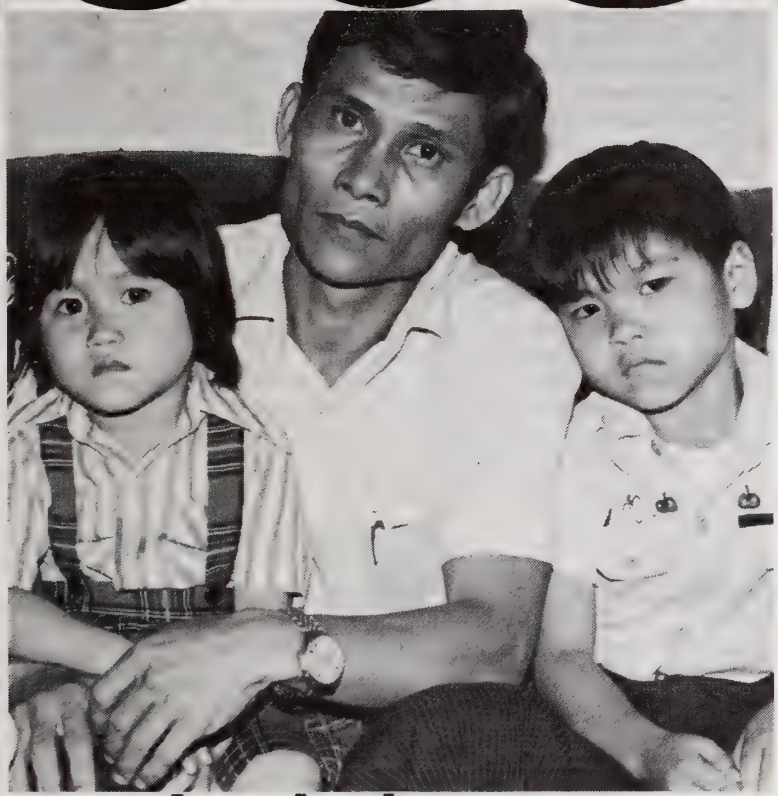
In reality, I believe the "Smoketown Statement" is a personal reaction to the awakening and repentance that a few people are practicing in response to the complex issues of our day. In allowing the Person of Jesus Christ to permeate all of life, we have growing numbers of people willing to speak out on such varied issues as nuclear power and weaponry, the use of herbicides and pesticides in farming, mass slaughter by automobiles, Christianity and media, lifestyle, nutrition, large farms vs. small farms, materialism, and the payment of taxes, just to name a few. I can understand the pressure some of the signers of the statement feel. All of them I know are public personalities in one way or another. Several are authors, and others have religious radio programs. I hope and pray that these men will find the strength to be a revolutionary voice amidst all the religious mediocrity of our bookshelves and airwaves.

Could it be that the "Smoketown Statement" is evidence of the "elder brother syndrome"—that reaction of self-righteousness so clearly displayed in the parable of the prodigal son, as related to us by Jesus? Perhaps that same tendency infects the ranks of the radical religious, who have those nasty habits of anti-nuclear demonstrations and war tax refusal. We all have some of the "elder brother" in us, and likewise all of us need to repent—to change our whole way of thinking—and let the Spirit of God move us in the right direction.

I hope we can all learn from such a thing as the "Smoketown Statement." We can learn the art and gift of discernment—to be able to tell the difference between what may be a threat to our personal religiosity, pride, and ego on one hand and a further breaking in of the revolution of Jesus Christ, affecting both personal and corporate life, on the other.—**Bob Martin, Pigeon, Mich.**

Refu-gees





are neighbors without a home

Indochinese families are fleeing their homelands to an uncertain future. Hundreds of thousands live in overcrowded shelters; others die at sea. Through MCC, Mennonites have offered to sponsor 2,000 refugees. But 350,000 are still waiting for a Good Samaritan to stop and help.

You can be a neighbor to a family without a home. Write to MCC for information about sponsorship.

Mennonite Central Committe
21 South 12th Street
Akron, PA 17501

or

201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C

Canadian VSer barred from entering U.S.

Mennonite Board of Missions (Elkhart, Ind.) is seeking a special waiver on behalf of a Canadian VSer first barred and then given a deportation order from the U.S.

Clifford Kennel, 27, of Petersburg, Ont., was refused entry at Detroit on Aug. 20 on his way to a week of orientation at Elkhart. After being denied entrance, Kennel called MBM. Under what the agency now concedes was bad advice, he was told to go ahead with a hearing before a U.S. immigration judge.

At the hearing, the judge ruled that Kennel did not qualify for the B-1 permit under which MBM volunteers usually enter the U.S., and served him with a deportation order. The order prohibits Kennel from returning to the U.S. within one year without first receiving special authorization from the Department of Justice.

An electronics technician, Kennel was to have spent 22 months assisting the Philadelphia Mennonite Council by transporting High Aim students from the city to Christopher Dock Mennonite High School, providing tutoring services, and perhaps teaching a second term electronics course at CDMHS, also on a volunteer basis.

"We're experiencing a real sense of loss," said Clair Hochstetler, Eastern Region director of the Voluntary Service program. Philadelphia is "a key urban unit" and "we've looked a long time" for a volunteer to provide the services Kennel was to have performed.

Hochstetler and MBM communication staffer Steve Shenk also called the deportation order unjustified and the procedures leading up to it unfair. "We feel like we've been given a raw deal," Shenk said, noting that VSers meet all requirements for the B-1 (volunteer) permit and have been admitted to the U.S. routinely in the past.

Hochstetler attributed the incident to a misunderstanding. Apparently immigration officials did not understand—or believe—that Kennel was to perform all services in the U.S. as a volunteer. They also did not understand the nature of the VS program, he said.

Hochstetler said further that Kennel was asked questions that he did not correctly understand. "There was not enough communication for him to understand what was going on," he added, saying that Kennel did not realize until his prehearing statement was being taken that he could be deported.

In addition, Kennel "could have had [legal] representation. He should have had representation," Hochstetler said.

Hochstetler noted that MBM's only similar incident recently also occurred at Detroit. In July, Donna Zehr of Tavistock, Ont., was refused entry to the U.S., but was admitted the next day when Newton Gingrich accompanied her to the border.

"We haven't had any problems at any other point of entry," Hochstetler said. He also observed that Immigration and Naturalization Service officials in Washington have been "very helpful" to MBM.

MBM, with the assistance of letters from the Philadelphia Mennonite Council and Christopher Dock Mennonite High School, is trying to obtain a waiver from the grounds of excludability for Kennel from the District Director of the U.S. Department of Justice in Detroit. "Hopefully, within about a month we'll have an idea what his chances are," Hochstetler said.

Kennel, who could not be reached for comment before press time, has been temporarily assigned to the Stratford, Ont., VS unit.

Church planting approved for Great Falls, Mont.

Members of the Northwest Mennonite Conference Mission Commission and representatives of Mennonite Board of Missions (Elkhart, Ind.) met Aug. 22-23 in Great Falls, Mont., to evaluate current Mennonite efforts in that city and determine whether a church planter should be sought.

In review and evaluation, a "yes" answer emerged. Referring to local Mennonite worker Peter Hofer, MBM Home Missions secretary Lupe De Leon, Jr., said, "Pete is one of a few brothers I've met who has a clear vision for reaching middle-class North Americans."

Great Falls is a long way from the Mennonite population centers of North America. With a population of 70,000 in a state with fewer than a million inhabitants, the city is "an oversized cow town" in the words of one local citizen. Here frontier individualism lives on. But here is also a thriving modern city in the "big sky country" between Yellowstone and Glacier national parks.

Perched on a hill overlooking the city, Pete and Fannie Hofer live in a rented home which serves as headquarters for the *Reachout* television program, now in its seventh year as a music, interview, and Bible teaching media ministry.

Reared in a Hutterite colony, Pete was educated at Eastern Mennonite High School, Prairie Bible Institute, and Columbia Bible College before committing himself to intensive street ministry in the USA and Canada. In 1972 he initiated three television programs for children—two in Canada and one in Great Falls. Each Friday he produced the three programs which involved 300 miles of travel.

A program at Calgary, Alta., was produced for cable TV and entitled *Happiness Is. . . .* The setting was a barn featuring "Farmer Pete," his hired man, and a children's choir. Another program was produced at Lethbridge, Alta.

"We spent a lot of time on the road," Fannie said, "but Pete was getting a media education which prepared him for his present work."

Only *Reachout* continued after the first two years, transformed after the first year into an adult ministry. In the years since, the program has grown in quality and popularity, now commanding higher audience ratings than any other religious program aired in Great Falls. Northwest Conference has helped to support *Reachout* since the program's inception.

In producing and speaking on *Reachout*, Pete has a unique role in the Mennonite Church, but his vision extends far beyond a local TV slot. From the beginning he has envisioned a Mennonite fellowship here, using *Reachout* as a supportive link to the community.

"Great Falls is wide open for new church planting," said a local Baptist leader, "especially among young married couples." The challenge to church planting, linked with a mature media ministry, in this middle-class city is a significant frontier for Mennonite outreach in the 1980s. MBM Home Missions has allocated funds for the project.

—Richard Showalter

Dutch Mennonites celebrate centennial of monument to Menno

Dutch Mennonites conducted a centennial program on Sept. 15 to commemorate the anniversary of a Menno Simons memorial built in the meadows near Witmarsum, Friesland.

The monument, dedicated on Sept. 11, 1879, was erected on a spot called Het Vliet where an early Mennonite meeting place had stood. The monument carries four inscriptions. Coming in from the narrow path one first reads: *In memory of Menno Simons, born at Witmarsum, 1496.* Two inscriptions relate to the location: *According to tradition Menno spoke to the first of his followers here,* and: *For three centuries the Anabaptists of Witmarsum and environs met on this spot.* The fourth side presents Menno's favorite Bible verse: *For no other foundation can any one lay than that which is laid, which is Jesus Christ* (1 Corinthians 3:11).

During the century between 1879 and 1979 many people have made the trip to the monument, now surrounded by a welcome windbreak. The guest registers at nearby Witmarsum and Pingjum show that today far more North Americans than Europeans make the pilgrimage to the monument, the Menno Simons meetinghouse in Witmarsum, and the hidden church at Pingjum.

This month's commemorative service was to be held in the Dutch Reformed Koepelkerk at Witmarsum, for the Mennonite meetinghouse was not large enough to accommodate the expected crowd. Dominee C. P. Hoekema, pastor of the Leeuwarden Mennonite Church, gave the main address and a new call to commitment. Following Hoekema's presentation there was an excursion to the Menno Simons monument, the meetinghouse of Witmarsum, and to the hidden church at Pingjum. The monument was cleaned and the iron fences surrounding it scraped and repainted for the occasion.

After the visit, the meeting resumed in the recreation hall of the retirement center Aylva State with a program of music, drama, and speeches, and concluding remarks by the chairman of the Friesian Mennonite Conference (F.D.S.), brother H. Veenland.



Menno Simons monument

Candian government consults with MCC on Mideast policy

Canada could play an important role in the future of Middle East peace negotiations and MCC could help shape its foreign policy.

That was the reason for a meeting, in mid-August, between representatives from Mennonite Central Committee and Robert Stanfield, recently appointed by Prime Minister Joe Clark as Canadian special representative to study Canada's relationship with countries of the Middle East.

The former leader of the Progressive Conservative party was given the task following the sharp criticism the Clark government encountered when it announced its intention to move Canada's embassy in Israel from Tel Aviv to Jerusalem. Clark had made that promise in spring during the federal election campaign.

Criticism of the government's policy has been most strongly expressed by the Arab world in support of the Palestinians. They see the intended embassy move as a clear endorsement by Canada of Israel's claim to Palestinian territory captured in the 1967 war, a claim that has been strongly condemned by the United Nations.

At Stanfield's request the MCC representatives: J. M. Klassen, Frank Epp, Urbane Peachey, William Janzen, and Bob Koop met with him on Aug. 9. Two earlier meetings this year between MCC and officials from the External Affairs Department had taken place, at which time MCC described some of the agricultural, educational, and medical work it has carried out in the Middle East during the past 30 years. Much of that work has been with Palestinians who have suffered most as a result of the Arab-Israeli conflicts. It is they whose land Israel has seized and who have since been excluded from every peace negotiation.

In their conversation with Stanfield the main concern expressed by the MCC representatives was that Canada's intention to move its embassy would almost certainly have the effect of intensifying the Middle East conflict and jeopardizing the ongoing peace negotiations. Not only would it threaten what little security the Palestinians had left, but the security of Israel as well.

They said that MCC's experience had taught them that Palestinians were not all terrorists and that many Israelis were opposed to their government's territorial expansion. The Canadian government, they said, should seek out such people from both sides in an attempt to bring their voices into the peace negotiations. That is a role which the major powers, such as the United States, have been unable to do.

But MCC also did not have full answers for Stanfield's questions. When he asked, to whom should Canada speak among the Palestinians as their representatives and how could the main problems of land and security be resolved, MCC found it difficult to give clear answers.

Stanfield's interest seemed to reflect a clear desire on Canada's part to assume a larger role of mediation in the Middle East. But the difficulty of such a role is greatly compounded by growing North American demand for oil from that part of the world and the threat of Arab countries to use oil as a lever to support the Palestinians.

Despite such difficulties, MCC encouraged the Canadian government to assume a greater mediating role which other countries have been unwilling or unable to do.

Involvement of women to be topic of conference

A conference for women and men to enhance service, leadership, relationship, and involvement of women in church life is scheduled for Nov. 2-4 at the Associated Mennonite Biblical Seminaries in Elkhart, Ind.

Titled "Enabling for Action" the conference features a dozen workshops and resource leaders, and two special speakers, Diane MacDonald and Barbara Prasse. MacDonald, assistant professor of religion at Goshen College, will present three talks of thinking, doing, and being theology. Prasse, director of student services at McCormick Theological Seminary in Chicago, will speak three times on women's leadership roles as they have been, are, and could be.

Each of the dozen workshops will be presented twice on Saturday afternoon. Among the topics are "Women in the Bible," "Learning Leadership," "Gifts and Their Use," "Parenting for Sexual Equality," and "Values for Meaningful Daily Living." Among the workshop leaders are Ruth Brunk Stoltzfus, Gloria Martin Eby, Katie

(continued on page 746)



MCC orients 44 at Akron headquarters

Forty-two Mennonite Central Committee volunteers plus two with Friends United Meeting, were oriented Aug. 7-17 at the Akron headquarters en route to their service assignments. All are serving overseas; most are with Teachers Abroad Program (TAP).

Mennonite Church participants were: front row, left to right: David Brenneman, Goshen, Ind., to Cairo, Egypt; Bruce and Ricky Hostetler (children of Darrel and Marian); Cheryl, Ed, Christine, and Ann Bauer, Canby, Ore., to Dedougou, Upper Volta; Diane and Sarah Jo Bock, Ft. Dodge, Iowa, to Upper Volta.

Second row: Karla Brenneman (wife of David), Goshen, Ind., to Cairo, Egypt; Darrel and Marian Hostetler, Goshen, Ind., to Mbabane, Swaziland; Sheri and Amanda Willems, Goshen, Ind., to Palapye, Botswana; Marc and Jennifer Bock (husband and daughter of Diane), Ft. Dodge, Iowa, to Upper Volta.

Third row: Beth Gerig, Wayland, Iowa, to Chromo, Zambia; Mattie Cooper, Philadelphia, Pa., to Djibo, Upper Volta; Diane Payne, Mount Union, Pa., to Zambia; Leroy and Luther Willems (husband and son of Sheri), Goshen, Ind., to Palapye, Botswana.•

Kansas church forms $100 club for MBM

Whitestone Mennonite Church in Hesston, Kan., formed a $100 club for Mennonite Board of Missions (Elkhart, Ind.) after Pastor Paul Brunner wondered aloud from the pulpit what would happen if each family gave an extra $100 to MBM.

"Before I got out of the church that morning, probably four or five persons said, 'Count me in with you in the $100 club,'" Brunner said. "Not all of our 100 plus families participated, but 27 did."

Brunner's sermon that morning on the need to become more involved in "the needs of our day" included a reference to MBM's problems with lack of funds. Executive Secretary H. Ernest Bennett had written to all Mennonite Church pastors on June 11 asking for counsel.

The financial squeeze was forcing MBM to consider serious cutbacks in its mission efforts around the world, Bennett had said.

In a July 30 response to Bennett, Brunner sent a check for $2,700 from Whitestone Church's new $100 club "as an expression of our desire that the Mission Board need not cut back program at this time in history."

Brunner noted that the spontaneous contribution was an "above-askings" gift.

Goshen faculty debates free will, determinism

"The Human Experience, Free or Determined?" was the topic discussed by the Goshen College faculty during their annual retreat Aug. 24-26 at Calvin College in Grand Rapids, Mich.

Three Goshen College faculty members made major presentations to their colleagues on the question, and everyone had opportunity to discuss its implications in 11 related workshops, also directed by G. C. faculty.

Religion professor C. Norman Kraus, who leaves Goshen in January for a Mennonite Board of Missions assignment, began the weekend by setting the question in a theological context. The real issue, he said, is "whether we have the independent power of will . . . to make a choice for God and His will."

Kraus amplified the issue by raising a series of related questions:

—Is there an unchanging order in the universe, or do we create our own order and its consequences?

—How does God relate to humankind?

—Do human beings have the inherent power to decide their own destiny, at least within the limits of their dependency?

Kraus said that from a theological standpoint the free will/determinism subject "will forever remain a mystery." However, he suggested consideration of five postulates to guide thinking on it.

—Ultimate sovereign reality is personal so that ultimate human destiny is also personal, not an impersonal determinism.

—Human beings are not so free as they think. They are bound by natural finitude (genetic makeup, disease, knowledge, etc.) and by moral limitations (inherent egocentrism, mistakes of the past, etc.)

—Human experience of freedom with moral order is real, and human beings must accept responsibility for their actions.

—God relates to human beings as free and responsible persons, recognizing the serious limitations under which they operate.

—The sovereignty of God is the sovereignty of love.

The conference theme was continued the second day by Robert Buschert, professor of physics, who addressed the faculty on "Science and Ultimate Reality."

Buschert noted that while the "benefits of science have been and continue to be good," human beings repeatedly have made the mistake of interpreting the latest scientific development as the ultimate reality. To cite discoveries in the natural sciences as the basis for determinism in human behavior is fallacious because the natural sciences are themselves filled with uncertainties, he said. "The old clockwork picture of the universe is dead."

Buschert told his colleagues that they must "help demythologize science." He said that ultimate reality lies within the realms of religion and faith.

In a third major presentation, English professor Sara K. Hartzler argued that the exercise of free will assumes genuinely significant choices, the willingness to accept the consequences of one's choices, and accountability to others and to God. Hartzler contrasted these assumptions with what she perceives as a modern preoccupation with the self, which in turn has resulted in a widespread passivity.

(continued from page 745)

Funk Wiebe, Herta Funk, Atlee Beechy, and Elaine Sommers Rich.

Some travel funds are available, particularly for those who will travel a long distance to attend, for minority persons, and for women who are in leadership roles in the church. (See Mennoscope)

mennoscope



Winifred N. Beechy

Winifred Nelson Beechy, Goshen, Ind., has been appointed coordinator of Peace and Social Concerns with the Mennonite Board of Congregational Ministries. She replaces Hubert Schwartzentruber, who with his wife, June, is beginning as a church planting resource team for the Ontario Conference Mission Board. Beechy and her husband, Atlee, have served in various assignments with MCC in Europe, Vietnam, Asia and the Middle East, India, and Bangladesh, and have coauthored several books. She has also written numerous articles in Mennonite periodicals and formerly taught school. This past spring she graduated with an MA in Peace Studies from the Associated Mennonite Biblical Seminaries in Elkhart, Ind.

The president of the Institute for World Order will speak on "The Economic, Military, and Moral Implications of the Arms Buildup" to inaugurate the second year of the endowed Public Affairs Lectureship at Goshen College. Robert C. Johansen, who has written and lectured widely on the arms race during the past decade, will give his major address on Sept. 20 at 8:00 p.m. in the Umble Center auditorium. He will also meet with students the following day. Johansen's lecture will come as the United States Senate continues the debate on ratification of the SALT II treaty with the Soviet Union. Johansen opposes ratification of the SALT II treaty on moral grounds. He wrote in the May *Harper's* that "unexamined enthusiasm for SALT comes easily because we have lost a clear moral sense of right and wrong. It is a tragic self-deception to think that the important point for peace advocates in 1979 is that we will be better off with SALT II than without it."

Sunshine Children's Home in Maumee, Ohio, will hold its Sixth Annual Bazaar and Quilt Auction at Southwyke Mall, Toledo, Ohio, from 9:30 a.m. to 9:00 p.m., Oct. 19-20. The Bazaar and Quilt Auction features homegrown and home cooked food, crafts, glass blown articles, children's clothing, and a special section of quilts and quilted items. Over 100 quilts donated by women throughout the country will be sold. Sunshine Children's Home is a residential facility for people who are mentally retarded. All proceeds from the Bazaar and Quilt Auction benefit Sunshine.

Goshen College has an opening for a full-time Campus Minister available either Jan. 1, 1980, or fall of 1980. Master of Divinity or equivalent is required. Send inquiries and résumé to June Yoder, Acting Dean of Students, Goshen College, Goshen, IN 46526.

Correspondence for the Martinsburg (Pa.) Mennonite Church should be sent to: Glen D. Graybill, Moderator, Martinsburg Mennonite Church, 300 East Spring St., Martinsburg, PA 16662.

The "Discovery" of North America by Europeans will be celebrated this year on Oct. 8. At the same time many American Indians will mourn their loss of land and way of life. MCC U.S. Ministries has prepared a small packet of information for individuals and groups interested in planning a special celebration of penitence for Columbus Day. "Justice for Indians" will include worship service helps, information concerning issues facing American Indians today, and information on MCC's current Indian programs. Individuals and groups interested in an alternate commemoration of Columbus Day may write to U.S. Ministries, MCC, 21 South 12th Street, Akron, PA 17501, for the packet.

Ed Falk, Niverville, Man., has been appointed administrative assistant, Food Bank MCC (Canada), beginning on Sept. 1. As administrative assistant, Falk will be responsible for office management of the Food Bank, records, and promotional materials design and distribution. He will also relate to the Food Bank representatives across the prairies, and arrange for shipment of grain for emergency relief and development.

A New Look at Church Growth by Floyd Bartel is now available. The book is published jointly by Mennonite Publishing House, Scottdale, Pa., and Faith and Life Press, Newton, Kan. Bartel, secretary for congregational mission of the General Conference Mennonite Church, was assisted by Richard Showalter of the Mennonite Church in gathering material. The 143-page book is written in three units of four chapters each. Unit I explores the characteristics of the kind of church that grows; unit II analyzes factors in growth such as leadership and obstacles; and unit III describes how church growth can be a continuing part of congregational life. The book is priced at $2.95. Bartel has also written a 54-page leader's guide for study groups. Its cost is $1.50.

Ray Hamm of Altona, Man., has been appointed by MCC (Canada) as assistant director of Peace and Social Concerns. He began his assignment on Sept. 1. The Peace and Social Concerns Committee is still looking for a director of the Peace and Social Concerns ministry.

The Japan Anabaptist Center, an inter-Mennonite project in Tokyo, now has a steering committee, newsletter editorial staff, property committee, and host couple. "The 'new' Anabaptist Center must be a servant of Jesus Christ and His church," said Ferd and Viola Ediger, General Conference Mennonite missionaries who moved to the center on Apr. 2 to become host and hostess. "Our service must be both to the church and to the world." The center is using a house donated by Mennonite Board of Missions (Elkhart, Ind.). It is located next door to the inter-Mennonite Honan-cho Church. The 14-member steering committee, organized on Apr. 29, is committed to giving oversight to the center and to "working, planning, studying, giving, and serving." It has appointed editors for the "Agora" newsletter—Michio Ohno, Gan Sakakibara, and Sandra Liechty—and a property committee composed of John Graybill, Carl Liechty, and Viola Ediger. The Japan Anabaptist Center is aimed at service to Mennonites and Brethren in Christ in Tokyo and throughout Japan, to Mennonites in other countries traveling through Tokyo, to the Honan-cho Church, and to the local neighborhood. In addition to offering lodging, the center has a library, sells books, sponsors seminars, rents meeting rooms, assists travelers, and offers classes of various kinds.

A Christian Nurture Skillshop sponsored by the Nurture Commission of the Indiana-Michigan Conference will be held at Yellow Creek Mennonite Church, Goshen, Ind., Sept. 29, from 8:30 a.m. to 3:00 p.m. Seventeen workshops are scheduled to meet the needs of Sunday school teachers and superintendents, other Christian education leaders and pastors. A pre-registration fee of $6 per person to meet workshop expenses is requested by Sept. 17. The fee will be $7 on Sept. 29. Registration forms listing the workshops and requesting registration by workshop from each intended participant have been sent to pastors. Forms are also available by writing Indiana-Michigan Conference, 1711 Prairie St., Elkhart, IN 46514. Tel. (219) 293-4923.

The Coming of the Mennonites to North America, 16mm film documentary on the Mennonite migrations to North America, has just been released. The 20-minute film spans the major Mennonite migrations beginning in 1683 (from Switzerland to Pennsylvania) and continuing into the post World War II period. The film is designed for use in catechism classes, and for other teaching situations. It is the first film released in a series planned by Visual Com-

munications, a partnership which received a $5,000 initial grant from the General Conference Mennonite Church. The purpose of the series is to teach Anabaptist-Mennonite history. All proceeds from the sale of *The Coming of the Mennonites* . . . will be used to promote it and to fund the second film in the series. Consequently the film is for sale, but not for rent. Price until Jan. 1 is $195, $225 after. Faith and Life Press, Box 347, Newton, KS 67114, is the distributor of the film.

An experienced computer programmer is needed immediately at the Elkhart, Ind., offices of Mennonite Board of Missions. Systems analysis experience and acquaintance with the RPG II program language are desired. MBM is installing an IBM System 32 or 34. Interested persons may contact Personnel Office, MBM, Box 370, Elkhart, IN 46515. Phone (219) 294-7523.

Registration for the Nov. 2-4 "Enabling for Action" conference at Elkhart, Ind., is due by Oct. 1 and may be sent to Arlene Mark, Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, IN 46514. Lodging and local transportation is free. Registration fee is $10, $2.50 for students. The charge for meals is $8. Persons needing travel funds may contact Linda Schmidt at MCC, 21 South 12th St., Akron, PA 17501, or Herta Funk, Commission on Education, General Conference Mennonite Church, Box 347, Newton, KS 67114.

Wesley and Sue Richard, workers in Japan for 12 years with Mennonite Board of Missions (Elkhart, Ind.), arrived back in that country on Aug. 27 after a two-year furlough in the U.S. They will again work as self-supporting English teachers and assist in the outreach of Shiroishi Mennonite Church in the Hokkaido capital of Sapporo. Richards' address is Heiwadori 9 Chome, Kita 88-4, Shiroishi-ku, Sapporo 062, Japan.

Alan and Eleanor Kreider, workers in England since 1974 with Mennonite Board of Missions (Elkhart, Ind.), returned to that country on Aug. 28 after an eight-month stay in the U.S. They are active in the work of London Mennonite Center and London Mennonite Fellowship. Kreiders' address is 7 Highgate Ave., London, England N6 5RX.

Larry and Eleanor Miller, workers in France since 1975 with Mennonite Board of Missions (Elkhart, Ind.) and Mennonite Central Committee, arrived in Paris on Aug. 31 after a summer furlough in the U.S. They are directors of Foyer Grebel, an international student center in Paris. Millers' address is 13 rue du Val d'Osne, 94410 St. Maurice, France.

New address for Marvin and Neta Faye Yoder, workers in Japan with Mennonite Board of Missions (Elkhart, Ind.): 362-130 Higashi Tsukisamu, Toyohira-ku, Sapporo 060-01, Japan.

New addresses for Mennonite Board of Missions (Elkhart, Ind.) workers on furlough: Jon and Ruth Beachy, 321 W. Wolf St., Elkhart, IN 46514; Stan and Delores Friesen, 1404 Yewell St., Iowa City, IA 52240.

Ron Flaming and Dick Lehman will comprise the pastoral leadership team of the Belmont Congregation, Elkhart, Ind., for the coming year. Former pastor Ray Bair assumed other duties in the local area effective on Sept. 1. Flaming will assume the major portion of the work assisted by Lehman who will pursue his studies at the Associated Mennonite Biblical Seminaries. Lehman has been director of Voluntary Service orientation for North American units under the Mennonite Board of Missions. Flaming, from Goessel, Kan., has been in Elkhart for the last five years, as a student and then admissions officer at AMBS.

Some 269 students began classes on Aug. 28 at Eastern Mennonite High School, Harrisonburg, Va. Included in the total are 209 local Shenandoah Valley and 60 dormitory students, coming from many Eastern states and as far away as Michigan and Florida. Approximately 500 persons attended the opening PTF—Convocation in the EMHS gymnasium. John Drescher, visiting professor in the Bible department at EMC, challenged parents and teachers to consider that teaching is a twenty-four-hour process that needs to be done with consistency on a firm basis of biblical values.

An Inter-Mennonite Council of Social Service has been organized in Uruguay after almost a year of consultations among the three Mennonite conferences in that country—all of which have congregations in poverty areas. Daniel Miller, a worker with Mennonite Board of Missions (Elkhart, Ind.) in the Montevideo slum of Timbues, also reported that 70 "squatter" families were ordered out of their shacks; however, a Catholic group came to the rescue, bought the land they were living on, and plans to build a community center. Miller said those Catholics and various other Christian groups in the area held an ecumenical worship service in a nearby Catholic church on Pentecost Sunday in June.

Some 720 ice-cream cones were served at a neighborhood fair in Barcelona, Spain, recently by Mennonite Board of Missions (Elkhart, Ind.) workers Tom and Disa Rutschman and other members of their Christian community. The ice cream was made on the spot with an American ice-cream freezer—a rare item in Europe. "It was a good way to get to know people," Tom said. In another effort to get acquainted with their neighbors and meet a need at the same time, the new MBM couple in Spain has started a crafts class for children.

The relocation of India's Union Biblical Seminary from Yavatmal in the interior to Pune near Bombay continues to be stalled in layers of bureaucratic red tape, reported S. Paul and Vesta Miller, senior workers with Mennonite Board of Missions (Elkhart, Ind.). "All kinds of new and changing land laws have been holding up the granting of the deed to the land we have found and want," they said. "The seminary engaged a Christian lawyer here in Pune to work through all the necessary details." The 25-year-old ecumenical seminary, frustrated with years of delay, had asked Millers to move to Pune last November to help speed up the project. Progress remains slow, however, and the MBM couple asked for prayer that they may keep their eyes "fixed steadfastly on the goal."



John M. Drescher

John M. Drescher, former editor of *Gospel Herald*, has been named to the faculty at Eastern Mennonite College and Seminary. Drescher will teach several courses in EMC's Bible department and at the seminary, serve as an associate in campus ministries, and direct a Sunday worship service on campus. He will devote the rest of this time to free-lance and special writing assignments. Drescher was editor of *Gospel Herald* from 1962 to 1973, at which time he became pastor of the Scottdale Mennonite Church. He was pastor there until 1978.

Karen Amstutz, a worker in Bolivia with Mennonite Board of Missions (Elkhart, Ind.), has received a teaching position in the local village school after months of paperwork. Amstutz is teaching 30 children in grades three to five in a classroom without doors, windows, benches, or chalkboards. "Despite this, she feels much satisfaction in filling a need in the community," reported her husband, Wendell. The MBM couple are self-supporting overseas mission associates and had been making a living primarily through their small farm. But Karen's $100-a-month salary as a teacher has almost doubled their income.

Wendell, meanwhile, has begun a "Johnny Appleseed mission" selling nursery trees, and is also contemplating a project to provide technical assistance to mission agencies working with tribal Indian groups.

Don Blosser will serve as assistant professor of Bible at Goshen (Ind.) College and director of the college's Center for Discipleship. He replaces C. Norman Kraus, who will leave in January for a teaching mission in Japan under Mennonite Board of Missions, Elkhart, Ind. Blosser received his doctorate earlier this year from the University of St. Andrews in St. Andrews, Scotland. He studied in Scotland from 1976 to 1979 and also taught at St. Mary's College in St.

Andrews. A 1959 Goshen College graduate, Blosser received his Bachelor of Divinity degree from Goshen Biblical Seminary. He has done clinical-pastoral work in hospitals in North Carolina, Pennsylvania, and Delaware and has pastored Mennonite churches in Freeport, Ill., and Akron, Pa.

Mennonite Disaster Service Region I will hold its 17th annual meeting on Oct. 6 at Lowville Mennonite Church, Lowville, N.Y. In addition to reports by officers and unit leaders, the daylong meeting will include a report by Joe Kipfer on the Love Canal chemical dump and a report by Ray Landis on Three Mile Island. The morning session will begin at 10:15 a.m., after 9:30 registration. Other sessions will meet at 1:30 p.m. and 7:30 p.m. Reservations for meals or lodging may be made by contacting, before Sept. 29: Carl Zehr, R.D. 2, Lowville, NY 13367; or Vernon Roes, R.D. 1, Glenfield, NY 13343.

Groundbreaking for Heritage Haven, a 150-unit apartment building for the elderly and handicapped was held on Sept. 2, near Harrisonburg, Va. Laurence Souder, president of Heritage Haven, Inc., said that Heritage Haven is the beginning of a multiphased expansion program planned for Virginia Mennonite Home. J. Ward Trissel explained organizational changes that are intended to facilitate the enlarged program. Trissel is president of Virginia Mennonite Retirement Community, Inc., the umbrella corporation under which five separate program boards will function. The three-story, brick veneer Heritage Haven building will be located just north of Virginia Mennonite Home on the west side of Va. 42 north of Harrisonburg. The project is being financed through a $4 million loan from the Department of Housing and Urban Development, which also will provide rent subsidies for residents who meet financial conditions set by HUD.

An opportunity to share in the cross-fertilization of ideas between congregations is offered at Laurelville Mennonite Church Center on Nov. 9-11. The event is billed as a "Retreat for Creative Congregations." Congregations may send teams of persons who can tell the stories of God's action in their midst. Congregations looking for fresh approaches to worship, to fellowship, to nurture, to organization, will find resources in the practical experiences of others.

Fifty-one members of the Mennonite Nurses' Association met at Kitchener, Ont., Aug. 9-11, in their annual meeting. The project for the coming year is to supply teaching aids including anatomical models and charts, books and magazines for missionary nurses to use in Zaire, Ethiopia, India, and Bolivia. Anyone wishing to help with this project may direct the contribution to Ruth Bechtold, Treas., 2109A Old Phila. Pike, Lancaster, PA 17602.

Special meetings: Roy D. Kiser, Stuarts Draft, Va., at New Holland, Pa., Sept. 12-19.

New members by baptism: one at Mountain View, Lyndhurst, Va.; two at Hildebrand, Waynesboro, Va.; one at Market Street, Scottdale, Pa.; one at Cambridge, Honey Brook, Pa.

Correction: There were two errors in the change of address for **Kenneth G. Good** in the Sept. 11 issue. The zip code for Manheim is 17545. The correct telephone number for the Neffsville Mennonite church is (717) 569-0012.

readers say

In response to "A Plea for Nonresistance and Nonconformity" (Aug. 28). I assume the writer is referring to J. C. Wenger in his noting of a brother who has helped to produce a conservative version of the Bible.

May I make several observations. First of all the terms *liberal* and *conservative* have little or no meaning and should be given a burial once and for all. Second, I want to affirm Brother Wenger for who he is and what he has contributed to the church. Third, the NIV is needed and has become a blessing to many. Last, why must we foster a spirit of polarization over matters of personal preference?—**Kenneth Zehr, Accident, Md.**

° ° °

In the article "Leadership and Authority in the Church," by Ralph Lebold (*G.H.*, July 31), there were two sentences that read strangely to me. The two sentences were: "Deeply rooted convictions may well lead persons to come out with different conclusions. Our hope is that the church will be challenged to respond on this important issue." The two key words are conclusion and hope. Both are excellent words. The guiding direction on this issue of "importance" by the General Assembly and the church over the next two years are conclusion and hope.

It appears, however, that the two words are turned around giving a totally different meaning and direction. It reminds me of what the evolutionist, Vincent Sarich, said in the August issue of *Acts and Facts*, "In working out human origins the *search* is more important than the answer," he believes. Is this where we as a church are? Paul in writing to Timothy stated that one of the characteristics of the last days was always learning but never able to come to the knowledge of the truth. The two statements should rather read: "Our *hope* is that the church will come out with deeply rooted convictions." And, "the *conclusion* is that the church will have responded on this important issue."

Are we afraid of deep convictions? Do we fear that we may have to give up some deeply rooted convictions in exchange for other deep convictions that are truly Christian? Or, more fearful yet, are we afraid that we may have to exchange deeply rooted convictions for a cheap unity? "But," some will say, "deeply rooted convictions will lead only to more splits."

After all, isn't that what eventually happened between the early church and Judaism, between the Protestant Reformation and the Catholic Church, and between the Protestant Reformation and the Anabaptist movement? Isn't that what has happened throughout church history when some were willing to take Jesus seriously? Jesus said, "I did not come to bring peace, but a sword." That sword is what brings deep convictions and true unity. Or have we compromised deep convictions for cheap unity?—**David Gerber, Miami, Fla.**

° ° °

So urban concerns were a controversial issue at Waterloo 1979 according to *Church News*, Aug. 28.

Thirty-five years ago our Mennonite (conservative) neighbors advised us to stay in the country instead of following Lot toward Sodom with our family and pitch our tents in (my definition) Sodom's modified suburbs.

Why are the country people reluctant to associate with the city people? Our great-grandparents were fleeced by city slickers who sold them worthless stocks and bonds. Another great-grandfather bought a nearby property to his farm to get rid of immoral neighbors from the city. In our day big corporations build large motels and restaurants and exploit the plain people as they grab the cream of the crop in tourism.

Even out-of-state developers seem to have tricks up their sleeves to grab and destroy good farms and build shopping centers, industrial parks, and housing developments, despite local opposition. This means less family farms for the plain people as well as others who want to farm and or consider a family unit as conducive to Christianity.

Farm work is hard but it is considered as a quiet and peaceful life, away from the noise and contentions of the city. The conservative groups are not perfect, but they are good neighbors as they exemplify simplicity and humility and avoid interfering with our personal and religious affairs. We can report the same about our neighbors who are high school and or college graduates, but not all people are so.—**Paul M. Nolt, New Holland, Pa.**

° ° °

I'm afraid John Ruth must have his knuckles rapped again. ("A Word About Words," Aug. 28). His etymology for *traumatic* is mistaken. *Traumatic* is the adjective from the noun *trauma*, which comes through New Latin from the Greek. It does not derive from the German *Traum*.

While I'm at it, may I add an expression to his list? "I could care less." That says exactly the opposite of what the speaker really means. He really means that he doesn't care at all; so how could he care less? What he should say is, "I couldn't care less." That tells us that his enthusiasm is clean gone; he just couldn't feel less concern.—**L. A. King, Norwich, Ohio.**

° ° °

I want to say thank you for printing the Smoketown statement in the July 24 issue. I think we need to take these points which the brethren gave very seriously. I have felt that we as a church need to reevaluate some of our teaching emphasis as related to the six points in their statement. I am one from the pew who also loves the Mennonite Church and its rich Anabaptist heritage.

Thank the Lord for the ad hoc group of Smoketown and their statement for consideration by our congregations. I feel there are many in the pews of the Mennonite Church who have the same concerns as these brethren who gave their statement to the *Gospel Herald*.—**Howard Bender, Tavistock, Ont.**

births

Children are an heritage of the Lord. Ps. 127:3

Baccash, Michael and Julia (Smucker), Evanston, Ill., second child, first son, Jonathan Michael, Aug. 17, 1979.

Bowman, Lloyd and Joyce (Keller), Dashwood, Ont., third child, Victoria Barbara Irene, Aug. 6, 1979.

Butcher, Herman and Diane, Newport News, Va., third son, Brad Wesley, Aug. 6, 1979.

Clark, Daniel and Jean (Widmer), Boone,

Iowa, second daughter, Sarah Jeannine, July 25, 1979.

Derstine, Harold Ray and Teesha (Stoltzfus), Telford, Pa., first child, Jacqueline Nicole, June 26, 1979.

Dinius, D. Wayne and Anna (Short), Archbold, Ohio, second son, John Wayne, Aug. 18, 1979.

Good, Howard and Christine (Schware), Ephrata, Pa., second child, first son, David Jessie, Aug. 25, 1979.

Heatwole, Gerald and Anita (Lewis), Keezletown, Va., third child, second son, Jeffrey Allen, Aug. 24, 1979.

Hernley, Roger and Louise (Amstutz), Scottdale, Pa., first child, Justin Layne, Aug. 11, 1979.

Hess, John E. and Bonnie (Arnold), Marietta, Pa., first child, John Brian, July 19, 1979.

Hostetler, N. Merle and Evelyn (Hartzler), West Liberty, Ohio, second son, Brice Alan, July 16, 1979.

Jarrard, Dan and Sherrill (Hackenbracht), Tempe, Ariz., second daughter, Heather Maree, July 18, 1979.

Layman, Eldon and Susan (Brubaker), Harrisonburg, Va., second child, first daughter, Stephanie Anne, Aug. 30, 1979.

McDougall, Les and Geraldine (Martin), Zurich, Ont., second child, Derdre Lee, Aug. 7, 1979.

Roth, Ronald and Charlene (Aeschliman), Archbold, Ohio, second son, Kelsey Scott, Aug. 20, 1979.

Showalter, Rick and Joyce (Ropp), Belize City, Belize, first child, Craig John, Aug. 8, 1979.

Slabaugh, Jerry and Jeanette (Slagel), Goshen, Ind., second daughter, Angela Joy, Aug. 29, 1979.

Walker, Robert and Pam (Stillman), Scottdale, Pa., first child, Melanie Dawn, Aug. 18, 1979.

marriages

Thev shall be one flesh (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Armstrong—Houghton.—Marvin Armstrong, Archbold, Ohio, Central cong., and Cynthia Houghton, Elizabethtown, Tenn., Baptist Church, Aug. 25, 1979.

Breckbill—Stoltzfus.—David Breckbill, Cambridge, Ont., Preston cong., and Anita Stoltzfus, Iowa City, Iowa, First Mennonite cong., by Willis Breckbill and Edward Stoltzfus, Aug. 1, 1979.

Breneman—Metzler.—Jerry L. Breneman, Lancaster, Pa., Habecker cong., and Miriam Metzler, Holtwood, Pa., Mechanic Grove cong., by Charles E. Good, June 9, 1979.

Coss—Payne.—Dwayne Ray Coss and Kimberly Mae Payne, both of Hagerstown, Md., Mt. Lena cong., by Adam R. Martin and Lewis M. Coss, father of the groom, June 23, 1979.

Good—Rohrer.—Robert W. Good, Lancaster, Pa., Strasburg cong., and Patricia Rohrer, York, Pa., Zion cong., by Charles E. Good, father of the groom, Aug. 25, 1979.

Kaufman—Tapp.—Randall Kaufman, Goshen Ind., Benton cong., and Carol Tapp, Plainview, Tex., Baptist Church, by Calvin Kaufman, June 9, 1979.

Kimmett—Stauffer.—Kelly William Kimmett and Dianne Lynn Stauffer, Edmonton, Alta, by Linford D. Hackman, Aug. 11, 1979.

King—Taylor.—Marvin M. King and Carolyn M. Taylor, both from Cochranville, Pa., Kennett Square cong., by Wilbur Engle, June 30, 1979.

Maubach—Orendorff.—James Maubach and Dorothy Ann Orendorff, Waldo cong., Flanagan, Ill., Aug. 18, 1979.

Nofziger—Hess.—John D. Nofziger, Cochranville, Pa., Andrews Bridge cong., and Lois A. Hess, Willow Street, Pa., River Corner cong., by David N. Thomas, Aug. 26, 1979.

Rhodes—Miller.—Richard Allen Rhodes, Dayton, Va., Dayton cong., and Lois Lynette Miller, Kalona, Iowa, Sunnyside cong., by Albert Miller, uncle of the bride, Aug. 4, 1979.

Schlabaugh—Bauman.—Merle Schlabaugh, Lower Deer Creek cong., and Karen Bauman, Iowa City, Iowa, First Mennonite cong., by Robert K. Yoder and Norman Geissinger, Aug. 11, 1979.

Slabaugh—Martin.—Lon Slabaugh, North Canton, Ohio Hartville cong., and Jane Martin, by Richard F. Ross, Aug. 25, 1979.

Sleeper—Good.—Carl Robert Sleeper, Jr., Elkhart, Ind., and Rebecca Sue Good, Fort Wayne, Ind., by Wayne Goldsmith, Aug. 25, 1979.

Troyer—Schertz.—Terry Troyer, South Bend, Ind., Kern Road Chapel, and Cynthia Schertz, Metamora, Ill., Metamora cong., by Paul Gingrich, July 7, 1979.

Wilson—Birkey.—Jeffery Ray Wilson, Paxton, Ill., and Jan Elaine Birkey, East Bend cong., Fisher, Ill., by Delmar Birkey, uncle of the bride, Aug. 25, 1979.

obituaries

Blessed are the dead which die in the Lord (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Eigsti, William, son of Daniel and Elizabeth (Steinman) Eigsti, was born at Flanagan, Ill., Dec. 27, 1892; died at Pontiac, Mich., June 4, 1979; aged 86 y. Surviving is one brother (Edward Eigsti). He was a member of Waldo Mennonite Church, where funeral services were held on June 6, in charge of Edwin J. Stalter; interment in Waldo Cemetery.

Freed, Russell N., son of Elazer and Susan (Nice) Freed, was born in Lower Salford Twp., Pa., Dec. 22, 1899; died at Grand View Hospital, Sellersville, Pa., Aug. 28, 1979; aged 79 y. On Oct. 4, 1919, he was married to Annie R. Landis, who survives. Also surviving are one daughter (Verna—Mrs. Roy M. Allebach), 2 sons (Russell L. and Robert L.), 11 grandchildren, 5 great-grandchildren, and one sister (Susie—Mrs. Abram Heebner). He was preceded in death by an infant son (Harold). He was a member of Franconia Mennonite Church. Funeral services were held at Eastern Mennonite Home on Aug. 30, in charge of Paul Glanzer, Floyd Hackman, and Curtis Bergey; interment in Franconia Mennonite Cemetery.

Helmuth, Jacob I., son of Isaac and Barbara (Yoder) Helmuth, was born in Kalona, Iowa, June 19, 1898; died at St. Francis Hospital, Colorado Springs, Colo., Aug. 20, 1979; aged 81 y. Surviving are 4 sisters (Ida—Mrs. Dennis J. Miller, Anna—Mrs. Emmet Swartz, Katie—Mrs. Jonas Gingerich, and Emma—Mrs. Joe J. Hershberger). He was preceded in death by 2 sisters and 4 brothers. He was a member of First Mennonite Church. Funeral services were held at the Fairview Conservative Mennonite Church in charge of John L. Hershberger and Mose J. Gingerich; interment in the North Gingerich Cemetery.

Lehman, Ada Grace, daughter of John J. and Sarah (Rife) Martin, was born at Columbiana, Ohio, July 4, 1902; died of cancer at her home at Chambersburg, Pa., July 16, 1979; aged 77 y. On July 16, 1925, she was married to Walter H. Lehman, who survives. Also surviving are 4 sons (Aldus, Walter, Jr., Marcus, and John), 7 daughters (Grace—Mrs. Edgar Burkholder, Sarah, Miriam, Ester—Mrs. Nathan Diller, Ruth—Mrs. Ira Miller, Naomi—Mrs. Elmer Martin, and Eunice—Mrs. James Esch), one foster daughter (Sharon Miley Middaugh), 43 grandchildren, 4 great-grandchildren, one brother (John J. Martin), and one sister (Mrs. Alice Martin). She was preceded in death by one son (James) in 1962. She was a member of Pleasant View Mennonite Church, where funeral services were held on July 19, in charge of John Sollenberger, Omar R. Martin, and Howard Lehman; interment in Pleasant View Mennonite Church Cemetery.

Martin, Esther B., daughter of Harvey and Katie (Bucher) Metzler, was born in Rapho Twp., Pa., Oct. 9, 1909; died in Manheim Twp., July 30, 1979; aged 69 y. On Nov. 8, 1933, she was married to Abram H. Martin, who survives. Also surviving are 2 daughters (Lois and Ruth Martin), one son (John Martin), 3 grandchildren, and 4 sisters (Elta—Mrs. Jacob Harnish, Grace—Mrs. Elam W. Stauffer, Anna—Mrs. Luke Shank, and Edna—Mrs. Leonard Brunk). She was a member of Landis Valley Mennonite Church, where funeral services were held on Aug. 1, in charge of Elam W. Stauffer and Lester Hoover; interment in the adjoining cemetery.

Martin, Rodney Paul, son of Vernon and Eileen (Gingrich) Martin, was born in Fergus, Ont., Oct. 15, 1963; died in an automobile accident at Floradale, Ont., Aug. 23, 1979; aged 15. Surviving are one sister (Kris—Mrs. Paul Brubacher) and 3 brothers (Ken, Fred, and Brian). He was preceded in death by his father. Funeral services were held at Elmira Mennonite Church on Aug. 26, in charge of Vernon Leis and Marvin Shank; interment in Floradale Mennonite Church Cemetery.

Schneider, Charles Jeremiah, son of Charles William and Harriet (Boreum) Schneider, was born in Ozone Park, N.Y., Nov. 13, 1909; died of a heart attack at Milford Memorial Hospital, Milford, Del., May 14, 1979; aged 69 y. On Mar. 24, 1946, he was married to Ada Lee Miller, who survives. Also surviving are one son (Charles Larry), 4 daughters (Sylvia—Mrs. Philip Chisenhall, Zela—Mrs. Earl Yoder, Zena—Mrs. Ray Morin, and Elizabeth), and one sister (Masie Schneider). He was a member of Tressler Mennonite Church, where funeral services were held on May 17, in charge of Millard Benner; interment in St. Johnstown Cemetery, Greenwood, Del.

Steckly, Lydia, daughter of Daniel and Barbara (Roth) Leichty, was born at Noble, Iowa, July 6, 1889; died at Albany, Ore., Aug. 27, 1979; aged 90 y. On Sept. 19, 1915, she was married to Daniel Steckly, who died on Nov. 5, 1973. Surviving are 3 sons (Harold, Allan, and Kenneth), 2 daughters (Bernice Roth and Florence Graber), 15 grandchildren, and 2 great-grandchildren. She was a member of Albany Mennonite Church, where funeral services were held on Aug. 30, in charge of James Lapp; interment in Fairview Mennonite Cemetery.

Swanenburg, Marcus, son of John and Christine Swanenburg, was born in Holland on Mar. 24, 1893; died of a heart attack at Frazer, Pa., Aug. 12, 1979; aged 86 y. On Jan. 12, 1941, he was married to Anna Mae Malin, who survives. Also surviving are one son (Paul), 2 grandsons, one brother (Joseph), and one sister (Gertrude March). He was preceded in death by one son (Mark, Jr.). He was ordained to the ministry on Nov. 23, 1924, as the first minister of the congregation. Funeral services were held on Aug. 15 in the Frazer Mennonite Church, in charge of C. Ralph Malin, Milton Brackbill, Amos Sauder, and Ray Geigley; interment in the adjoining cemetery.

Cover by Sanford Eash; p. 745 by Jan Gleysteen; p. 746 by Jim King.

calendar

Mid-America New Call to Peacemaking meeting at Hesston College, Hesston, Kan., Nov. 16-17.

Colson church for born-again convicts shouted down at suburban zoning board

"We're trusting the Lord's leading in this now," said an aide of Charles Colson after the Arlingron County (Va.) Board rejected his request to convert a church into his Prison Fellowship's national headquarters. The 4-to-1 decision on Aug. 18 came after what was described as a "wildly emotional three-hour meeting," attended by a standing-room-only crowd of about 120 people, most of them opposed to Mr. Colson's bid for a special zoning permit.

The Calvary Church of the Nazarene on a 3½-acre site which included two houses "was ideal for our purposes," the Colson spokesman told *Religious News Service*. Prison Fellowship was prepared to pay $1 million for it. Middle-class residents of an Arlingron neighborhood where the Nazarene church is located were concerned about Mr. Colson's plan to house inmates on furlough from federal prisons while in evangelistic training at the facility.

Protest by Brazilian bishops secures missionary's release

A vigorous protest by the Brazilian Conference of Catholic Bishops secured the release of an Italian Catholic lay missionary who had been arrested by government agents. Nicola Arpone, a pastoral agent in charge of evangelizing landless peasants, was freed after four days in prison after protests had been lodged at high government levels by Bishop Cornelio Chizzini of Tocatinopolis, in whose diocese Mr. Arpone was serving, and Bishop Luciano Mendes, the secretary general of the Brazilian Bishops Conference. According to Bishop Chizzini, Mr. Arpone was arrested on the basis of charges by wealthy landowners who accused the catechist of subversively organizing peasant groups. "I have conversed many times with this young man," Bishop Chizzini said in a letter to his priests. "He is neither a subversive, nor a revolutionary, nor a communist. . . . The real subversives are the landowners who by violence intimidate the people."

"Church World Bank" attracting funds for Third World development projects

A pioneering venture of the World Council of Churches which enables Western churches to have a direct economic impact on Third World development is nearing self-sufficiency as it enters its third year of operation. Sometimes described as a "church world bank," the Ecumenical Development Cooperative Society (EDCS) is a vehicle through which denominations can put reserves into low-interest loans for Third World development projects.

It has no relation to the WCC's more controversial Special Fund to Combat Racism, which kicked up a storm of reaction last year with an $85,000 grant to a black nationalist guerrilla group fighting in Zimbabwe Rhodesia. But the two WCC funding projects are related in objective. "It has the possibility of empowering some of the world's poor and oppressed peoples," and enables Western churches to "participate with more credibility in the struggles for a new and more just international economic order," says Dr. Robert A. Thomas, head of the overseas arm of the Christian Church (Disciples of Christ) and a member of the EDCS board.

Gamma Two has smoker's game, and Tobacco Institute budget up

From Vancouver, B.C., comes word of a new game designed as a spoof on the tobacco industry reports *Sources and Resources*. Object of the monopoly-type game is to avoid a nicotine fit and survive longest. Cost of the game, for ages 12 and up, is $10 from Gamma Two Games, Ltd., 1306 Seymore St., Vancouver, B.C., Canada V6B 3P3.

Meanwhile the budget of the U.S. Tobacco Institute, an organization to promote use of tobacco, has gone up to $4.5 million per year.

Simpler lifestyle cited as need for effective evangelizing effort

Leaders of religious orders of men in the Roman Catholic Church in this country say that a return to a more simple lifestyle is essential for effectively reaching people—especially the poor—in evangelization efforts. "Many of us live by standards which often lead in practice to a consumerist mentality and to great material security," the priests and monks said in a statement. Such a situation, they continued, "makes it difficult for us to find solidarity with the poor, or to be effective in evangelizing all classes in society, no one of which is exempt from structural injustice."

Paraguay is asked to lift siege and release two held for 15 years

Amnesty International has called on President Alfredo Stroessner of Paraguay to mark the 25th anniversary of his rule by releasing two political prisoners who have been held without trial for more than 15 years and to lift the state of siege in the capital, Asunción, which has been in force throughout his reign. The international human rights agency asked for clemency for Virgilio Bareiro Riveras and Severo Acosta Aranda and also repeated its former requests that the fate of some 26 disappeared prisoners be clarified by the Stroessner government. According to Amnesty International records, the number of political prisoners in Paraguay held at one time fluctuates between 200 and 1,000. General Stroessner, 66, is the longest currently reigning ruler in Latin America. His rule "has been characterized by steady persecution of political opponents and active members of the Catholic Church," Amnesty reported. The charges against his government include torture and assassination of persons opposing his regime.

Viewers asked to boycott CBS to protest movie incest scene

Charging that CBS-TV has "lied" about a controversial incest scene in a coming network movie, the National Federation for Decency (NFD) has urged viewers to boycott CBS programs in November when national ratings are done. The NFD is promoting a national Phone CBS Day on Oct. 29, urging people to inform their local CBS outlet that they will not watch the network in November because of growing dissatisfaction with its actions. CBS tells the public "incest won't be a part of the movie and proceeds to include it. Lying comes naturally to CBS," charged the Rev. Donald E. Wildmon, executive director of NFD.

Presbyterians balk at rules to regulate Taiwan churches

Proposed regulations for the supervision of houses of worship in Taiwan have been criticized as "essentially harmful" by the General Assembly of the Presbyterian Church there. While the full texts of the proposed regulations have not yet been released by authorities, they would control religious activities, church organization and structure, ministerial appointments, disposal of church property, and other matters.

One of the proposed rules states that if a "church is against national policy or is in contravention of its established aim or against public interest, the government authorities may give a warning, nullify any resolution which was made, order its reorganization, or dissolve the legal entity." The Presbyterian Church in Taiwan has been at odds with the government in recent months with regard to human rights matters. When the church adopted a Declaration on Human Rights last year, the Department of Interior Affairs told the church to change the language of the declaration. Leaders of the church refused.

NEWSPAPER

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

Matters of concern

For the past eight years, as *Gospel Herald* news editor, I have been a paid observer of the Mennonite Church—its congregational life, its institutions, its leaders, and its assemblies. For the next eight months, I will be sitting in for Daniel Hertzler, whose sabbatical began on September 1. This has caused me to reflect more seriously on the needs of the church today.

My task has been made easier by Carl Keener, a professor of biology at Pennsylvania State University, University Park. His two lead articles, "Ten Issues Facing the Mennonite Church Today" and "Putting It Together for God," in the preceding two issues of *Gospel Herald* (September 4 and 11, 1979), outline an agenda with which the church will have to deal during the remaining two decades of this century and perhaps beyond if the Lord tarries and the world does not go up in atomic smoke.

For sake of review, Keener's ten areas of concern were: (1) technology and modern science, (2) moral dilemmas concerning life and death, (3) dilemmas concerning human sexuality, (4) environmental crises, (5) complex issues of faith, (6) value systems, (7) a Christian lifestyle, (8) Mennonite self-identity as it pertains to denominational distinctiveness, roots, and goals, (9) creative peacemaking, and (10) problems associated with power in institutional structures. I recommend a review of Keener's two articles.

In his book, *Legends of Our Time*, Elie Wiesel, a survivor of Auschwitz and Buchenwald, has one of his legendary characters say: "Man defines himself by what disturbs him and not what reassures him." If this is true, or even partially so, the definition could just as well be applied to a people, such as Canada or the U.S., Catholics, Jews, or Mennonites, to the extent they have an identity.

Some concerns I sense in the church are as follows:

J. Lawrence Burkholder, president of Goshen College (Ind.) has been talking for some years about the formation of a new Mennonite theology. His thinking has recently been stimulated by Hans Jüng, author of *On Being a Christian* and Catholic theologian in residence at Tübingen University, Tübingen, Germany. Carl Keener talks about a synthesis of traditional ideas with the insights of modern science.

However it is done the church will have to come to terms once again with major and basic theological questions. To give only one example, Mennonites, and other Christians, should be answering Jesus' question, "But who do *you* say that I am?" with renewed attention to its implications. For how can a church claim discipleship to a Master it hardly knows, or obedience to commandments poorly understood?

For Mennonites, it has been sufficient to be as obedient as possible to as much of Christ as was known. But from the days of Menno Simons, Mennonite Christology has been based on simple acceptance of the Gospel accounts, with room for a wide variety of interpretations in economics and a more focused view on peacemaking and service. Edward Schillebeeckx, a Belgian theologian, spent years writing *Jesus: An Experiment in Christology*, a 767-page tome. Central to his understanding of Jesus was the idea of salvation. Perhaps, in a very literal sense, the church will have to return to Christ for its salvation.

Besides the Christological question, there are a host of theological matters that call for study, including a better understanding of how the Spirit works and more biblical rationale for social action. Biblical interpretation and hermeneutics are of gravest concern today.

The quality of life together in Christian community should preoccupy the church a little more. How satisfying is it to be a part of a local congregation? Is the "joy of the Lord" present in worship and the day-to-day fellowship? Is the congregation a "community of moral discourse," where issues of right and wrong are weighed and laid out for action?

Distrust is a current factor of magnitude: racial, class, institutional, and educational differences are hurting rather than uniting the church.

How about stewardship? In the face of great waste and depletion of nonrenewable resources, can the church get back to a workable simplicity? Can it redefine the principle of Christian stewardship?

The church has studied carefully its relationship to broader society and the state. But it has not done as well with regard to the arts and sciences. These are matters I hope can be added to the agenda.

Space does not permit expansion on other needs of the church. But whatever they are, there must be increasing cooperation in their resolution and the forging of a common mission in Christ.—David E. Hostetler.

Gospel Herald

Sept[illegible] 1979



ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

25
72:39

Grace and the peace question

by Daniel Liechty

Has it ever occurred to you that the peace position has made the Mennonites into a one-issue people? Living this year in Vienna, and having contact with Christians who are often most decidedly nonpacifist oriented in their thinking, has raised this question in my mind repeatedly. Why is it so difficult to be with other Christians without raising the peace issue? We agree on so many other things, so why not be happy with that and forget about his "peculiarly Mennonite" peace position?

If it is only because I am Mennonite that I feel the need to talk about this issue, then certainly it would be better forgotten. If the reasoning runs deeper than that, then we need to examine the issue to find out why. The basic outline for what I have to say here has grown out of dialogue with Anglicans here in Vienna. I therefore employ categories that are not immediately familiar to the Mennonite reader. I will try to explain these as we go.

In order to get a grasp on things for our examination, let us dip briefly into the categories of systematic theology. In systematic theology, the general heading of "grace" is usually divided into two sections. These two sections are common grace and specific grace. Common grace includes all the things in this world that, although clearly gifts from God, are nevertheless common to all persons regardless of their spiritual state. We all have the gracious gift of life itself, for example. There is basic order in the universe, and the sun shines on both the just and on the unjust.

In the category of specific grace is then placed all the actions of God toward mankind that are related directly to the goal of the salvation of mankind. Perhaps here we would start with Noah, or certainly with Abraham, and recount the giving of law and covenant, the election of Israel, the word of the prophets, and so forth in the Old Testament. As Christians we then would also move on to the sending of Jesus as the promised Messiah, the preaching of the apostles, and the building of the church.

At first glance, these two forms of grace seem very distinct and well defined. We might say that the first includes those things which exercise in this world a "preservative" function, while those in the second category exercise a "salvific" function. The first include the things which keep the world from falling apart, and the second include the things which give direction to believers.

But the closer we get to the edges of these well-defined categories, examining them in the light of history, the fuzzier the picture becomes. And it is with this then that we return to the topic of our discussion, the peace position.

Relating directly to the problem of the peace position, we encounter a recurring question: In which category, common or specific, do we place the institution and the function of the state? In mainline Christian thinking, at least since the time of Constantine, the assumption has been that the state can easily fit into the category of specific grace. The state, with its laws, its power, and its use of coercion can, and indeed should, be channeled toward the building up of the kingdom of God. This is seen not only in the papal caesarism of the Old Roman regime, but also in Calvin's Geneva, Zwingli's Zurich, Luther's preaching to the "Christian princes," and in much of the teaching of the "social gospelers" early in this century. And the fact that a military general, could speak of fighting communism in Vietnam so that missionary work could continue there, to an appreciative audience at a recent conference of evangelical missionaries shows that the idea is also strongly present in American Evangelicalism.

But the debate did not start with us, nor with the Anabaptists, nor even with Constantine. As I attempted to point out in my last article on Old Testament warfare, it was indeed a live debate in the Old Testament as well. The focus for the debate at that time was kingship in Israel. Would the promised salvation of Israel come through the conquests of the kings or not? Was the institution of kingship in Israel an act of God for the salvation of the people or not? The way in which this question is answered, then as now, has overwhelming consequences for the later question as to just what exactly is meant by the "salvation of mankind."

The court prophets answered in the affirmative. The biblical prophets, in whose line Jesus stands, answered in the negative. For the court prophets, the military conquests of Israel would eventually bring all nations to the mount of Zion. For the biblical prophets and for Jesus, it was the power of

Daniel Liechty has been a Mennonite student in Vienna, Austria. His article grows out of discussions with students of other Christian faiths and some who were non-Christians.

Gospel Herald

Editor: **Daniel Hertzler** (on sabbatical). Managing Editor: **David E. Hostetler.** News Editor: **Dave Graybill.**

Volume 72 Number 39

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan: $9.50 per year mailed to individual addresses. Eighty Percent Plan: $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States.

Copyright © 1979 by Mennonite Publishing House.

righteousness and suffering that would convince the nations. If this scheme is correct, then we would have to place the power of the state in the common grace category, seeing it as exercising at best a "preservative" function, while only the power of righteousness and suffering has the right to be labeled as pointing mankind toward salvation in God.

But what about law? We certainly cannot deny that the giving of the law to Israel was an act of specific grace! And what common feature between Israel and the modern state is more obvious than law? True, but what is the foundation of law in the modern state? It is the power of the state to enforce its laws by coercion. And what is the foundation of biblical law? "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage" (Ex. 20:2). The laws of the state are to be obeyed because of coercion, but the laws of God are to be obeyed because of a response to God's love. This is why Jesus could summarize the whole of the law (in Mark 12:29 f.) in terms of love. In Romans 13:5, the Apostle Paul does a truly new thing in exhorting the Christian to obey even the laws of the state out of response to God's love rather than fear of coercion. But this does not change the structure and foundation of the state's law itself, only the Christian response to it.

So again, we return to our original question: Haven't the Mennonites blown the peace position all out of perspective? In the light of our discussion, I have to say no. How we answer the question of where to place the state, in the category of common grace, i.e., a strictly preservative function or in the category of specific grace, has overwhelming consequences, as it did in the Old Testament, for how we view the church, the nature of God's working in the world, and ultimately for just what sort of salvation we expect.

The biblical prophets and Jesus Himself were clear on the point that the salvation God intends for mankind does not come through coercion and violence. Mennonites have been keenly and intuitively aware that to confuse these categories is to pervert the gospel itself, and that this question can be focused in what we call the peace position. Therefore, we are not wrong in keeping this question at the center of discussion with other Christians.

An open window of sunshine

by Becky Mast

Lightworks by David Rosenberg, Harper and Row, 1978, $7.95.

Poetry lurks in every life. It comes at the moment when words fail to completely describe the emotion felt, when only metaphor will do to express the inexpressible. A poem strikes a universal chord so that the reader is gripped by the feeling that he has been there too, has experienced similar emotions.

The ancient Israelites knew the value of poetry, for they used it when writing many portions of the Old Testament. The experiences of God and His grace need poetry to convey His other worldliness, His infiniteness. The translating of the Bible over the years has often been the work of theologians and scholars. Hence, the lilting word juxtapositions, the vibrant word pictures, have developed feet of clay.

Fortunately, a young Jewish poet has seen this problem and has begun to translate the original Hebrew into poetry with modern images.

David Rosenberg started with the psalms two years ago and produced a delightful volume called *Blues of the Sky* (Harper and Row, $6.95). As an example of his work, the verse of Psalm 139 which reads, "Thou discernest my thoughts from afar" in the Revised Standard Version becomes "In the darkest closet of my thought/there is an open window of sunshine for you." The words produce a clear picture in which God is fittingly equated with light.

Another instance of vivid translation by Rosenberg occurs in Psalm 36 which is "Thy steadfast love, O Lord, extends to the heavens/thy faithfulness to the clouds" in the Revised Standard Version, and "Your love fills a man, Lord/ with a kind of air/ making him lighter" in *Blues of the Sky*.

This year *Lightworks*, Rosenberg's latest volume, has been published. In it he translates some of the poetry found in the Book of Isaiah, again going to the original Hebrew for his source.

A familiar verse is that in which Isaiah foresees the conversion of swords into plowshares (2:4-5). Rosenberg's translation is:

Even the finality of holocaust
will melt away
like lowland snow

the military hardware
translated into monkey bars
where children play

the hardened postures
crumbled
like ancient statues

children will wave through
the gunholes
of tanks
rumbling off to the junkyard

people will find hands
in theirs
instead of guns

learn to walk
into their gardens
instead of battle

Oh House of Israel
let's walk in the sunlit
ways
of his presence. . . .

Lightworks is of the same high caliber as *Blues of the Sky*. It is full of appropriate, colorful imagery which is relevant to modern man.

My intent is not to replace the Revised Standard Version or other scholarly versions of the Bible with Rosenberg's work, but to demonstrate the extended vision afforded by reading both versions.

Becky Mast is from the University Mennonite Fellowship, State College, Pa.

Albert J. Meyer, pursues a vision

by Gerry Hertzler



Editor's note: This article completes a series of five on the executive secretaries of the five program boards. The fourth in the series was "Dwight Stoltzfus, the Homespun Generalist," which appeared on May 8.

Albert J. Meyer likes to play hockey. When asked what he does when the sport is out of season, he replied, "I look forward to hockey next year." But he doesn't like to be a spectator at hockey games, noting that "you have to be close to the action because the puck is so small."

Perhaps this is characteristic of his approach to his work as executive secretary of the Mennonite Board of Education. He has become actively involved in pursuing a vision—the Anabaptist believers' church vision.

He was born September 24, 1929, at Cleveland, Ohio, the son of Mr. and Mrs. Jacob C. Meyer. The family lived in Cleveland, where his father was a member of the department of history at Western Reserve University. During the summer of 1937, they moved to a country home near Smithville, Ohio.

Meyer graduated in 1950 from Goshen College with a degree in physics, but during his senior year took several courses under Harold S. Bender that, according to Meyer, "all dealt with the Anabaptist-Mennonite vision. During this time I kept asking myself, 'Who are Mennonites and what is our vision?' "

However, the "cutting edge" came, he said, during the time he served as peace representative of the Mennonite Central Committee and executive secretary of the Puidoux Theological Conference in Basel, Switzerland, in 1956. At the Puidoux conference, representatives of the peace churches and state churches were assembled for extended theological conversation.

"It was a long way from Wayne County," recalls Meyer, "and the greater distance helped me to examine the future of the (Anabaptist) movement. It was hard to get used to the idea that back home things were taken for granted. It was then I became interested in throwing my life into the clarification of the Anabaptist vision, and implementing that vision in church life."

A gradual buildup. His appointment in 1967 as executive secretary of Mennonite Board of Education gave him an opportunity to realize something of the believers' church vision in education, but not before a number of other positions were to provide him with valuable experience.

In 1954, Meyer completed work for a PhD degree in physics from Princeton University and accepted a position as assistant professor of physics at Goshen College in 1958. He served as field secretary of the Mennonite Student Services Committee from 1959 to 1961, and then became academic dean and professor of physics at Bethel College, Newton, Kansas. In 1964 Meyer was named one of eight coordinators of the Committee on Liberal Arts Education on the North Central Association of Colleges and Secondary Schools, and in this position was responsible for visiting from seven to nine colleges per year.

He left Bethel College in 1966 to accept an assignment in a study of higher education, and on July 1, 1967, began the assignment as executive secretary and director of educational development of the Mennonite Board of Education.

"I sort of fell into it (the executive secretary assignment)," he remembers. "It wasn't the kind of thing you really analyzed—I did what seemed right at each stage."

Meyer said the Board previously had a minimal staff and was in need of leadership to handle certain issues. For instance, when Mennonite high schools were started, people asked for counsel and help from the church. Questions were referred to the only staff the Board had at that time—the college presidents. "This was not satisfactory, since the presidents were busy enough running the institutions they

Gerry Hertzler is from Goshen, Ind.

were responsible for," Meyer said.

The Mennonite Church presently has institutions of higher education with a plant value of over $20 million and annual operating budgets of over $10 million, and high schools with a plant value of over $4 million and annual operating budgets of over $2 million. More than 10,000 students are involved in Mennonite education in these various institutions. The primary role of the board of education, then, is to consider Mennonite church education objectives and to implement these objectives in the best way, using given Mennonite personnel and financial resources.

Peoplehood education has been chosen by the Board of Education, under the guidance of Meyer, as a model for the schools to follow. It is a model growing out of values and commitments of the Mennonite Church sponsoring the schools.

"Peoplehood education involves education within a community of people," Meyer explained. "This is different from the prevailing model of secular educational institutions, which are comprised of a collection of discipline specialists who hardly ever talk with each other."

Overlap between public and private. His interest in the believers' church vision has overlapped into his private life. Meyer was instrumental in setting up the Assembly Mennonite Church in Goshen, which is characterized by a flexible format and membership participation in both small groups and the larger assembly. A key emphasis in the assembly is its openness to all persons seeking fellowship, including those who attend for varying intervals of time, such as college students.

"The Assembly has been a way of working at the vision and realizing it in an extremely mobile setting," Meyer commented. "Deeply committed people with many 'comings and goings' attend the Assembly."

"Comings and goings" is a phrase Meyer applies to many situations, including the activity in his family. He is married to the former Mary Ellen Yoder, whom he describes as "a very capable gal," and they live together with four of their five children at 708 Emerson St., Goshen, Indiana. Their oldest son, Richard, is married and also lives in Goshen. Mary Ellen is a registered nurse and active in community projects, and Meyer commented: "She's been around a lot of things germinating, and she's able to get things going."

The family home is situated a block away from Main Street in a residential section of the city, but it becomes a center of activity when friends stop in or an Assembly small group meets there. However, activity doesn't seem to bother Meyer. Not the hockey enthusiast who likes to be four feet from the puck to see what's happening.

Hear, hear!

SALT II better than no salt. Although the SALT II agreement has been signed, it is far from being sealed and delivered. The long and painful debate in the U.S. Senate over ratification has only begun. Is SALT II worthy of support, or does it mark only one more step in the escalation of the arms race which Christians and other concerned citizens should oppose as totally inadequate?

I support SALT II because rejection of it with its provisions for limiting some quantitative and qualitative systems would increase the likelihood of nuclear war. This is not only due to the worsened political climate which might be expected, and the arms race which might follow, but also to technical reasons. SALT II does place limits (although high) on the number and types of launchers each side can have.

Without SALT these limits would likely be exceeded, and the gap between the superpowers and the rest of the nations in military terms would increase. Without SALT II an unlimited number of warheads could be placed on a launcher, instead of 10 for land-based missiles and 14 for submarine-launched missiles. More warheads per launcher increases the advantage to be gained from striking first, adding to the danger of nuclear war in time of high tension.

Without SALT II there would be no provisions prohibiting attempts to conceal new weapons deployments from the opponent's surveillance system, a fact which would increase uncertainty and suspicion. While restrictions such as these may seem negligible in comparison to the goal of a disarmed world, they may be central in the effort to avert a nuclear disaster within the next generation. And they *may*, although skepticism on this score is probably justified, make possible a process which would lead to truly significant arms reductions.

In my mind, the case for SALT II is extremely strong, not because SALT II itself goes far toward eliminating nuclear weapons, but because the alternative to it is so much worse. It is indeed questionable whether SALT II moves at all toward nuclear disarmament. But it at least slows down the nuclear buildup, makes it more predictable, less costly and less risky.—**Ted Koontz, Everett, Mass.**

Look to Jesus. Having read various Mennonite publications over the past months, I have observed that we are intensely occupied with different subjects. There are those who are occupied with nuclear disarmament and they spend their time fretting about a possible holocaust. Some are concerned about the use of nuclear energy and they fear the possible threat of radiation. There are those women working for equal rights in the marketplace and in the church. There are those writers who, feeling the church is threatened, are occupied with warning people not to be occupied with the "electronic church." Each of us could add our own subject that consumes our time and energies.

I do not suppose to say that these subjects are of no import and not worthy of some attention. I see, though, a danger when we as individuals and as a church are preoccupied with negative subjects. I suggest that perhaps this produces a faithless attitude. By being occupied with negative subjects we are neglecting a more positive subject. For in being occupied with one activity we by necessity must neglect another.

Scripture speaks to us in this area and asks us, "How shall we escape if we neglect so great a salvation?" (Heb. 2:3). Could it be that in being occupied with these negative subjects we neglect our great salvation? Rather, we should be occupied with our salvation and approach these subjects from that basis. We could read Hebrew 2:3 this way: If we are occupied with anything less than so great a salvation, how shall we escape the consequences of this natural life? If we are occupied with nuclear holocaust, we shall have fear as a consequence. If we are occupied with fighting against nuclear energy, we shall have turmoil. If we are occupied with obtaining equal rights, we will only increase our insecurity. If we are occupied with attacking our brothers who proclaim the gospel in a manner uncommon to our tradition, we will have discord.

Let us be occupied with that which is better, the better sacrifice of Jesus Christ, and the salvation He has provided for us. We will then begin to see these and other problems from a divine perspective. We will approach nuclear holocaust knowing that God holds the hearts of the kings in His hands (Prov. 21:1) and that ultimate holocaust will be by His hand alone. We will approach radiation on the basis of our redemptive provision in Psalm 91, "No plague shall come near you." We will approach equality for women on the basis of security in Christ (1 Pet. 3:7), knowing He will not hear the prayers of the men who oppress women. We will know that by a quiet spirit women will enable God to deal with men (1 Cor. 7:14a) and that "the effectual, fervent prayer of a righteous ... [women] availeth much." We will approach problems in the church on the basis of knowing the gates of hell will not prevail against it (Mt. 16:18). We will know that should these prophets of the "electronic church" be false, the Lord will bring a swift end to them (2 Pet. 2:1). Further, God will give us His heartbeat that we might approach brethren who are in error in private, seeking to win them for His sake (Mt. 18:15; Gal. 6:1). Scripture further states that those who are spiritual are to pull them from the fire, not pour fire down upon them (Jude 23). He will give us security in who we are that we will not feel threatened by the activities of others. We can then speak from security and love.

"Let us fix our eyes on Jesus" (Heb. 12:2a) not on negative subjects. Let us dwell on the provision and not the problem. We will then develop a faith attitude that we might approach all of our problems from His divine viewpoint and an almighty ability (Eph. 2:6; Lk. 18:27).—**Thomas L. Garlitz, Dallas, Tex.**

Mennonite Church giving—1978

by Mildred Schrock

Each year the Mennonite Church General Board office in Lombard, Illinois, compiles financial statistics on the giving performance of the Mennonite Church for the previous year. This is done with the hope that it will encourage the church to be faithful in its stewardship of financial resources. It is done neither to judge nor to praise the church's performance; it provides information for a better evaluation of ourselves.

Are we giving as God has prospered? Are we improving, or going backwards? Inflation prevails and income is up. The amount of contributions is up, too. How do they compare? The information below can help each of us take a realistic look at our own giving performance.

In 1978 Mennonite Church members gave an average of $361.24 to the total church program including the local congregation, the district conference, and the churchwide boards and agencies. This is an 11½ percent increase over the 1977 average giving of $324.07 (compared to an 11 percent increase of 1977 over 1976 and a 10.2 percent increase of 1976 over 1975). It is gratifying to see this increase.

These statistics are based on reports received from treasurers in congregations. Congregational treasurers sent reports to their conference stewardship representative who then sent a conference report to the General Board office at Lombard, where a total churchwide report was compiled.

The actual per-member giving may be somewhat higher since contributions by individuals given directly to Mennonite (or non-Mennonite) causes which are not handled by or reported to the congregation's treasurer are not included in these statistics. This report reflects only the figures turned in by congregational treasurers.

According to *The Financial Post Survey of Markets*, 1979 edition, the per capita income for Ontario was $7,240. The Department of Commerce, Chicago office, reported the 1978 per capita income for the United States was $7,817. Based on these statistics and the reports sent to us, Mennonite Church members are contributing approximately 5 percent (Canadians 5.2⅞ and U.S. citizens 4.6⅞) of their income for the work of the kingdom through their local congregations. Consider how much more could be accomplished if more members would give a tithe to the mission of the church!

The congregation and its mission is a primary emphasis of

Mildred Schrock is administrative assistant, Mennonite Church General Board.

the present Mennonite Church organization. Congregations used 61.5 percent of their expenditures on the local program in 1978; 15.5 percent was used for district conference programs; and 20.8 percent went to churchwide programs. It is always appropriate to consider whether these proportions are as they ought to be. Congregations should invest resources in their own local programs, but at the same time they should not forget the churchwide programs or ignore worldwide needs.

See the following Table I for a comparison of giving and distribution of expenditures for 1977 and 1978. Some of this increase is likely a result of inflation, but it is hoped that growing stewardship convictions have also influenced the increase.

Table I—Mennonite Church Giving and Distribution of Expenditures Comparison of 1977 with 1978

	1977		1978		
	Amount	Percent of Total	Amount	Percent of Total	+ increase -decrease
Number of members reporting	75,547		76,590		+1,043
Percent of members reporting	75.12%		75.44%		+ .32%
Total contributions (reported)	$24,482,356		$27,667,115		+3,184,759
Total contributions (projected)	32,590,996		36,674,331		+4,083,335
Per-member giving	324.07		361.24		+37.17
Home congregation program	16,105,659	46.6	18,177,341	45.1	+2,071,682
Capital funds	4,286,508	12.4	6,633,368	16.4	+2.346.860
Total for home congregation	$20,392,167	59.0	$24,810,709	61.5	+4,418,542
District conference causes	6,071,269	17.6	6,225,095	15.5	+153,826
Mennonite churchwide causes	7,413,009	21.4	8,404,382	20.8	+991,373
Non-Mennonite causes	681,456	2.0	901,612	2.2	+220,156
Total expenditures (projected)	$34,557,901	100.0	$40,341,798	100.0	+5,783,897

One area which could be questioned in the above statistics might be the amount of money given to non-Mennonite causes. Even though 2.2% may seem small, is it appropriate for the Mennonite Church to contribute $901,612 to non-Mennonite causes while our own are not adequately supported?

Table II lists the per-member giving by conferences and compares 1978 with the previous year. In compiling a report of this kind, one has to recognize that it is only as accurate as the figures reported. Some congregations keep more detailed records than others. But it is a fair glimpse of where we are in our giving practices.

Table II—Per-Member Giving by Conferences

Conference	1977 Percent Members Reporting	1977 Per-Member Giving	1978 Percent Members Reporting	1978 Per-Member Giving
Allegheny	89.0	$264.64	91.7	$273.57
Conservative°	79.8	286.02	70.2	336.77
Franconia	100.0	449.77	100.0	489.65
Illinois	94.6	435.41	93.7	439.73
Indiana-Michigan	59.8	301.53	70.0	336.77
Iowa-Nebraska	88.0	311.36	70.5	342.66
Lancaster°	85.3	334.10	76.9	366.16
New York State Fellowship	81.1	203.16	91.2	236.50
North Central	90.1	273.27	95.9	309.72
Northwest	92.5	594.10	100.0	571.56
Ohio and Eastern (77); Ohio plus Atlantic Coast (78)	59.3	303.18	65.4	336.53
Ontario	82.2	299.24	80.2	392.21
Pacific Coast	79.7	386.56	74.7	419.95
Rocky Mountain	100.0	334.23	100.0	349.47
South Central#	86.5	269.45	82.2	354.85
Southeast Convention	89.1	334.28	79.5	433.04
Southwest	94.1	385.56	68.0	474.22
Virginia	91.0	265.88	100.0	291.00
Washington-Franklin (N)	21.7	285.17	18.3	382.33
Western Ontario	100.0	288.20	100.0	295.98
Unaffiliated	8.3	321.98	11.8	584.44
Average	75.1	324.07	75.4	361.24

°does not include NYSF or SEC
#does not include Mexico

A report from Hesston College

August-September 1979



New computer programs

Hesston has added two majors to this fall's business department offerings.

Data processing covers the use of computers in business for gathering and processing information.

Installation of an IBM Series 34 Computer System laid the foundation for this program a year ago. This year came a curriculum to utilize the hardware. The two-year data processing program offered this fall will prepare persons to operate and manage computer systems in business or institutional settings.

Most persons studying data processing currently enroll at proprietary and vo-tech schools. Hesston believes that one place should combine computer training and enrichment courses with Bible study and a Christian dorm school experience. Because our society depends increasingly on computers, Hesston believes it's time to make this technology part of Christian education programming.

The new curriculum emphasizes both theory and hands-on experience. In addition, students will take courses in communications, management, and accounting. Also covered are ethical problems and computers' effects on society.

Data processing graduates have two choices:

1. go right to work--they'll have enough theoretical and practical experience; or
2. transfer to a university to complete a B.S. or M.S. having had the benefit of two years on a Christian campus.

According to the 1978-79 Occupational Outlook Handbook, data processing will produce more jobs than most fields in the nation.

Computer science covers the use of computers in engineering and other scientific fields.

Students take physics, math and other related options in addition to computer science classes. The two years at Hesston are tailored to meet requirements of four-year universities to which students transfer.

As in data processing, jobs in computer science are increasing, and predictions are that our society will rely more and more on computers.

New preschool lab

A morning preschool for fifteen 3-5 year olds opened September 3 at Hesston Mennonite Church. The program, sponsored by Hesston College, is open to any area children. The preschool's opening was prompted in part by the closing last spring of one of Hesston's two child care centers. The preschool will also serve as a lab for college child-care classes.

Star Gipson, director of the college's child care program for the last three years, will direct the preschool. She has also begun child care centers in Georgia and Tennessee. A second-year student who has completed field experience will assist her.

Fewer seniors

The dramatic decrease in high school seniors coupled with the energy crisis and Hesston's location call for an increase in recruitment activity if enrollments are to be maintained at current levels.

Though varying from state to state, the national decline in numbers of seniors is expected to drop more than 25% between 1980 and 1990. for example, Kansas is estimated to have 32,000 seniors this year and only 23,000 in 1990.

The college is putting more effort into contacting Mennonite young people and will be promoting the college more vigorously in Kansas and adjacent states.

Presidential search

Hesston College Board of Overseers chairman Floyd Miller has appointed a presidential selection committee to pursue candidates for the college presidency. Laban Peachey, the school's president since 1967, will complete his current term June 30, 1980, and has decided not to serve another term.

Miller is the committee's chairman. Howard Hershberger represents the college's administrative cabinet and will be staff person for the group. Other committee memnbers are Bonnie Sowers (faculty and staff); Don Kraybill, Elizabethtown, Pa. (Mennonite Board of Education); Bob Hartzler, Washington, Iowa (Hesston College Board of Overseers); Frank Brenneman, Hillsboro, Kans. (alumni).

(The cost of sharing this information has been paid by Hesston College.)

Why I cover my head

by Kathleen Marie Haddad

Several days from the joy of a "mountaintop" experience, I thought (or said) to God, "Hey, I guess I've done everything You ever told me!" A foolish bit of bragging.

The next moment's thought was like a clamp on my heart—the quiet reminder of my battle with 1 Corinthians 11.

Back in the third grade, when I first said "yes" to the Lord, I had no wish to battle anything. Feeling like "a clean sheet of typing paper" inside, I very simply loved the Lord with all my heart of eight years.

My first prayer veiling covered most of my head. The same could be said for most of the "coverings" in the small instruction class for baptism at church. With the eagerness of new Christians we covered our heads because it was "the right thing to do." The right thing for us was also right with our parents, our church, and with the Lord. As children, we were secure in all three.

What turns a child into a teenager? The passing of years is the most basic reason for a child's development, I guess. As my girlfriends and I shared the feelings of independence common to teens, we bowed to more than our God or our church or family dictate. Often we gave our closest attention, very naturally, to the opinions of our own age-group.

Out of the "teen era" of our lives came smaller and smaller "coverings." We became a teams-in-the-huddle against authority. Buying our covering smaller was a sign of our independence from tradition.

Gradually, many of our circle discarded the "prayer and prophecy veiling," as it was called then. They admitted to having no "inside knowledge" about the teaching. It had simply become "too difficult."

I believe that 1 Corinthians 11 does most of its own explaining, even today. All of us have heard the claim that since "the Scripture itself says" in verse 15: "But if a woman have long hair, it is a glory to her; for her hair is given her for a covering," then long hair, *without* a deliberate covering of the head, is sufficient in itself.

If long hair is all that is needed to cover the woman's head, then *long hair* ought to fit into the "covering" slot of the 1 Corinthians passage. Each of us could, then, substitute *long hair* whenever we read about covering or uncovering the head in verses 5 and 6: "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered."

As we perhaps see at once, *long hair* fits easily enough into the passage in place of the words used for covering or uncovering the head—until we encounter verse 6. Very simply, where long hair doesn't already exist, that long hair cannot be cut.

"Paul is not very twentieth-century," we complain. "He is neither consistently pleasant, nor easy to swallow."

But then, voices of the Christian church have not always found God or Jesus Christ palatable either. Doesn't God still speak to us through Paul?

I talked with a man to whom a woman, previously Hindu, had spoken. She mentioned a conviction to cover her head from the Christian Scriptures—before she had any knowledge of twentieth-century Christians who also believe this.

I am especially appreciative of an inscription in the beginning of Paul's 1 Corinthian letter. It makes me feel that God, who knew me before I was born, foresaw the difficulty I would have, sometimes in obeying 1 Corinthians 11. I think He gave us extra "proof" of a message to today's women, as well as those of Corinth.

We see this when Paul begins his letter, not with a specific greeting only—as in letters to specific fellowships or specific persons, as to "my beloved son, Timothy" on another occasion. Instead, Paul's sweeping greeting is: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints *with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours*" (italics added).

Kathleen Marie Haddad is from Scottdale, Pa.

Aren't the former Hindu and myself and any woman who hears this 16-verse message included here?

"Oh," some will say gently, "so you include verse 16?" This verse bluntly states, "But if any man seem to be contentious, we have no such custom, neither the churches of God." Some understand "we have no such custom" to mean that Paul himself is negating his message about Christian women covering their heads.

Now to me this doesn't sound like Paul. Or any man with a message. And Paul was not simply a man with a message. He was a scholar. I think it highly probable that Paul was referring to the possibility of someone being contentious about either the instruction to man in this passage or to woman.

Quite simply, Paul points out that the men, now, *uncover* their heads before God. In Christ's new order the newly bared male heads may have posed a particular problem for men accustomed to the Jewish skull cap. I am well aware of varying interpretations of 1 Corinthians 11:1-16. Yet I am disturbed by persons, who, like myself, find these verses saying simply "cover your heads, all you Christian women," and yet resist the conviction.

At one point the Apostle Paul referred to differing convictions within the brotherhood. He knew human nature, I think. Yet with malice toward none, he pleaded with the believers of Christ's way, with all of us, to be firm in our convictions, while regarding each other in love.

That is why I cover my head deliberately, because it is my conviction that this was God's intention (commandment), through Paul.

It is my belief that God, across geographical boundaries and time and space, through Paul, "an apostle of Jesus Christ through the will of God," still speaks to today's women.

A Work of Faith

by John W. Heisey

If someone asked, "Would you like to help write the Bible?" what would your answer be? In all seriousness, such a question might be asked. In fact, it was asked. In the twentieth century, and in the United States, too!

About 1970, John E. Kauffman, a member of the Sandy Hill Mennonite congregation in Chester County, Pennsylvania, thought about doing just that. He envisioned a time in the future when the Holy Bible might be a banned book. All known printed copies of this sacred book might be ordered destroyed. How, then, to preserve the Scriptures? To John, the answer was obvious—handwrite the Bible!

Since this seemed like a huge project, John decided to limit the writing to the New Testament. Then he talked about it with his Sunday school class and other members of the Sandy Hill congregation. At first there was little interest in such a project. It took time to build up interest and enthusiasm, but people finally took to the idea. By ones and twos they volunteered to help write a portion of the work. Young and old, men, women, and children came forward, all members of the Sandy Hill church. A total of fifty-three people gave of their time to the project.

Now the task of organizing the work fell upon Kauffman. A schedule had to be set up for the volunteers. Finished writing had to be proofread. No errors could be allowed. Each writer had to begin where the last one had stopped. If a writer stopped in the middle of a page, the next writer had to begin on the next line of that same page. One writer had started on the wrong side of a page and wrote six chapters. All this had to be rewritten.

One sister was scheduled to write but had to enter the hospital. She did not let this deter her but wrote over a thousand verses while hospitalized.

By 1973 the work was completed. A handwritten New Testament lay on the table before them, a volume of 957 pages, without errors, omissions, or poor handwriting. A work of art. A work of love. A work of faith.

What did the writing of this New Testament mean to the people who had written it? To some, it was a challenge to improve their penmanship. To others, like John Kauffman, it was an exercise for what may be necessary some day. Finally, it made Bible times seem more real. As John Kauffman said, "You learn to appreciate the scribes who wrote this great book."

At the present time the book is in the care of John Kauffman. It is fitting that he should have it as he began the project. We can be sure that this unique New Testament will be preserved and cherished.

John W. Heisey is from York, Pa.

Testing-grounds

I wandered through forests
  and found darkness and confusion
I stumbled across deserts
  and found sun-bleached bones and thistles
I struggled over mountains
  and found slippery rocks and sharp cliffs
I battled oceans and found
  hollow shells and echoes of the dead
And when I was through
  I found I had
Nothing to show for my journeys
    but strength
      —Kathy Haddad

Servant Resources from Herald Press



Good Times with Old Times: How to Write Your Memoirs
by Katie Funk Wiebe

For persons who may never have written anything beyond letters before, here is a guide to capturing the past and preserving it for posterity. How to get started, how to make your writing more effective, problem areas, and how to get yor material printed.
Paper $5.95, in Canada $6.90

Such Were Some of You
by Kevin Linehan

The spiritual odyssey of an ex-gay Christian. The firsthand account of a person who found the gay life empty and unfulfilling and who found deliverance through Jesus Christ.
Paper $5.95, in Canada $6.90

Tantrums, Toads, and Teddy Bears
by Sheila Cragg

"Here is a tender story of a hyperactive child and the family that loved him. All of the raw emotions are evident, from frustration to hope to fear to disappointment to joy to anger, and especially to love.

"I received hundreds of letters with request for assistance from parents of hyperactive children. From today I'll ask each family to read **Tantrums, Toads, and Teddy Bears.**"—from the introduction by Dr. James Dobson
Hardcover $8.95, in Canada $10.40

Evangelicalism and Anabaptism
edited by C. Norman Kraus

Analyzes the popular "born-again" phenomenon from the Anabaptist / Mennonite perspective. It considers the origins of Evangelicalism, its various branches, its positive and negative contributions, its sociopolitical context, and its theological emphases. Writers include Ronald J. Sider, J. C. Wenger, Wes Michaelson, C. Norman Kraus, J. Lawrence Burholder, John A. Lapp, and Marlin Jeschke.
Paper $5.95, in Canada $6.90

Living in Christian Community
by Arthur G. Gish

A vision of what church ought to be, both prophetic and practical. Both local churches and intentional communities will find much in this book that will challenge them to open their lives more totally to God's love.
Hardcover $8.95, in Canada $10.40

Sing and Rejoice!
edited by Orlando Schmidt

148 songs chosen from around the world for their usefulness in a variety of congregational and family settings.
Hardcover $4.95, in Canada $5.75
Spiralbound $3.95, in Canada $4.60
Introductory Kit (includes hardcover book and cassette sample of 27 selections) $6.25, in Canada $7.25

No Strangers in Exile
by Hans Harder
translated by Al Reimer

The story of our Mennonite people forced into slave labor work camps in Northern Russia during the 1930s. The terrible hardships they endured are grimly realized in this novel.
Paper, $6.95

Herald Press
Scottdale, PA 15683
Kitchener, ON N2G 4M5

Sent as partners—In Asia

by Steve Shenk

With the death of G. P. Pershadi last December, the Mennonite Church lost its last eyewitness to the beginnings of its worldwide mission efforts. Pershadi was a 15-year-old boy in India when the first North American Mennonite Church missionaries arrived in 1899 to start famine relief work.

What was later to be known as Mennonite Board of Missions, with offices in Elkhart, Indiana, had picked the town of Dhamtari in Pershadi's home state of Madhya Pradesh to launch its overseas ministries.

Young Pershadi was a co-worker in that exciting new venture almost from the beginning. Later he was ordained a deacon and then a pastor and served the church faithfully for nearly 80 years until his death at age 94.

MBM has served in Asia in partnership with many other local Christians like Pershadi, sending out 220 missionaries who contributed a total of more than 2,700 years of their lives to the cause. Today there are 39 MBM workers in five Asian nations—India, Japan, Israel, Nepal, and Afghanistan.

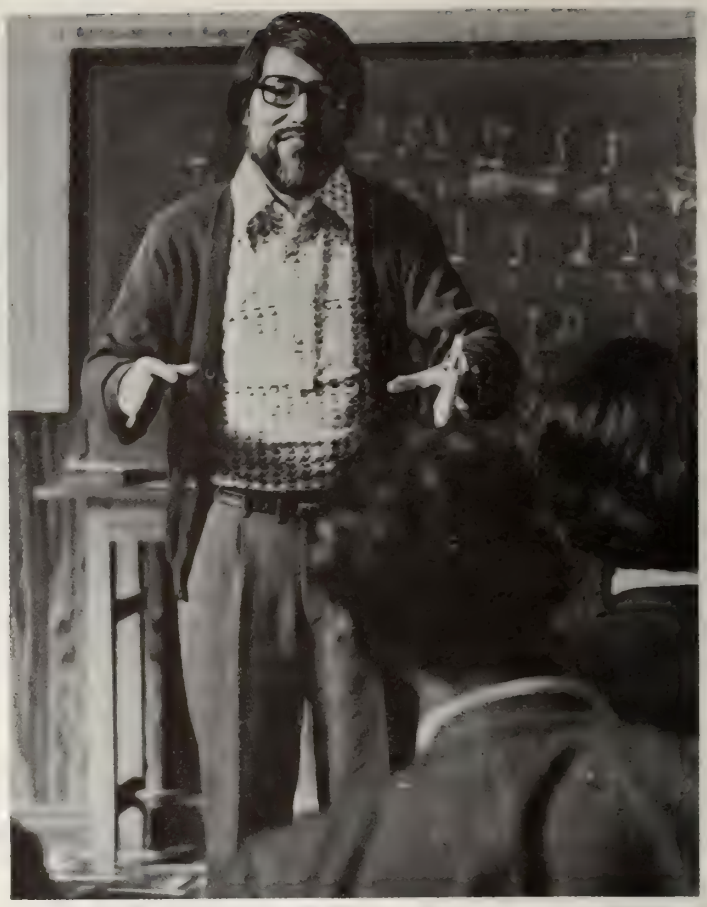
"Mennonite churches in Asia have matured to a remarkable degree," said Wilbert R. Shenk, MBM overseas missions secretary, upon returning from a spring trip to that continent. "They are now completely responsible for their own destinies and are taking new initiatives in their work."

Shenk was happy to note, though, that Asian Mennonites are still much interested in maintaining strong links with their North American brothers and sisters.

"The mood is quite different from 13 years ago when I made my first Asian visit as overseas secretary," he said. "At that time we were going through a difficult transition period in mission-church relations, and I wondered whether we would ever relate comfortably with the national churches."

This spring, however, the MBM administrator enjoyed both private and public expressions of appreciation for his visit. "The relationship today is one of Christian fellowship, pure and simple."

Steve Shenk is a writer for Mennonite Board of Missions.



Takio Tanase, director of East Hokkaido Bible School, based in Obihiro, Japan.

Five areas of concern. Five areas of concern came up repeatedly in discussions with Asian Mennonites, Shenk reported.

Religious freedom. Autocratic governments and militant Muslims are challenging the concept of religious freedom and posing a threat to Christian activity in Asia.

"But it is precisely in those places where harassment of Christians is most severe that inspiring examples of church growth are taking place," Shenk said. "Indian Mennonite pastors, for example, told me that they can hardly keep up with all the new interest in various places."

Western crusade mentality. Asian Christians are offended by the Western-style "crusade" approach to missions. "All of us in North America have been infected by this approach," Shenk said, "but our people must be made aware of the need to change in this area."

The overseas secretary noted that MBM missionaries are shifting the emphasis away from techniques and personal skills to "just simply being a Christian presence." The ideal is the servanthood model demonstrated by Jesus, he said.

Economic development. Asian Mennonites—and Third World people everywhere—are frustrated by the lack of progress and general ineffectiveness of economic development launched with Western assistance and great fanfare in the years after World War II. The infusion of Western money has often been a corrupting curse on the countries and in many cases did not help the "hardcore poor." A fresh look at



Part of the congregation at the Dhamtari Mennonite Church, M.P., India.

the whole concept of development is needed, Shenk said, with a new emphasis on self-help and human resources.

Missionary type. There is a certain amount of disenchantment with short-term North American workers. "The local people are asking for missionaries who are willing to commit themselves long-term and put their roots down in their adopted countries," Shenk reported. "We do have beautiful examples of MBM workers who have devoted their lives to certain countries and have really identified with their neighbors."

"I was taken aback by the constant complaints against the big independent nondenominational agencies," the MBM administrator said. "They raise millions of dollars from North American Christians through heavy promotional campaigns and then proceed to operate in their own way without any accountability to churches back home or in the countries where they are attempting to serve."

Complicated but encouraging. Despite complicated problems and numerous hardships, Mennonite Board of Missions workers in Asia report that their task as partners with local Christians continues in encouraging ways.

In Israel, Christians of various denominations have discovered a new sense of unity in the face of a controversial law aimed at hurting the witness life of the church. Three MBM workers are leaders in an ecumenical effort to counter the harassment of Christians. "The response has been heartening," one of them said.

Arrest is a constant possiblity for Christians in Nepal, a nation which prohibits the changing of one's religion. MBM workers, who serve as nurses or engineers rather than pastors or Bible teachers, relate as brothers and sisters to a small but growing Nepali church.

Mission activity is even more severely restricted in



Beyond the trees is the new meetinghouse of the Obihiro Mennonite congregation. Membership, 29.

Afghanistan, where Christianity is frowned on by both the Marxist government and the militant Muslim rebels. MBM's lone representative, however, is much appreciated for her skill at relating on a person-to-person level.

In India, where the Mennonite Church is now independent from North American missionaries, MBM workers labor alongside the Indian Christians in supportive ministries like medicine, literature, leadership training, and health education.

Consumerism and apathy toward religion are characteristic of economically advanced Japan. But Japanese Mennonites and other Christians are beginning to give financially to less fortunate Asian neighbors and even help in the support costs of North American missionaries located in their country.

Missions have come a long way since the days when young G. P. Pershadi first encountered Mennonite missionaries in India. During his 80 years of partnership with MBM workers, he saw numerous changes in the way Indians and North Americans labored together. As long as Mennonite Board of Missions is sensitive to the aspirations and desires of Asian Christians, a succession of G. P. Pershadis will no doubt continue to graciously receive foreign workers sent as partners.

Wry Rhyme #5

In summer when we need it least
It's hot!
In winter when we need it most
It's not!
Barkeesh

Relief agencies begin work in areas hit by Hurricane David

Mennonite response to Hurricane David has begun. On Sept. 12, Lamar Stauffer of Lancaster, Pa., began a three-month Mennonite Central Committee assignment in the Dominican Republic to coordinate disaster response. MCC expects that additional workers will stay there for from a one- to three-year period.

MCC Jamaica Country Representative Sam Lapp visited the small island of Dominica on Sept. 10 to investigate how Mennonites can respond there.

In the Dominican Republic MCC will work with the Evangelical Mennonite Church Missions EMC, which came to that country in 1948, and the Eastern Mennonite Board of Missions and Charities EMBMC, which established missions in the nation in 1977. There are well over 1,000 Mennonites in the Dominican Republic.

Both Dominica and the Dominican Republic were hit hard when Hurricane David swept through the Caribbean Aug. 29 to Sept. 1. The storm killed 800 people in the Dominican Republic and 22 in Dominica.

Some 16 people also died in Puerto Rico. Region I of Mennonite Disaster Service is reportedly investigating ways to respond there.

In addition to loss of life, heavy winds, rain, and flooding caused by the storm destroyed 90 percent of the crops in the western part of the Dominican Republic during the fall harvest season and destroyed 90,000 homes. In Dominica some 60,000 homes were reportedly destroyed. Prime Minister Oliver Seraphin reported that the howling winds virtually leveled all the houses in the capital, Roseau.

Thursday, Sept. 6, EMC Mission Executive Secretary Andrew Rupp spoke by radio with EMC Missionary Harry Hyde of San Juan, Dominican Republic. Much of the nation's west was "devastated" by heavy rains and flooding, Rupp reported. The area hardest hit was a strip beginning in San Cristobal in the southern central coast of the country and moving north and west through Bani, Azua, and Ocoa. In the small community of Ocao alone, 400 died from the raging waters of the Yaque River.

In San Cristobal one in four homes was destroyed and two out of three others were seriously damaged, Hyde told Rupp. He reported, "There is no end to the need for assistance."

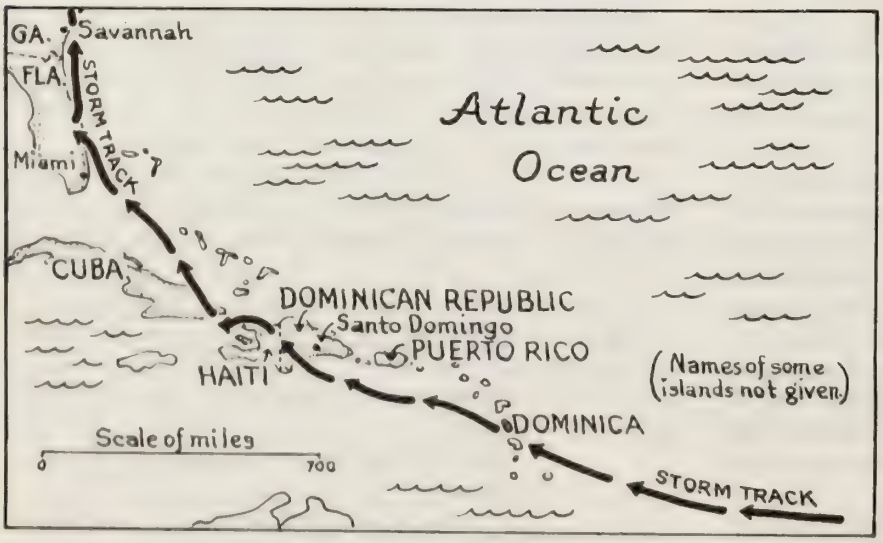
The storm lifted over a small mountain range in the west-central part of the country, and then blasted the country's northwest tip and the northeast tip of Haiti. There are Missionary Church groups in that area, but no word has been received on injuries to their communities.

When Lamar Stauffer arrived in the Dominican Republic on Sept. 12 he was to meet with EMC mission personnel for a briefing on the situation and travel with mission staff to identify the most needy areas which are not receiving help from government or other organizations. It is thought that communities near EMC missionaries were harder hit than those near EMBMC workers.

Stauffer, a former EMBMC missionary to Honduras, lived in the Dominican Republic from 1974 to 1976 with the Medical Group Mission of Christian Medical Society. He now works with Mennonite Brotherly Aid at Salunga, Pa. His wife, Kathryn, may join him in the Caribbean later this fall.

As director of Relief and Reconstruction, Stauffer will direct initial relief, such as requesting and distributing food, clothing, and soap, and will plan for the long-term reconstruction phase of the project.

MCC Latin-American Secretary Herman Bontrager said that other agencies are contributing immediate assistance and that MCC's primary focus will be on long-term aid. Housing reconstruction and repair, seeds to replant crops, and other agricultural assistance may continue as long as from two to three years.



Trustees hear report of EMC 'master plan'

The board of trustees of Eastern Mennonite College, Inc., received a report of a campus master plan on Aug. 31.

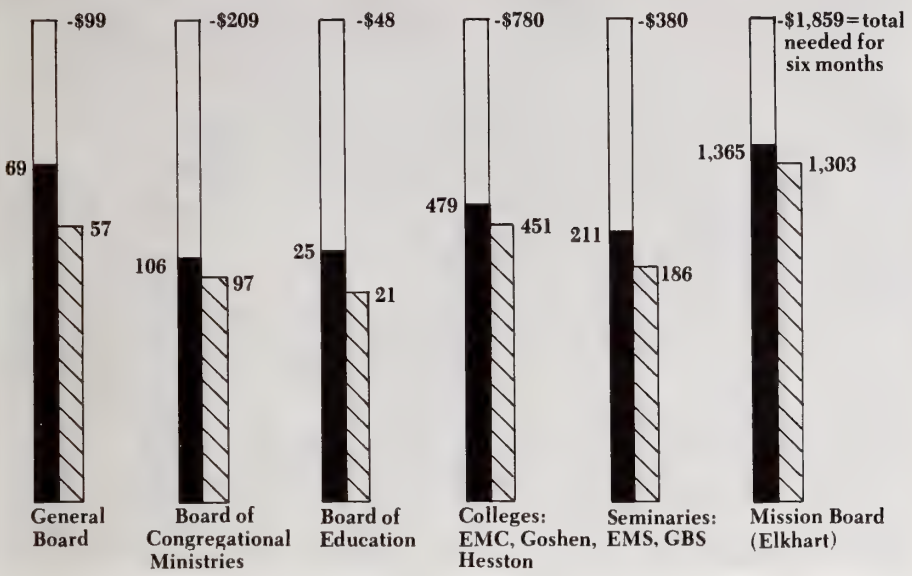
The plan is intended to assist the administration in carrying out short- and long-term goals for updating facilities and program needs at EMC, Eastern Mennonite High School, and Eastern Mennonite Seminary. A special meeting of the trustees will be held on Oct. 6 to consider steps to implement the plan.

The study has been prepared by Leroy Troyer and Associates, a Mishawaka, Ind., architectural firm. It gives detailed information on existing and projected land use, property and boundary surveys, building and energy audits, visual improvement of physical facilities, landscaping proposals, drainage and the development of standards to help implement the master plan.

EMC President Myron S. Augsburger called the plan "a statement of priorities for the campus." He stressed, however, that more detailed drawings and a funding plan must be prepared before moving ahead on any master plan items.

Also during their quarterly meeting in August, the Board heard an encouraging financial word—that record contributions and expenses kept under budget helped the corporation close the 1978-79 fiscal year with a balanced budget.

Six-month report of contributions to churchwide boards and agencies —July 31, 1979



This is a visual representation of the midyear report on agency contributions that was compiled by the Mennonite Church General Board, Lombard, Ill. Shaded columns indicate contributions received for the first six months of 1979, lined columns indicate contributions for the same period in 1978. Add three zeroes—000—at the end of all above figures. Top of column figures, plus three zeroes at the end, indicate respective contribution shortfalls for the six-month period. For further information or percentage figures, see Church News, Sept. 4, *Gospel Herald*.

Millersburg studies growth, church facilities

For some time the Mennonite congregation at Millersburg, Ohio, has been faced with an enviable problem: how to deal with an active, growing membership housed in inadequate and restrictive facilities.

After a team from Millersburg attended a seminar on meetinghouse architecture at Laurelville Mennonite Church Center this spring, church members invited several of the seminar's resource persons to come to Millersburg to address the entire congregation.

On Sept. 8-9, Paul M. Lederach and Jan Gleysteen, both of Scottdale, Pa., gave a series of presentations to the local fellowship and to the greater Mennonite presence in Holmes County. Upon arrival in Millersburg the two first met for a light meal and discussion with members of the development committee. To introduce the weekend, Gleysteen showed his slide presentation, *Faith of Our Fathers,* in the auditorium of Hiland High School. This meeting was attended not only by Millersburg members but by Mennonites, Amish, and Conservatives from the neighboring congregations and from as far away as Plain City.

The theological rationale for meetinghouse architecture was presented by Paul Lederach, who delivered the Sunday morning message. "There is," Lederach said, "no such thing as church architecture, only architecture which serves the needs of God's gathered people." He also questioned the use of the terms "house of God" or "sanctuary" in believers' church circles. If all of life is already under the lordship of Christ can any place be holier than any other?

Early in the morning, long before the service started at Millersburg, two ambitious members had covered the church windows from the outside with black agricultural plastic—(the neighbors probably wondered what those Mennonites were up to this time) so Gleysteen could show his two-reel presentation on meetinghouse architecture in perfect darkness.

The day continued with a carry-in fellowship lunch, which many participants thought again proved the need for bigger facilities at Millersburg. The meal was followed by a discussion period. One recurring question was: What is a good size for a congregation of involved participant members—two hundred, two hundred and fifty? When do you split, in an amiable way, and start a sister congregation? In jest one person suggested that the "Ms" stay at Millersburg and that the rest start the daughter congregation. Millersburg at present is heavily populated with Millers, Masts, and Meyers.

"I was impressed," said David Groh, the congregation's pastor, of the weekend. He added that members of other local Mennonite churches had expressed appreciation for Gleysteen's slide show and he described Lederach's message as good theological background. The weekend was part of "an ongoing program of study of spiritual growth as well as physical plant," he said.

The congregation plans to host a second weekend with Dave Helmuth of the Board of Congregational Ministries, Elkhart, Ind., and Leroy Troyer, Mennonite architect from Mishawaka, Ind., as resource persons.

VSer works, waits on deportation challenge

For the moment, it's a waiting game for Cliff Kennel.

Kennel, a VSer from Petersburg, Ont., received a deportation order from the U.S. on Aug. 20 after a hearing before an immigration judge in Detroit. Kennel had asked for the hearing after being denied entry to the U.S. earlier that day, while on his way to attend a week of orientation at the Mennonite Board of Missions offices in Elkhart, Ind.

Kennel was to have spent 22 months in Philadelphia. While MBM seeks a special waiver on his behalf, he has been temporarily assigned to the VS unit in Stratford, Ont. He has been working with the unit's "Lend-a-Hand" carpentry and home-repair program.

"It works out pretty well, at least for right now," Kennel said on Sept. 13 of his temporary assignment. He noted that a summer worker has left, "so I'm useful here."

Although he still hopes to get to Philadelphia, Kennel says the waiting hasn't been too hard—so far. "At this point I realize it'll probably be awhile," he said of he waiver process. But "I'd like to know something" about the chances of getting into the U.S. "in a month or so."

MBM is trying to obtain a waiver from the grounds of excludability for Kennel from the District Director of the U.S. Department of Justice in Detroit. A number of papers have been filed with the Detroit office, but no response is expected for several weeks.

Despite receiving what MBM now admits was its own bad initial advice—to go ahead with the Aug. 20 hearing—Kennel says he is satisfied with the agency's efforts on his behalf. He is particularly appreciative, he said, of the work of Clair Hochstetler, Eastern Regional VS director.

"I know it's taken a lot of Clair's time," Kennel said. "He did a lot of running around on my behalf. I sure appreciate it."

While critical of the way the Kennel case was handled, MBM administrators em-

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON RESOURCES

"***Seeking Justice in the Local Parish***" is the title of a one-day workshop to be held at Fuller Theological Seminary, Pasadena, California, on Oct. 23. Cosponsored by Fuller and Evangelicals for Social Action, the workshop aims at equipping local pastors for more effective social justice ministries. Speakers include Ronald J. Sider. For more details contact Todd Putney, ESA, 300 West Apsley St., Philadelphia, PA 19114, or Fuller Seminary.

"***Enabling for Action***" is the theme for the fourth **Women in Ministry** Conference, to be held Nov. 2-4 at the Associated Mennonite Biblical Seminaries, in Elkhart, Indiana. The conference is for women and men to enhance service, leadership, relationships, and involvement in the church. Speakers are Barbara Prasse from McCormick Theological Seminary and Diane McDonald of Goshen College. Twelve workshops, led by Mennonite women and men, include women in the Bible and Anabaptist history, leadership, the pastorate, male/female roles and relationships, and parenting. Registration is $10. For more information write to Anne Neufeld Rupp, Box 447, Middlebury, IN 46540.

PRINTED RESOURCES

"What it really means to live in the fullness of God's love, to give our lives completely to follow Jesus, and to seek first the justice of His kingdom" is explored in ***Living in Christian Community*** by Art Gish. The book proclaims the Anabaptist/believers' church vision of the church and how that can be lived. Gish discusses the church as a faithful, sharing, discerning, discipling, voluntary, organized, worshiping, nonconforming, and witnessing community. Available is hardcover from Provident Bookstores for $8.95 (U.S.)/$10.40 (Canada).

"***The House Church***" is a bimonthly newsletter with articles on church life and resources especially as a related to house churches and articles on house church communities. It is published for $2 per year by the Commission on Home Ministries, General Conference Mennonite Church, Box 347, Newton, KS 67114.

Evangelicalism and Anabaptism, edited by C. Norman Kraus, provides historical and biblical perspectives from which to critique both Evangelicalism and contemporary Mennonitism. The authors are Kraus, J. C. Wenger, J. Lawrence Burkholder, John A. Lapp, Marlin Jeschke, Ronald J. Sider, and Wes Michaelson. The essays consider the origins and contributions of Evangelicalism and offer discussions of the biblical inerrancy controversy, Hal Lindsey's pop eschatology, "born-again" politics, and Evangelicalism and radical discipleship. At Provident Bookstores in paperback for $5.95 (U.S.)/$6.90 (Canada).

Guide to Faith, by Helmut Harder, was prepared by the General Conference Mennonite Church for use in church membership classes. The book provides a systematic presentation of the major themes and emphases of Christian faith and includes a chapter on "Being Mennonite." Each chapter contains topics for discussion, selected Scripture passages, reflection aids, and suggestions for further reading. The book is useful beyond membership classes with its summary of Christian faith, aspects of church history, and use of some current issues. $3.95 from Faith and Life Press, Box 347, Newton, KS 67114, or through Provident Bookstores.

AUDIOVISUAL RESOURCES

"***Living Simply: Responses to World Hunger***" is a set of five filmstrips with cassettes, scripts and leader's guides. The first filmstrip, "*A Family on the Way*," is a documentary about a family that has simplified its lifestyle. The other four, "*Beginning at Home*," "*What's for Dinner?*" "*The High Price of Wheels*," and "*Let's Celebrate*," give practical suggestions as to how we might "live more lightly on earth" and outline other actions necessary if simpler living is to help the hungry. Produced in 1978 by TeleKETICS (Franciscan Communications Center) the set rents for $5 for a period up to four weeks, or individual titles for $2 each. From MBCM Audiovisuals, Box 1245, Elkhart, IN 46515.



Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

phasize that they don't expect further difficulty with the U.S. Immigration and Naturalization Service. "The Cliff Kennel case seems to be an isolated incident," said MBM Personnel Secretary Dale Schumm. "Since then other persons have been able to come through without difficulty."

Bennetts begin visit to Asia churches

H. Ernest Bennett, executive secretary of Mennonite Board of Missions (Elkhart, Ind.), began a three-month fraternal visit to Asia on Sept. 12. He is accompanied by his wife, Earla.

Bennetts will represent North American Mennonites in extensive contacts with Mennonites in India, Japan, Nepal, Bangladesh, the Philippines, and Hong Kong. They will return to Elkhart on Dec. 12.

"The theme of our whole trip is 'Partners in Christ,'" Ernest said. "There is an increasing need for us in North America to see ourselves as *partners* with churches in other countries."

Although MBM was directly involved in establishing the Mennonite Church in India and Japan and less directly in mission projects in other Asian nations, Bennett emphasized the coequal partnership that exists today with the maturing churches of Asia.

Bennetts' trip begins with a four-day stopover in Anchorage, Alaska, for a meeting with Alaska's first newly formed Mennonite fellowship.

A two-week visit to Japan will include participation in Japan Mennonite Church's annual spiritual life conference on the island of Hokkaido. During a four-week tour of India, Bennett will deliver the main address at the annual conference of the Mennonite Church in India, to be held in Dhamtari.

In Nepal, the executive secretary said, MBM worker Miriam Krantz has squeezed two weeks of activity for Bennetts into five days. In that country, most international mission agencies work through the United Mission to Nepal.

Bennetts will spend several days each in Bangladesh, the Philippines, and Hong Kong, where other Mennonite agencies are at work. Brief rest stops are scheduled in Bangkok, Singapore, and Honolulu.

MBM Associate Executive Secretary Ray Horst will act for Bennett during his absence. Bennett noted that he will miss a meeting of the board of directors for the first time in his 33 years with MBM.

Bennetts' Asia trip is their third overseas fraternal visit. They toured Africa in 1967 and South America in 1972. Regular administrative trips to MBM overseas locations are made by Wilbert R. Shenk and Lawrence H. Greaser of the Overseas Missions Division.

Bennetts were commissioned for their three-month journey at an MBM staff luncheon on Sept. 4.



Gilbert Perez participates in an intra-school softball game at Western Mennonite High School

Growing on the inside: High-Aim student reflects

"Living in the city makes you grow on the outside. Being out of the city helped me to grow on the inside."

This statement is how Gilbert Perez, a 1979 graduate of Western Mennonite School in Salem, Ore., describes his experiences as a High-Aim student.

Perez grew up in Los Angeles, Calif., and spent his first 15 years there. Like many young people in the inner city, he found his place among the local gang. Then his parents began looking for a school outside Los Angeles. Through their pastor, Leo Egli, they learned of Western Mennonite School and a scholarship program called High-Aim which offers grants-in-aid to qualified students from inner-city areas.

That was three years ago. I recently talked to Perez to see how life has changed as a result of his being out of the city. "I grew as an individual not relying on my parents or friends so much," was his comment. "I don't have a lot of my bad habits now and I don't feel like I have to follow the crowd," he added.

Perez feels his opportunities at Western gave him a better education. Those opportunities include "personal attention from my teachers, which I wouldn't have received in L.A."

During his three years at Western, Perez earned a varsity letter in four sports and placed third in the State X-Country championships his senior year. He was also a member of A Cappella Choir.

Perez says his experiences at Western Mennonite were worthwhile. He explains, "I got to see different points of view. People were always telling me to get out of the city and see the world from a different angle. Now I feel I've done that."

Moving from the inner city to a Mennonite high school in a rural setting certainly requires adjustments but, as Perez says, it allows you to grow personally, on the inside.—Mike Baker

Goshen College tries pound prevention

A set of scales was among the books and the bills for freshmen registering at Goshen College in northern Indiana this fall.

Freshmen had their weights recorded as they registered for classes earlier this month. The mass weigh-in was a result of a faculty challenge to see which group, on the average, can best fight the battle of the bulge.

Most faculty were weighed at their annual retreat in August, but the scales broke down under the strain. So the rest had their poundage recorded on Sept. 13. All participants will mount the scales again next spring, and prizes will be awarded to the winning group.

"The average freshman class of our size [about 300 students] gains one to two tons during their first year of college," said June Yoder, dean of student development. "I read that rather shocking statistic in an article about the University of Puget Sound's faculty challenge."

So prevention is the goal of the effort at Goshen. "We'd rather challenge students to maintain their present weight than run a big campaign on weight reduction later on," said campus physician Willard Krabill. "It's a lot easier to keep off than to take off."

West Coast groups eye plan for D.D. care

Who should care for our developmentally disabled persons—public agencies or the church? This question was posed at an Aug. 11 meeting convened jointly by West Coast MCC (WCMCC) and Mennonite Mental Health Services (MMHS) to explore the needs of developmentally disabled (D.D.) persons.

Approximately fifty people from California and Oregon gathered at the Mennonite Brethren Biblical Seminary in Fresno, Calif., to determine the level of interest in developing residential programs for the disabled among West Coast Mennonite and Brethren in Christ churches.

Various aspects of care for the disabled were addressed by Art Jost and Don Pogoloff of Kings View Corporation, Ken Schwarzentraub of the California State Department of Housing, and Carl Loewen, past president of the Fresno Association for the Retarded. The session was chaired by Paul Quiring, director of West Coast Mennonite Central Committee.

Two results of the meeting were the election of a committee and the formulation of a recommendation. Elected were Silas Bartsch of Reedley, Calif.; Carl Loewen of Fresno, Calif.; Wilfred Martens of Fresno, Calif.; Marlene Penner of Upland, Calif.; and John Schantz of Albany, Ore.

The recommendation was presented at the Aug. 25 meeting of the West Coast MCC Board by Martens and Bartsch on behalf of the committee. The proposal called for an initial needs assessment to be followed after six months by a recommendation on how to meet the needs identified by the survey.

The WCMCC Board, responding to the recommendation, voted to take initial steps toward establishing a program to help the developmentally disabled among the West Coast churches.

The affirmative response of the board to the committee's recommendation was considered as a significant step in exploring the question of care for D.D. persons. "Those persons and families who are interested in this issue feel strongly that the church should be involved," stated Martens. "Public institutions and agencies often provide good services, but the church has a different motivation. It serves as a ministry motivated by the compassion of Christ."

In accepting the recommendation, the West Coast MCC Board encouraged further consideration of church-sponsored care for the developmentally disabled. Paul Quiring expressed the sentiments of the board when

he commented: "We are anxious to be faithful servants of the church wherever there is need—and that includes the special needs of those within our church communities."•

Church historical group is growing in Illinois

The Mennonites of Illinois, like their Pennsylvania counterparts, have a lively interest in the history of their church and families. This coming November marks the tenth anniversary of the establishment of the Illinois Mennonite Historical Society.

A group of eight persons met in 1969 at Camp Menno Haven in rural Tiskilwa, Ill., to set in motion the development of a center for the collection of historical data that would be useful to persons engaged in research in Mennonite history. From this committee-sized gathering evolved the Illinois Mennonite Historical and Genealogical Society (IMHGS). Interest is growing with a membership that stretches throughout the United States and in Ontario, Canada. There is also one member in West Germany.

Society meetings are held in April and October in churches throughout the state. IMHGS is an inter-Mennonite effort encompassing all of the divergent denominational branches of the Mennonite church. Between 100 and 125 members attend each meeting to hear authorities on Mennonite history and genealogy discuss topics of interest, followed by a question-and-answer period.

The establishment of a library was the first project begun by the organization. Under the direction of Librarian Hazel Hassan, the library, located in Normal, includes 500 volumes with a specialty of Illinois Mennonite family histories. The library continues to grow and has nearly outgrown its present quarters in the Normal Mennonite Church.

The IMHGS Museum, under the direction of Ruth Roth, is based in Congerville, in the heart of the Mennonite settlement in Illinois. The museum is open each Sunday afternoon throughout the summer months. It too has nearly outgrown its present facilities located in the basement area of the Illinois MCC Clothing Center.

The Christian Sutter barn in rural Hopedale, the site of the Western-Amish-Mennonite Conference of 1874, was accepted as a gift by the Society from a Christian Sutter descendant. The barn has been dismantled and each piece tagged and stored awaiting an appropriate site for its re-erection. Currently, a site is being sought for the development of an IMHGS center as envisioned by the founders of the Society in 1969. In addition to the barn, it is anticipated that the site would house the Society headquarters building and include museum and library facilities.

A major project of the organization is the writing of a new history of the Illinois Mennonites. Willard H. Smith, Professor of History Emeritus of Goshen (Ind.) College, has been commissioned to this task. The only such history of all Illinois Mennonites is Henry F. Weber's *Centennial History of the Mennonites of Illinois* published in 1931.

In addition to its other projects, IMHGS sponsors two publications. The *Newsletter* is edited by Ruth Roth, and is published twice yearly. *Mennonite Heritage* is a quarterly publication edited by W. Richard Hassan. All IMHGS members receive these publications. One book, a *History of the Cullom Mennonite Church* by Thomas Yoder, was published in 1975.

Peter G. Schultz, of Justice, is the current president of the organization. Membership is open to all persons interested in Illinois Mennonite history or those with family connections that may trace back to Illinois Mennonite church settlements.—W. Richard Hassan

Solitude is essential, Hoover tells volunteers

"Prayer is not so much speaking as listening; contemplating is not so much watching as being watched," resource person Conrad Hoover told some 80 people attending Mennonite Central Committee's annual retreat for U.S. Ministries volunteers Aug. 31 to Sept. 2.

Hoover, of the Church of the Saviour in Washington, D.C., used "Prayer, Solitude, and the Common Ministry" as his theme for the sessions, held Labor Day weekend at Big Ridge State Park near Knoxville, Tenn.

"We are commanded by Jesus to have times of solitude," Hoover told the volunteers, citing the example of Christ Himself who frequently sought renewal through time spent alone in prayer. "Prayer is an act of obedience, experiencing loving God and being loved. God can no more do without us than we can do without Him."

Hoover stressed that ministry to others (outward journey) cannot be effective unless one's own spiritual life (inward journey) is disciplined. Having a set time and place daily for meeting with God, quietly centering in on and relaxing in God's presence, feeding on Scripture, and asking, "What is God saying to me?" were among his suggestions for a more meaningful and satisfying devotional life.

Participants spent some time secluded from the rest of the group to meditate on their own relationships with God and how they felt they could improve. In discussion groups they shared ways their units could relate to their surrounding communities.

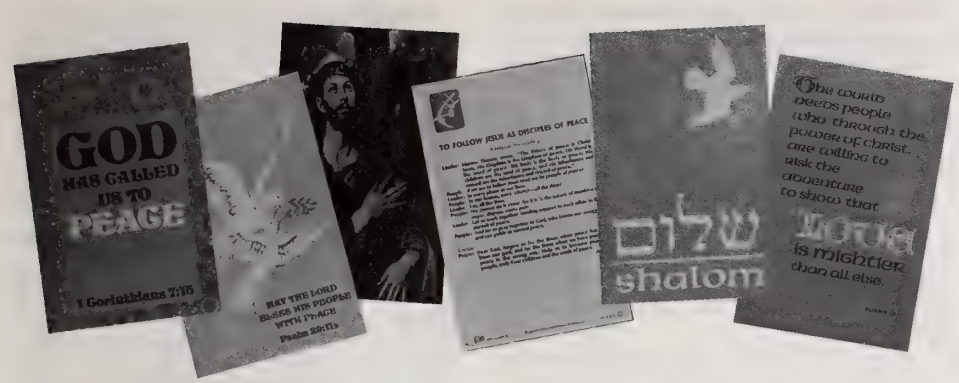
While the four input sessions provided more serious thought, recreation time allowed opportunities for renewing acquaintances and for personal interaction.

mennoscope

The dean of Goshen College will assume the additional position of provost during 1979-80. John A. Lapp, who came to Goshen College in 1972 as dean, succeeds former provost Henry Weaver. Weaver resigned his position in early August to become deputy director of international education at the University of California. As provost, Lapp will have primary responsibility for administering on-campus operations. These include academic programs, the student development division, and other services related to instruction. Lapp will be assisted by Associate Dean Orville Yoder, who will have increased responsibility for academic operations. Lapp will concentrate on program planning, interpretation of institutional policies, and budgeting. College President J. Lawrence Burkholder notes that Lapp's appointment is an interim one. He said that this will permit college officials to "think broadly about the most effective long-term design for the administration of the college."

A 1,400-mile bike hike and study tour to capture the panorama of Cheyenne Indians' historic migrations and to distill the essence of their frustrating interaction with European culture is planned for June 21 to July 12 next year. Cheyenne resource persons will share the history of their nation. Thirty-three bicycles and leadership for the tour will be provided by Out-Spokin' of Elkhart, Ind. Beginning on the shores of Mille Lacs Lake in Minnesota, the bikers will follow Cheyenne migration routes as they made their centuries-long trek across the Great Plains, relentlessly pushed by European immigrants. The tour is sponsored by Out-Spokin' and the Commission on Education of the General Conference Mennonite Church. Cost is $242.50 per person. Further information is available from: Lois Bergen, COE Coordinator, Cheyenne Bike Hike, Box 347, Newton, KS 67114; or Out-Spokin', Box 370, Elkhart, IN 46515.

The decade of the 1980s was the focal point as George R. Brunk III addressed Eastern Mennonite Seminary's opening convocation on Sept. 5 in the EMS chapel. Citing a future of change, shortages, and turmoil, the EMS dean said that pastoral care will be of utmost importance "as we seek to replace the sense of loss" modern man will sustain in the new decade. This "incredible momentum," Dr. Brunk said, will force sharp divisions between the prosperous and the poor and challenge Christians "to study and to articulate a theology of right doctrine and to teach others to do



the same. "Be aware, be sober, be supportive," Dr. Brunk exhorted a record number of seminarians. "In a world of darkness and self-centeredness, our stimulant is the gospel, and it is our motivation for living and acting rightly."

Visas have finally been granted to three Mennonite Board of Missions (Elkhart, Ind.) workers who have eagerly awaited them. Robert and Fran Gerber in Brazil have barely managed to stay on with temporary visas since their return to that country a year ago. Brazil has attempted to restrict the influx of expatriates in recent years. Anna Marie Kurtz, a worker on furlough from Ghana, was granted a visa to reenter that country this month. Her regular furlough from Ghana in June coincided with a military coup, and officials in the new government questioned her motives for leaving the country at that time.

Steven and Deborah Fath, new Mennonite Board of Missions (Elkhart, Ind.) appointees to Bolivia, arrived in that country on Sept. 7. They will be working with the emerging Bolivia Mennonite Church. Faths' address is Casilla 213, Santa Cruz, Bolivia.

Paul and Margaret Wyse, Mennonite Board of Missions (Elkhart, Ind.) overseas mission associates who work with Wycliffe Bible Translators in Peru, are spending a one-year furlough in Harrisonburg, Va. They arrived in the U.S. on June 6. Wyses' address is 1025 College Ave., Harrisonburg, VA 22801.

Edwin and Irene Weaver, longtime workers with Mennonite Board of Missions (Elkhart, Ind.), arrived back in the U.S. on Aug. 16 after a three-month assignment with Africa Inter-Mennonite Mission. Their "senior adviser" role took them to seven African countries. Weavers served 1959-67 as the first MBM missionaries in Nigeria and then worked two years in Ghana. Before that, Weavers served nearly 20 years in India. They live at Schowalter Villa in Hesston, Kan.

Sunshine Children's Home, Maumee, Ohio, will sponsor an all-day workshop on "Sensorimotor Integration for Developmentally Disabled Children" on Oct. 5 at Toledo's Sheraton-Westgate Inn. Sunshine is an institution for mentally retarded and physically handicapped children. It is sponsored by Mennonite Board of Missions.

Frank and Susan Farrow, workers in Puerto Rico with Mennonite Board of Missions (Elkhart, Ind.), arrived in that country on Aug. 22 after a summer furlough in the U.S. Their temporary address is Academia Menonita Betania, Box KK, Aibonito, Puerto Rico 00609.

The first certificates of marriage, baptism, and membership ever to be available by the Mennonite Church were released last week by Mennonite Publishing House, Scottdale, Pa. Many persons have asked that certificates be made available which reflect a believers' church theology and understanding of the church, noting that what is available at local Christian bookstores often reflects foreign theological streams, and includes such symbols as national and church flags. The new MPH certificates feature motifs such as doves (of the Holy Spirit and of peace), and the Alpha and Omega. Developed by the Mennonite Board of Congregational Ministries and MPH editors, the copy, for example, notes the involvement of the Christian community in marriage and has a baptism and membership certificate together. "It is assumed that when one is baptized, one also becomes a member of a visible community of faith," said Levi Miller, editor of the series. A separate membership certificate is available for persons who are already baptized and desire to become members of a Mennonite congregation. A graphic feature of the series is the use of "Limmat," a display typeface created by Jan Gleysteen, artist and historian at Scottdale, Pa. Gleysteen's 18-year-old daughter, Linda, incidentally, was baptized and became a member of the Mennonite Church of Scottdale the same week the certificates were printed, thus becoming the first recipient of the new certificates. The "Baptism" and "Baptism and Membership" certificates are available for $.75 each. The larger "Marriage Certificate," which could also be framed, is $.95. A free brochure of Mennonite Church supplies are available from David Cressman, Mennonite Publishing House, Scottdale, PA 15683.

The latest quarterly set of church bulletins to come off the press at MPH are a series of 13 covers with a peace motif. The set was conceived as a companion piece to the coming quarter's Peace Studies in Sunday school; however, the design is such that the covers can be used anytime. The covers are varied in content and design. Writer-artist Becky Mast of State College, Pa., wrote a responsive reading, and created a line drawing of two doves to go with it. Ann Miller, a seventeen-year-old senior at Southmoreland High School in western Pennsylvania, originally wrote her poem, "A Plea for Peace," for a school journal. Three covers feature selections from the writings of Menno Simons. Hymns and Bible verses on the theme of peace illuminate other bulletins. Churches not now subscribing to the MPH bulletin covers, but interested in using the peace series may contact Dave Cressman, Congregational Literature Division, MPH, Scottdale, PA 15683.

Reuben Horst was ordained to the ministry on Aug. 26 at Zion Hill Mennonite Church, Singers Glen, Va. His father, Lloyd Horst, brought the message, with Glendon Blosser giving the charge. Horst will be serving as a pastoral assistant with John Petersheim, the pastor. He is also a full-time student at Eastern Mennonite Seminary. His address is R. 4, Harrisonburg, VA 22801.

Mary Hochstedler, Goshen, Ind., has accepted the position of director of communications at Mennonite Mutual Aid, Inc., also at Goshen. She will be responsible to oversee news, publications, printed pieces, and other visual media for and about MMA. Hochstedler replaces Maggie Glick, who has been in the communications department at MMA since 1970. The replacement will free Glick for greater writing and editing responsibilities at MMA.

Walter S. Friesen of Arvada, Colo., was installed as pastor of the First Mennonite Church of Denver in a special worship service Sept. 23. First Mennonite is Friesen's first pastorate, and represents a new mid-life career following his 22 years of teaching and administering in Kansas colleges and universities. For the past two years Friesen and wife, Carol, have served as volunteers with Mennonite Voluntary Service, assigned to Interchurch ARMS (Arvada Resource for Mind and Spirit) as Coordinator and Counselor. ARMS is an interchurch agency providing individual therapy, marriage, and family counseling, and human development seminars with a Christian perspective in cooperation with Bethesda Outpatient Counseling Service. The First Mennonite Church, located at 430 West Ninth, near Denver General Hospital, is a congregation of 185 members affiliated with Rocky Mountain Mennonite Conference.

Hesston College ended its 1978-79 fiscal year with a balanced budget and record

contributions. Income exceeded the expense budget of $3,601,604 by $638. Approximately 90 percent of the money for operations comes from tuition and fees. An additional $493,000 was added to the plant fund (the value of the buildings and equipment owned by the college). Of this amount, the new Applied Science Building, dedicated in February 1979, added $348,000 and other capital items amounted to another $145,000. Contributions during 1978-79 increased 14 percent over the 1977-78 fiscal year, for a total of $637,736.

The Institute for World Order is offering awards for essays promoting the abolition of war. The competition is a call for fresh thinking and bold writing to question the validity of the war system and to stir the public conscience. The Ira D. and Miriam G. Wallach Awards of $10,000, $3,000, and two of $1,000 each, will be presented to the authors of the published articles which, in the judges' opinion, best demonstrate the advantages of an enduring peace system. Five Wallach Awards of $1,000 each also will be presented to the college or university student whose essays, even if unpublished, best meet the above criteria. Articles must be published between July 1, 1979, and Dec. 31, 1980. Entry guidelines may be obtained from the Wallach Awards Committee, The Institute for World Order, 777 United Nations Plaza, New York, NY 10017.

Amos K. Stoltzfus was ordained on July 22 to serve the Rockville congregation, Honey Brook, Pa., as assistant to Pastor Millard Shoup.

A new Church Relations Department has been created at the Mennonite Board of Missions (Elkhart, Ind.). Willard Roth has been named secretary for Church Relations, and will head the staff, which consists of the merged seven-member communication and four-member church relations staffs. Simon Gingerich will serve as associate secretary.

Harold Bauman will lead a workshop on "Biblical Understanding of Women and Men in the Church," Oct. 13, from 9 a.m. to 3 p.m. at Salem Mennonite Church, Salem, Ore. The workshop, which is being planned by Bauman and Pacific Coast Conference's Christian Education Committee, is designed to give assistance to church groups and individuals who have been studying the subject. On Oct. 11-12, Bauman will give background teaching on "Jesus and Women" and "Paul and Women" at Bethany Church, Albany, Ore.

The first Mennonite church in Australia held its inaugural service on July 22. The First Mennonite Church of Hope was begun in Fennell-Bay, New South Wales, under the leadership of Foppe Brouwer. Over 80 people, from a variety of denominational and ethnic backgrounds, attended. Brouwer had earlier been commissioned and ordained by the Hollum op Ameland Mennonite Church in his home community in Friesland, the Netherlands, and licensed by Lancaster Conference.

Special meetings: Stan Shirk, Lyndhurst, Va., at Upper Skippack, Pa., Oct. 7-14. **B. Charles Hostetter,** Harrisonburg, Va., at W. Union, Parnell, Iowa, Sept. 30 to Oct. 7. **Richard Landis,** Clementon, N.J., at Elizabethtown, Pa., Oct. 28 to Nov. 4.

New members by baptism: one at East Bend, Fisher, Ill.

Change of address: Steve Fath from Elkhart, Ind., to Casilla 213, Santa Cruz, Bolivia, S.A.

readers say

Do I sense a little more emphasis in the *Gospel Herald* on Bible, missions, and evangelism? It would be a welcome trend. Thank you! We concur with the "Smoketown Statement."—**Ray A. Brubaker, Lititz, Pa.**

° ° °

I appreciate my fellowship in the Mennonite Church very much, also the great privilege of "belonging to the family of God." With this appreciation and love there goes a respect for my brothers and sisters in the Lord.

I am disturbed when I see in our church publication the people spoken of as just plain Yoder, Miller, and so on. This is the way of the world in speaking of politicians, criminals, and various kinds of characters. In the recent article about Dr. Schrock's tragedy she was called Schrock in the latter part of the article. Sister Alta or Dr. Schrock would have conveyed more love and respect in my opinion.—**Mrs. Freda M. Livengood, Pinto, Md.**

° ° °

Brother John W. Eby omitted at least one alternative ("In Case of Conscription: A 5-Point Proposal," Aug. 14, 1979), that which might be called "redemptive cooperation" or perhaps "the overcoming-with-good response," as outlined in Matthew 5:38-42 and which Jesus, purportedly the Lord of Christians, would seem to clearly be commanding as the way for His disciples.—**D. R. Yoder, Atlanta, Ga.**

° ° °

I want to express my appreciation for *Gospel Herald*.

Two articles in the Aug. 28 issue, I believe, are worthy of special mention. The "Kitchen Class," by John Tiessen, relates to a problem which is not unique to East Union. Too often we assume that dissatisfied members are not interested in church or spiritual things. But as Lonnie Yoder discovered, often this is not true. We do not easily admit that our traditional worship patterns often fail to meet the needs of some people. East Union has made an important first step. If more churches would make honest efforts to communicate with those who are "divinely dissatisfied with things as they are," I believe our services would be enriched, personal needs could be met, and talents would be available to the church which at present are not being discovered.

J. R. Burkholder's "On Patriotism, Piety, and Peace," is a timely article. The reluctance of so many of our Mennonite people to speak out boldly for peace and social concerns, and against the sin of the arms race is, I believe, a very real hindrance to the growth of the church and the building of Christ's kingdom. J. R. has said it so well: "We should take every opportunity to press the implication that a genuinely *saved* person will be ready to take the risks of reversing the arms race." I hope you will print more articles of this nature.

I also greatly enjoy Joel Kauffmann's little sermons. The subject matter is relevant, the point (not three) is well made and easily understood, and they are not apt to put anyone to sleep.

Thank you for a very inspiring issue.—**Eldon Schertz, Lowpoint, Ill.**

° ° °

I just finished reading "A Plea for Nonresistance and Nonconformity" by D. R. Yoder, on the back page of your Aug. 28 issue.

As one who delights in peace among Christian brethren, I was pleased to note that Brother D. R. Yoder's response to the "Smoketown Consultation" seemed more or less conciliatory, even though he felt that he was "likely one of those liberals the brothers are concerned about." However, I was amazed and could scarcely believe the change in tone, when I came to the following paragraph:

> "I also note in the group a brother who was among the scholars who have produced a new 'conservative' version of the Bible, a version for which I can think of *absolutely no need*, what with all the quality translations readily available, *except to carefully maneuver words of crucial or disputed passages so that conservative Christians can be assured that the Bible really says what they've wanted to believe it does.*"

The portions of this paragraph which I have underlined seem to denote very, very strong feelings. To say that this group of brothers (presumably John C. Wenger, et al) carefully maneuvered words of the Scripture to say what they want "to believe it does" is to me, a most serious charge.

I would be grateful if Brother Yoder would share the evidence to substantiate a judgment of such preponderance upon the motives of these translating brethren, especially since many of us had hoped or even assumed that they had done an objective, useful work out of honorable and unselfish motives.—**Harold B. Hershey, Souderton, Pa.**

° ° °

It is with real interest that I have been reading the various letters commenting on the article on the Smoketown Meeting and the statement of concerns (July 24).

I was not invited to attend the meeting even though I would have been pleased to have been considered sufficiently influential and knowledgeable to have been invited. Nevertheless I do heartily concur with the concerns expressed in the Smoketown statement, and in fact would have liked to see certain items expressed with more strength and other items dealt with which I deem of prime importance.

One item of criticism of the Smoketown meeting which has appeared in several of the responses disturbs me greatly. A number of letters have faulted the meeting because it was not called by or sponsored by any official body of the Mennonite Church. Are these suggesting that no gathering of members of the brotherhood may be held to discuss concerns, or that concerns of the brotherhood shall not be considered seriously by the brotherhood unless the meeting has the prior approval or is called by an official body of the church? I just can't believe it. Do we want to strangle the free expression of a concerned brotherhood by repressing dissent as did Medieval Roman Catholicism? More Anabaptist blood was shed under persecution than most of us realize to break free from such ecclesiastical idolatry. The very character of the Anabaptist Mennonite spirit was the acknowledged freedom of the brothers, few or many, to meet to share concerns and then to convey those concerns in good faith to the larger brotherhood.

I think it is time that we develop a sensitivity to the many throughout the church that are being hurt because their concerns and convictions are

repressed, or ignored, or even scorned, simply because they are deemed too conservative or narrow by the main stream of the church and/or by those who wield power in places of influence within the church structure.

Seriously, I wonder how many know how difficult it is, if even possible, to get an official denominational body to call a meeting for the purpose of reversing the liberal trends in the church and calling the church back from the path of apostasy and conformity to the world.

It may be that the Smoketown meeting was called by men who were touched by the spirit of a Michael Sattler, a Georg Blaurock, or a Conrad Grebel.

The *Gospel Herald* has shown the true spirit of brotherly openness in the coverage given to the Smoketown meeting.—**Maurice W. Landis, Lancaster, Pa.**

• • •

A few more things need to be said in the aftermath of the "Smoketown Statement."

One response questioned their wisdom in giving publicity to the statement and described it as appearing to be a "blatant political move which is not conducive to brotherhood." And now another correspondent of yours questions your wisdom in publicizing the activities of five Mennonite radicals arrested in their protest against nuclear weapons and suggests that they were mere "attention seekers."

The Smoketown Twenty and the Radical Five have in common a desire for publicity. The work of each was political, and both groups were "ad hoc." If the Twenty and the Five were confined in one room for ten days by a persecuting government, I suspect they would find that they have much more in common—a reliance on the Bible and the Holy Spirit for comfort and guidance, an evangelical concern for the authorities, a renewal of personal piety and joy, and a reexamination of priorities.

They would experience this commonality, not because the one had converted the other, or because the one was more right than the other, but because they had been brought together in a way that they would realize that they were members of one body, had one Spirit, one Lord, one faith.

Yes, print the written statements of the "twenties" and the living statements of the "fives," as conservative or as radical as they may be. We need the diversity, we need each other, and even though we don't always like it, we do belong to each other.—**Martin W. Lehman, Sarasota, Fla.**

• • •

Thank you for reporting the important meeting of concerned brethren at Smoketown regarding the trend of the Mennonite Church in drifting away from obedience to the Word. This statement and meeting was one of the most significant happenings in the Mennonite Church in recent years. Praise God for brethren who are willing to take a stand for the truth and to speak for the silent majority.—**David R. Clemens, Berlin, Ohio.**

births

"Children are an heritage of the Lord" (Ps. 127:3)

Bontrager, Tom and Julie (Swartley), Indianapolis, Ind., second son, Joshua Thomas, July 31, 1979.

Brown, Dean and Diane (Bollinger), Wakarusa, Ind., second child, first son, Robert Dean, July 16, 1979.

Brown, Thomas and Carol (Myers), Omaha, Neb., first child, Andrea Janelle, July 25, 1979.

Burkey, Timothy and Bonnie (Schmidt), Dorchester, Neb., third child, second daughter, Kendra Lee, Aug. 31, 1979.

Burkhart, James Paul and Barbara Elaine (Schwartzentruber), Cambridge, Ont., first child, Jocelyn Renee, Apr. 11, 1979.

Crossgrove, Roger and Mabel Ann (Schrock), Archbold, Ohio, fifth child, third daughter, Jana Nedra, Aug. 15, 1979.

Flink, Carl and Susana (Bertone), second child, first daughter, Susana Marie, Aug. 17, 1979.

Frey, David and Linda (Frey), New Holland, Pa., first child, Andrea Lynn, July 11, 1979.

Froese, David C., and Carol (Holsopple), Cheraw, Colo., first child, Joshua David, July 26, 1979.

Hershberger, Bill and Diane (Schrock), Goshen, Ind., first child, Timothy Allen, born on Mar. 22, 1979; received for adoption on Aug. 28, 1979.

Holiday, Sam and Roberta (Senger), Grand Rapids, Mich., first and second children, Jemima Rachelle and Sara Elizabeth, Aug. 15, 1979.

Hostetler, Clifton V. and Karen (Goering), Kansas City, Kan., first child, Rachel Jean, Aug. 18, 1979.

Irving, Gary and Debra (Sweet), Lebanon, Ore., first child, Shane Michael, July 6, 1979.

Jordan, Mark and Sherry (Roupp), Goshen, Ind., second son, Lukas Roupp, Aug. 16, 1979.

Kauffman, John and Lorene (Mollett), Excello, Mo., second child, first daughter, Jean Estelle, July 18, 1979.

Kimble, Rich and Debbie (Ramsell), Canton, Ohio, first child, Rhonda Lee, Aug. 25, 1979.

King, James and Susan (Silverberg), Morton, Ill., second son, Maxwell James, Aug. 26, 1979.

Koppenhaver, Ron and Rachel (Osborne), Hesston, Kan., third child, first daughter, Megan Lucille, Aug. 23, 1979.

Ours, Rich and Cheryl (Martin), Harrisonburg, Va., second son, Joel Martin, Sept. 5, 1979.

Quiring, Steve and Donna (Shrock), Indianapolis, Ind., first child, Stephanie Quinn, Aug. 24, 1979.

Ramer, Max and Susan (Daniel), Goshen, Ind., first child, Stephanie Joy, July 3, 1979.

Rhodes, James D. and Leanna (Showalter), San Francisco, Calif., Carmen Elizabeth, May 30, 1979.

Rohrer, Kenneth and Carolyn (Denlinger), Lancaster, Pa., fourth child, second daughter, Rebecca Sue, Aug. 29.

Rosenberger, Dan and Judy (Gilliom), Indianapolis, Ind., first child, Jill Marie, Aug. 16, 1979.

Rupp, Edward and Linda (Himelhan), Morenci, Mich., first child, John Paul, Sept. 1, 1979.

Shank, Dave and Carol (Schultz), Siletz, Ore., second son, Timothy Ira, May 5, 1979.

Stauffer, Thomas L. and Elaine (Warfel), Alma, Kan., first child, Miriam Elizabeth, June 24, 1979.

Thorne, Craig and Linda, Lebanon, Ore., first child, Jolene Catherine, Aug. 16, 1979.

Troyer, Roger and Jeanne (Miller), Harrisonburg, Va., first child, Sarah Katherine, Sept. 1, 1979.

Wolfer, Dan and Carol (Shenk), Lebanon, Ore., second son, Barry William, July 27, 1979.

Yoder, Henry and Nadine (Slayman), Hanoverton, Ohio, second child, Jenifer Noel, July 25, 1979.

Yoder, Merlin and Twilah (Perry), Leonard, Mo., first child, Joshlin Ray, Aug. 30, 1979.

marriages

"They shall be one flesh" (Gen. 2:24) A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Beeler—Brenner.—Rex A. Beeler, Smithville, Ohio, Lutheran Church, and Marian Brenner, Wooster, Ohio, Oak Grove cong., by Peter Wiebe, Aug. 17, 1979.

Blum—Martin.—Peter C. Blum, Wakarusa, Ind., and Gail R. Martin, New Paris, Ind., Yellow Creek cong., by Bob Detweiler, Sept. 1, 1979.

Brooks—Kauffman.—David A. Brooks and Jeanette L. Kauffman, both of Cochranville, Pa., Media cong., by Vernon Myers, Sept. 1, 1979.

Brubaker — Whisler. — Donald Brubaker, Manheim, Pa., Erisman cong., and Marian Whisler, Elizabethtown, Pa., Elizabethtown cong., by Richard H. Frank and Andrew Miller, Aug. 11, 1979.

Constantin—Carlson.—Luis Constantin, Indianapolis, Ind., First Mennonite cong., and Cathy Carlson, Blue Diamond, Ky., First Mennonite cong., by Richard Yoder, Aug. 4, 1979.

Diener—Anderson.—Gary Diener, South Hutchinson, Kan., South Hutchinson cong., and Jeanne Anderson, Waterville, Kan., Lutheran Church, Aug. 11, 1979.

Ebersole—Shearer.—Keith Elwood Ebersole and Beth C. Shearer, both of Tuttle Avenue cong., Sarasota, Fla., by Harold F. Shearer, father of the bride, Aug. 18, 1979.

Egli—Rice.—Curtis Egli, Webster City, Iowa, Manson cong., and Carolyn Rice, Perkasie, Pa., Blooming Glen cong., by Sheldon W. Burkhalter, Aug. 19, 1979.

Eldridge—Yutzy.—Bill Eldridge, Hutchinson, Kan., Assembly of God, and Rita Dee Ann Yutzy, Hutchinson, Kan., South Hutchinson cong., by Calvin King, Aug. 24, 1979.

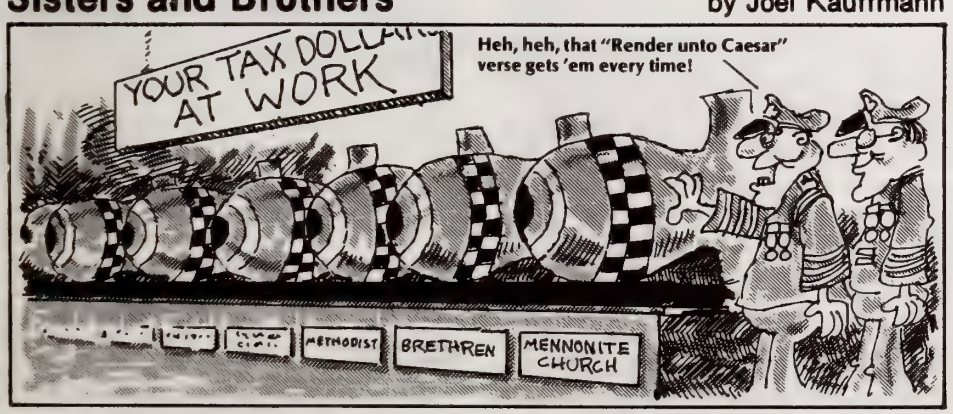
Finn—Feick.—Brian Robert Finn, Wellesley, Ont., Lutheran Church, and Felicity Eve Feick, St. Jacobs, Ont., by Richard Yordy, Aug. 29, 1979.

Hershberger — Graber. — Jim Hershberger, Due West, S.C., Conservative Mennonite, and Ann Graber, Stryker, Ohio, Pine Grove cong., by D. Wyse Graber and Sam Wenger, Aug. 18, 1979.

Leatherman—Kuhns.—Duane C. Leatherman, Goshen, Ind., Sunnyside cong., and Nancy J. Kuhns, Goshen, Ind., Diller cong., by Clare

Sisters and Brothers

by Joel Kauffmann



Schumm, Aug. 25, 1979.

Limoli — Erb. — James Limoli, Cleveland, Ohio, and Julie Erb, Gridley, Ill., by Edwin Stalter, Mar. 24, 1979.

McElwee — Farris. — Mark McElwee, Mt. Pleasant, Iowa, and Teresa Louise Farris, West Point, Iowa, by Glen Richard, Aug. 18, 1979.

Martin—Mellinger.—Wayne David Martin, Congerville, Ill., Congerville cong., and Ruth E. Mellinger, Willow Street, Pa., Willow Street cong., by J. Leon Martin, father of the groom, July 7, 1979.

Mast—Johnson.—LaMar Mast and Julie Johnson, both of Clarence, N.Y., Clarence Center cong., by Kenneth Horning, Aug. 18, 1979.

Metzger—Ribey.—Ronald Metzger, Wallenstein, Ont., and Merri-Lee Ribey, Elmira, Ont., both of Floradale cong., by J. Lester Kehl, Aug. 9, 1979.

Newcomer—Hershey.—Paul N. Newcomer, Mt. Joy, Pa., Chestnut Hill cong., and Eileen Hershey, Kirkwood, Pa., Mt. Vernon cong., by Raymond Charles and Vernon Myers, Sept. 8, 1979.

O'Maley—Schlabach.—David O'Maley and Christine Slabach, both of Colorado Springs, Colo., First Mennonite cong., by Willard Conrad, Aug. 4, 1979.

Ripley—Birkey.—Richard T. Ripley and Nancy Birkey, both of Grand Rapids, Mich., by Edward J. Miller, July 28, 1979.

Rush—Andriotis.—John Sherman Rush, Macomb, Ill., United Methodist Church, and Susan Kaye Andriotis, Tiskilwa, Ill., Willow Springs cong., by Don Heiser, Aug. 11, 1979.

Slaubaugh—Swartzentruber.—Byron Slaubaugh, Loogootee, Ind., and Norma Swartzentruber, Odon, Ind., both of Berea cong., by David J. Graber, Apr. 28, 1979.

Steiner—Starr.—Durk M. Steiner, Manheim, Pa., Grace Chapel, and Sherry K. Starr, Manheim, Pa., Locust Lane cong., by Paul G. Landis, Aug. 25, 1979.

Stoltzfus—Fisher.—N. Craig Stoltzfus, Elverson, Pa., and Linda A. Fisher, both of Hopewell cong., by Merle G. Stoltzfus, father of the groom, and Aaron Fisher, father of the bride, Aug. 11, 1979.

Stuckey—Porath.—Timothy Joe Stuckey, West Unity, Ohio, Salem cong., and Lou Ann Porath, West Unity, Ohio, Lutheran Church by Keith Leinbach, Aug. 18, 1979.

Stutzman—Beckler.—Russell R. Stutzman, Milford, Neb., Beth-El cong., and Nancy L. Beckler, Beaver Crossing, Neb., East Fairview cong., by Robert McKelvey, Sept. 1, 1979.

Swartzentruber—Sensenig.—Conrad Swartzentruber, Talbert, Ky., Turners Creek cong., and Sharon Sensenig, Newmanstown, Pa., Blainsport cong., by Earl Swartzentruber, father of the groom, July 28, 1979.

Swartzentruber — Slaubaugh. — Dexter L. Swartzentruber, Monterey, Ind., and Yvonne Fern Slaubaugh, Loogootee, Ind., both of Berea cong., by David J. Graber, June 8, 1979.

Stoll—Irish.—Dean Stoll and Sarah Irish, both of North Adams, Mich., Liberty cong., by Oscar Leinbach, July 28, 1979.

Troester—Malles.—Gary Troester, Doylestown, Pa., Doylestown cong., and Karen Malles, Wycomb, Pa., United Methodist Church, by Roy Bucher, Sept. 1, 1979.

obituaries

Blessed are the dead which die in the Lord (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Coffman, Homer, son of Joseph W. and Sarah (Heatwole) Coffman, was born in Dayton, Va., June 3, 1881; died in the same community, July 14, 1979; aged 98 y. He was married to Ella Swope, who preceded him in death. Surviving are 3 daughters (Sarah—Mrs. Raymond Campbell, Naomi—Mrs. Carrol Swartz, and Phoebe Coffman), 5 sons (Robert J., H. Amos, Samuel S., Paul E. and David A. Coffman), 21 grandchildren, 24 great-grandchildren, one great-great-grandchild, and one sister (Nellie Coffman). He was a member of Dayton Mennonite Church, where funeral services were held on July 17, in charge of John R. Mumaw and Herman R. Reitz; interment in the Bank Cemetery.

Eigsti, Anna, daughter of John J. and Magdalene (Mast) Hartzler, was born in Missouri, Nov. 14, 1882; died at Maple Lawn Nursing Home, Eureka, Ill., Aug. 20, 1979; aged 96 y. On Sept. 30, 1916, she was married to William J. Eigsti, who died in 1949. Surviving are one daughter (Marion—Mrs. Weldon Nunemaker), one son (Joseph), one stepson (Howard), 9 grandchildren, and 9 great-grandchildren. She was preceded in death by one stepson (Walter), a stepdaughter (Katherine), and a daughter in infancy. She was a member of Willow Springs Mennonite Church, where funeral services were held on Aug. 22, in charge of Don Heiser; interment in Willow Springs Cemetery.

Kipfer, Vera, daughter of Joseph and Mary (Erb) Lichti, was born in Wellesley, Ont., Dec. 14, 1907, died at her home in Marilla, N.Y., Sept. 4, 1979; aged 71 y. On Sept. 21, 1927, she was married to Moses Kipfer, who survives. Also surviving are one son (Leander), one daughter (Mary Jane—Mrs. Joe Green), 8 grandchildren, 2 great-grandchildren, 2 brothers (Moses and Edwin), and 4 sisters (Emma—Mrs. Norman Bender, Martha—Mrs. Albert Marshall, Viola—Mrs. Earl Rellinger, and Burnetta—Mrs. Douglas Tod). She was a member of Clarence Center Mennonite Church, where funeral services were held on Sept. 6, in charge of Howard S. Bauman and Walter Smeltzer; interment in Good Cemetery.

Lehman, Julia M., daughter of Harry D. and Ada M. (Martin) Shank, was born in Charton, Md., Mar. 19, 1907; died at her home, Aug. 29, 1979; aged 72 y. on Apr. 6, 1957, she was married to Victor H. Lehman, who died on Jan. 23, 1971. Surviving are 3 stepsons (Harold, Leo, and Emmitt), 14 stepgrandchildren, one great-grandchild, and 2 brothers (John A. and Lewis E.). Funeral services were held at Cedar Grove Mennonite Church on Sept. 1, in charge of Nelson L. Martin, Jack B. Layton, and G. Robert Crider; interment in Cedar Grove Mennonite Cemetery.

Longenecker, Mary, daughter of Abram K. and Annie (Burkholder) Lefever, was born in Lancaster Co., Pa., Feb. 19, 1881; died at Lancaster General Hospital on Sept. 2, 1979; aged 98 y. She was married to Hiram R. Longenecker, who died in 1944. She was the last surviving member of her immediate family. She was a member of Lititz Mennonite Church, where funeral services were held on Sept. 5, in charge of Melvin Lauver, Jacob Frederick, Lester Wenger, and Jay Oberholtzer; interment in Longeneckers Church Cemetery.

Martin, Milo D., son of Israel and Mary (Kehr) Martin, was born in Elkhart, Ind., Nov. 29, 1899; died at Goshen Hospital, Goshen, Ind., Aug. 28, 1979; aged 79 y. On Aug. 30, 1922, he was married to Ruth Leatherman, who survives. Also surviving are 2 daughters (Fern—Mrs. Ray Cristman and Lois—Mrs. Dwight Kime), 15 grandchildren, 3 great-grandchildren, and one sister (Mabel—Mrs. Oscar Blosser). He was preceded in death by one daughter (Mary Louise) and one son (Roy). He was a member of Yellow Creek Mennonite Church, where funeral services were held on Sept. 1, in charge of Bob Detweiler, interment in Yellow Creek Mennonite Cemetery.

Meyer, Jake, son of Jacob and Christina (Schad) Meyer, was born in Milford, Neb., May 28, 1896; died at Albany, Ore., Sept. 3, 1979; aged 83 y. On Dec. 30, 1923, he was married to Christie Obermier, who died in 1957. In May 1963 he married Bertha Meyer, who survives. Also surviving are 5 sons (Leland, Glenn, Lowell, Jake, Jr., and Franklin), 2 stepdaughters, 10 grandchildren, and 3 great-grandchildren. He was a member of Albany Mennonite Church. Graveside services were held at Willamette Memorial Cemetery on Sept. 6, in charge of James M. Lapp.

Moyer, Edith R., daughter of Daniel L. and Annie (Rohr) Moyer, was born in Hilltown Twp., Pa., Jan. 20, 1898; died in Souderton Borough, Pa., Aug. 28, 1979; aged 81 y. Surviving are one sister (Mamie R. Moyer) and 3 brothers (LeRoy, Joseph, and Garwood Moyer). She was a member of Blooming Glen Mennonite Church, where funeral services were held on Sept. 1, in charge of Sheldon W. Burkhalter and Mark M. Derstine; interment in Blooming Glen Mennonite Cemetery.

Nofziger, Bertha A., daughter of Charles E. and Florence (Shipman) Spangler, was born in Fayette, Ohio, Jan. 3, 1906; died at Doctor's Hospital, Sarasota, Fla., Aug. 31, 1979; aged 73 y. She was married to Floyd Nofziger, who survives. Also surviving are 3 daughters (Betty Gomer, Phylis Barth, and Linda Kauffman), 3 sons (Harold, David, and Charles), 11 grandchildren, 5 great-grandchildren, and one sister (Sarah Garmen). She was a member of Bay Shore Mennonite Church, where funeral services were held on Sept. 3, in charge of Paul R. Yoder and Sherm Kauffman; interment in Palms Memorial Park.

Rutter, Benjamin Floyd, son of Galen and Doris (Hershberger) Rutter, was born in North Bend, Ore., Jan. 30, 1962; died in an automobile accident at Leonard, Mo., Aug. 12, 1979; aged 17 y. Surviving are 4 brothers (David, John, Paul, and Allen), 4 sisters (Barbara Clinton, Beverly Otto, Doris Ann, and Frankie). He was a member of Mt. Pisgah Mennonite Church, where funeral services were held on Aug. 16, in charge of Daniel Kauffman; interment in Church of the Brethren-Mennonite Cemetery.

Sears, Amanda F., daughter of Peter and Phoebe (Smith) Bachman, was born at Tiskilwa, Ill., Jan. 5, 1895; died of a heart attack at Perry Memorial Hospital on Aug. 13, 1979; aged 84 y. On Jan. 1, 1918, she was married to Austin J. Sears, who died in 1954. Surviving are one son (Wayne), one sister (Mrs. Rose Zehr), 2 brothers (Edward and Clyde Bachman), 3 grandchildren, and 8 great-grandchildren. She was preceded in death by 2 children, 5 sisters, and 4 brothers. She was a member of Willow Springs Mennonite Church where funeral services were held on Aug. 15, in charge of J. Alton Horst; interment in Willow Springs Cemetery.

Wideman, Louise, daughter of John and Mary (Yancey) Ulrich, was born in Crogan, N.Y., Apr. 24, 1894; died at Marilla, N.Y., Aug. 29, 1979; aged 85 y. On Apr. 3, 1919, she was married to Richard Wideman, who died on Jan. 4, 1978. Surviving are one son (Leon), 3 daughters (Leona—Mrs. Elmer Erb, Arlene—Mrs. Leighton Snyder, and Clara—Mrs. Walter Intaman), 12 grandchildren, and 10 great-grandchildren. She was a member of Clarence Center Mennonite Church, where funeral services were held on Sept. 1, in charge of Howard S. Bauman and Walter Smeltzer; interment in Good Cemetery.

Cover by David Hiebert; p. 764 and 765 (col. 2) by Charles Shenk; p. 765 (col. 1) by Harold Weaver, p. 766 by Ivan Moon; p. 769 by Mike Baker; p. 771 by Jan Gleysteen.

---

calendar

Mid-America New Call to Peacemaking meeting at Hesston College, Hesston, Kan., Nov. 16-17.

College professor shares home with Brooklyn's roofless poor

Jacques Travers sat beneath a tree in the small garden behind the House of Hospitality in Brooklyn's Park Slope district and, in the soft tones and gentle accent of his native Normandy explained, "We are just ten men living here, a group of friends living together." Mr. Travers, a professor of French at Brooklyn College and part owner of the three-story house that is home for those who would otherwise be homeless, spoke of the others who share his roof. He acknowledged their gifts and their misfortunes.

"Some of our friends can do little or nothing to help. Only one has a full-time job," he said. "They are broken by life's fundamental problems. Some have been rejected in love, or by their families, or hurt by society. They are sick or alcoholic." Above all, they are homeless, or were. The House of Hospitality is far from elegant. The big sturdy kitchen table is a symbol of the nourishment, physical and spiritual, that the house provides. It is also a sign of some people's faith in God's providence.

Methodists score minimum wage law

"An inflexible minimum-wage law is a major factor contributing to minority youth unemployment," says the United Methodist Board of Pensions. At its meeting in Boston, the board urged its general secretary, Gerald K. Hornung, to communicate its concern on minority youth unemployment to the denomination's Board of Church and Society and Commission on Religion and Race. As part of its ongoing interest in corporate social responsibility, the board has been working with several firms in which it holds stock to promote job training and employment for minority youths. The minimum-wage law "has priced thousands of minority youth out of the job market," said Walter L. Underwood of Boston, who chairs the board's committee on corporate and fiduciary responsibility.

Prelate calls charismatic renewal 'very positive' church influence

Archbishop John R. Roach says that charismatic renewal is having "a very positive impact on the lives of a lot of church people, and on the church in general."

In his column in the Catholic Bulletin, the archbishop, who heads the Archdiocese of St. Paul-Minneapolis, noted that he does not regard charismatic renewal "as the only or necessarily the ideal form of renewal within the church." It needs maturing and growth," he wrote. For many, however, it is a very significant form of renewal in which the Spirit of God had moved them toward a renewed understanding and love for the Lord Jesus Christ, toward growth in faith life and service.

Pro-life leader reports 'tremendous progress'

The Right to Life movement is "making tremendous progress," says the vice-president of National Right to Life. And John Waddey, a Church of Christ minister, said he thinks Right to Life is the "largest civil rights group in the country. No other group has had such an impact on the country, except for the unions," he said. Mr. Waddey, who lives in Knoxville, Tenn., added that neither the movement nor its members actually benefit from their work. "We just gain the babies and give them a fighting chance." A big Right to Life effort is to get Americans to vote for legislators and congressional representatives who are sympathetic to the anti-abortion movement.

Jewish reform movement agrees to resettle 1,800 Indochinese

The Union of American Hebrew Congregations (UAHC) of the Reform movement has agreed to assume responsibility for the resettlement of 1,800 Indochinese refugees. "We hope to meet our goal by Thanksgiving Day." said Matthew Ross, chairman of the UAHC board of trustees. "Each of the Reform movement's 735 congregations in the United States will be asked to sponsor at least one refugee." Mr. Ross said the figure of 1,800 was chosen because it represented 100 times "chai," the Hebrew word for life, which also signifies the number 18 in Hebrew. The 1,800 also was twice the number of Jewish refugees fleeing Nazi Germany, who were passengers on the infamous "voyage of the damned" on the *S.S. St. Louis* in 1939.

Do-gooders doing well Pax World Fund reports

Investors in the Pax World Fund, a mutual fund which stresses social responsibility, recorded a 19.4 percent increase in the value of their shares this year. The gain was reported by Luther E. Tyson, president of the fund and a staff member of the United Methodist Board of Church and Society. Observing the fund's eighth anniversary, he noted that during its history the Dow-Jones Industrial average rose 7.7 percent and inflation was about 14 percent. In 1975, Pax World Fund became the first independent "social responsibility" mutual fund to exceed $1 million in assets. Today, its assets are $2.3 million. The fund has a "substantial commitment" to energy stocks, the health-care industry, pollution control, and food companies, said Anthony S. Brown of Boston, the fund's vice-president.

Mormon Church membership reported rising in Asia

Mormon Church membership is increasing rapidly in Asia, especially in the Philippines where some 5,000 persons a year are now being baptized. A report by the Church of Jesus Christ of Latter-Day Saints (Mormon) shows that some 4,000 persons a year are also being converted in the 11 missions of the Japan-Korea area. Some 2,000 Mormon missionaries now serve in the Southeast-Philippines area which includes three missions in Taiwan, four in the Philippines, and one each in Thailand, Hong Kong, and Indonesia.

TV violence monitors report level declines

Violence on U.S. commercial television continued an overall decline in 1979 largely due to strong citizen pressure, according to results of the third monitoring project of the National Citizens Committee for Broadcasting (NCCB). The survey showed that 45 percent of all prime time network programs this spring contained no definable incidents of violence. Incidents of violence, however, increased in those programs showing violence. "This is a real improvement over 1976 when excessive violence filled the screen," said Nelson Price, director of the Public Media Division of United Methodist Communications. "Clearly it is a citizens' victory." Major funding for the monitoring project came from United Methodist Communications, Reformed Church in America, Church of the Brethren, American Lutheran Church, and Dr. Thomas Radecki, a psychiatrist. Ralph Nader is chairman of the Washington-based NCCB.

NCCB's monitoring project includes the ranking of advertisers by the amount of violent programs they sponsor. With one exception (Miller products) the 10 most violent advertisers of 1977 had disappeared from the new list. The ten most violent advertisers of 1979, are, in descending order: Chrysler, Hi-C Fruit Drinks, Budweiser Beer, Duracell Batteries, Mennen Products, Borden Food Products, Wrangler Jeans, General Mills, Sealy Mattress, and Miller Products.

"It is significant that at least three of these advertisers traditionally beam their messages to children," Mr. Price said.

A violent action was defined for purposes of the survey as use of guns, personal physical violence, and capital episodes (killing, suicide, and kidnapping).

NEWSPAPER

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

Apathy, a Mennonite malady?

A *Gospel Herald* reader interest survey, taken late last year, uncovered some interesting information. Just one example.

A preliminary question asked the reader to "grade" the performance of the General Board and each of the program boards—congregational ministries, education, missions, mutual aid, and publications—on a scale of from 0 to 100. Surprising to us was the percentage of people who did not rate the various boards at all—from 24 to 37 percent, as opposed to an average non-response of about 6 percent to all other items. As the percentage of non-response increased, the grade performance rating fell, from a 63 point average grade to 43.

From written-in and unsolicited responses, it appears that despite all the efforts the various agencies have made to publicize themselves, many church members are not aware of what the boards are up to. Contrary to the saying that familiarity breeds contempt, awareness, at least, generates a higher score. But for those who did answer and give boards a low rating for performance, it will have to be assumed that these responses represented an honest assessment of the situation.

Why are boards faring so poorly? There is, of course, no simple or easy answer to this question. At the risk of oversimplification or even erring in the analysis, we will hazard some guesses.

First, however, it should be clarified that the survey, mentioned above, was limited to *Gospel Herald's* approximately 60,000 readers and did not include any attempt to find out why people didn't answer any given item or why they answered as they did. The cues came from unsolicited responses as well as from letters and comments overheard here and there around the church. Also, independently of the findings, evidence indicates that the church as a whole appreciates and supports well the various ministries of the church as channeled through its boards.

Some danger signals, then. To the extent that the people who run the church agencies have become highly trained professionals and these same agencies are structured for survival at almost any cost, the average church member tends to compare them to governmental bureaucracies, with which he is already too familiar. The professional knows what he or she is doing and decisions are made somewhere within inner sanctums without the aid, counsel, or consent of the supporters. This leads to apathy and some dissatisfaction or even hostility on the part of constituents. There is little feel of ownership or influence in such a situation. What keeps support flowing for such people is a residual trust in the so-called "church."

Though many tens of thousands of dollars are spent annually by church agencies to inform the public of what they are doing, much remains to be done in improving churchwide communications. In the same way attempts are being made to coordinate and interpret the financial implications of the many ministries sponsored by the various boards, the communication patterns of the church should be studied for coordination. Some of this is being done by the Communications Advisory Council (CAC), which is comprised of the top public relations people of the Mission Board, Publishing House, etc. More could be done through the General Board offices.

In the meantime, the competition for the dollar continues. To date, this has been more divisive than helpful.

But there are two even more serious problems that need to be attacked before the situation of the boards will improve. As in the civil arena, where great voter apathy has been documented, "ownership apathy" exists in the church. The real church, made up of all members from coast to coast in both Canada and the U.S., will have to make clearer signals to the boards, which are doing their best to fulfill their mandates as they understand them. Better means will have to be found to assess the will of the brotherhood concerning matters of the kingdom.

Finally, this leads to the need for an integrated sense of mission. Peace and service emphases coupled with a certain cohesiveness carried forward by historical impetus seem to provide motifs for survival as a denomination. But a new vision has to emerge. A vision of faith, ideas, and values which will capture the imagination of the rank and file, and especially that of the younger children and men and women who will carry the whole gospel to the corners of the earth.

The above undoubtedly represents a limited view of what needs to be done, practically, to revive enthusiasm and hope for being a Mennonite Christian in today's world. Perhaps, if nothing else, it will add to the serious discussions already underway.—David E. Hostetler.

Gospel Herald

October 2, 1979



Militarism and conscription, an introduction

The Mennonite Church General Assembly statement on Militarism and Conscription, approved August 16, which appears on page 778, grew from at least four influences:

The Acts of the Apostles. According to the theme of Waterloo 79, the church continues to participate in "Acts: A Story Begun. . . ." Like the early church, we continue to be people on the way, empowered by the Holy Spirit, and desiring to grow in obedience to Jesus Christ rather than to man.

The Arms Race. One current issue of obedience is the militaristic mentality which keeps producing new weapons systems at the expense of basic human needs. So much of North American "abundance" results from the distorted values and priorities of our militaristic economy. Many are wondering, how to repent of such involvements including questions of responsibility for the use of tax revenues.

International Fellowship. Mennonite World Conference at Wichita demonstrated the reality of Christian fellowship across language, economic, and political boundaries. Missionary and relief ministries "in the name of Christ," have heightened sensitivity to disparities between nations and groups. Mennonite Central Committee's January projection of "An Agenda on Militarism and Development" reflects concern for keeping word and deed together in our worldwide fellowship.

Efforts to Reactivate Military Conscription. Much effort has been given in the current session of the U.S. Congress toward reactivating the Selective Service System. The bill voted out of the House Armed Services Committee in June would require registration of all males as they become 18 after December 31, 1980, and direct the president to study other options such as drafting of women, a term of national service for all young people, placing Selective Service directly under Pentagon direction, etc. While it appears at time of this writing that the legislation may be watered down or delayed, it is certain that the issue will not go away. Meanwhile, the president already has authority to reactivate registration whenever he deems it necessary.

Initial writing of the statement was arranged by MBCM staff persons, then improved and endorsed by MBCM Board in June. Refinements growing from General Assembly discussion added further strength prior to overwhelming approval by delegates on August 16.—Gordon Zook

1979 Mennonite Church General Assembly statement on militarism and conscription



We, the delegates of the Mennonite Church General Assembly, meeting in Waterloo, Ontario, August 11-16, 1979, are gathered at a time of expanding militarism and escalation of the worldwide arms race. Despite efforts by world leaders to agree on strategic arms limitations, the powers of the world continue in their development of increasingly destructive weapons and their probable readiness to use them.

The Bible teaches that governments derive their proper authority from God. We commend governments in their many humanitarian efforts to promote freedom, justice, and well-being. As Mennonites in North America we acknowledge with particular appreciation the freedom of conscience granted by the Canadian and United States governments to groups with special convictions such as ours. We believe that when governments promote such freedoms, pursue justice, and allow a climate in which God's work can flourish, they are doing what God ordained them to do.

Modern militarism, however, tempts the nations to assume the power of God. With their devastating arsenals of nuclear weapons, nations today hold destructive power over every living cell on earth. Even without a war the arms race diverts resources from urgent needs, destroys community, and devastates the human spirit. In the United States the militaristic mood is evident in a renewed willingness to conscript young people, possibly women as well as men, for military service. In such times the church must give prophetic warning, calling its members and all people to trust the God who is Sovereign rather than the gods of war and military technology.

Our biennial meeting in Canada reminds our members in the United States that the church is not confined within national boundaries. Participation in this assembly by representatives of many ethnic backgrounds, reports of international witness by our Mission Board, and memories of Mennonite World Conference a year ago all confirm the transnational character of the church.

In this assembly we have celebrated the "story begun" by Jesus through the church in the Acts of the Apostles. As we find our place in the story and as we seek to be faithful witnesses in a militaristic world, we are led to proclaim the following:

A. *On peace and obedience*

We desire to grow in obedience to our Lord, as we witness the saving power of Jesus Christ and against the demonic power within militarism. Acknowledging that the lines of our involvement are not always clear, we seek not a legalistic stance but the mind of Christ.

1. We claim anew the heritage of our spiritual forebears who expressed through costly discipleship their commitment to Jesus Christ, the Prince of Peace.
2. We commit ourselves and call our members to a continuing scriptural study of the gospel of peace.
3. We commend to our conferences and congregations special peace studies as recommended and facilitated by our churchwide and conference peace and social concerns agencies.

B. *On use of material resources*

We recognize that a major cause of militarism and war is greed (James 4:1-2). We confess that as North Americans we have been too much enslaved by our cravings for material wealth.

1. We commend to our conferences and congregations for study and action the January 27, 1979, statement by Mennonite Central Committee entitled "An Agenda on Militarism and Development," which also reflects the counsel of the 1978 Mennonite World Conference.
2. We counsel our members to refrain from investments and employment which divert natural resources from use for human betterment to use for human destruction. Where response to this counsel produces material hardship we remind ourselves and our members of the biblical call to join in bearing each other's burdens.
3. We commit ourselves and call all our members to a reexamination of lifestyles which create economic disparity and separate rich from poor, region from region, and nation from nation. We seek instead an experience of Jubilee in which all share equitably in the earth's resources.
4. We urge our members to seek out ways to open our communities and resources to those throughout the world who may be uprooted and displaced by war and other circumstances.

C. *On Christian service and conscription*

We view with alarm legislation proposed in the U.S. Congress to reestablish Selective Service registration, the military draft, and/or national service. As Christians committed to the teachings and example of our Lord,

1. We commend to all members of every age a lifestyle of service to all persons, constrained by the love of God.

2. We reaffirm our historic understanding that the Scriptures allow no circumstances when a follower of Christ may bear arms against another human being or participate in any supporting role as a member of the armed forces.
3. We declare our opposition to any program of national registration and conscription. We believe that conscription in any form imposes unwarranted regimentation by a government upon its subjects and that military conscription in particular is a violation of Christian conscience against militarism and war. We call upon our members and agencies, especially in the United States, to find appropriate ways to express this concern.
4. Should a program of conscription be activated in spite of our witness against it, we appeal to government authorities to provide exemption from military service for anyone who by reason of conscience is opposed to participation in or support of warfare. Should no other alternative be provided, we counsel our members who may be drafted for military service to refuse induction in obedience to God's law rather than to human laws. We commit ourselves to stand with those who may be called to this witness and pledge the offices of the church to assist in responding to the costly demands of obedience.
5. We ask the service organizations of the church to expand organized service programs and opportunities which are motivated by Christian love rather than by government coercion and which give a clear witness against militarism and war-making. We urge our members to respond by volunteering for a year or more of special service assignment. Where such service programs are also acceptable as an alternative in meeting requirements of conscription, we ask our service organizations to facilitate legal recognition for those who request it.
6. We express our concern about existing and potential encroachments of military control into areas of civilian activity such as demands for access to personal data from church schools and institutions, promotion of officer training programs in public schools, administration of a program of registration and conscription under military rather than civilian direction, etc. We urge our members to be on the alert regarding such developments, and we ask the appropriate agencies of the church to give leadership in responding to the same.
7. We urge all our young people to participate in a church-sponsored service program. Should some under the coercion of conscription choose other alternatives to express their conscience, we also pledge our readiness to provide counsel and spiritual support.
8. For those members who may for reason of Christian conscience find it impossible to cooperate with a system of registration and conscription, we reaffirm the position taken by Mennonite General Conference at Turner, Oregon, in 1969, recognizing the validity of noncooperation as a legitimate witness and pledging the offices of our church to minister to young people, whether men or women, in any eventuality they may incur in costly discipleship.
9. We call upon our members to share generously with those upon whom renewed conscription would make its heaviest demands. We encourage congregational processes in which members, both male and female, can clarify their commitment to costly discipleship and record it for future reference.
10. We affirm our support of Mennonite Central Committee and the MCC Peace Section in its coordination of the witness of our various Mennonite bodies to governments regarding militarism and conscription.

D. *On militarism and taxation*

We recognize that today's militarism expresses itself more and more through expensive and highly technical weaponry and that such equipment is dependent upon financial resources conscripted from citizens through taxation. Therefore,

1. We encourage our members to pursue a lifestyle which minimizes such tax liability through reduction of taxable income and/or increase of tax deductible contributions for the advancement of the gospel and the relief of human suffering.
2. We endorse efforts in support of legislation which would provide alternative uses for taxes, paid by conscientious objectors to war, which would otherwise be devoted to military purposes.
3. We encourage our congregations to engage in careful biblical study regarding Christian responsibility to civil authorities including issues of conscience in relation to payment of taxes.
4. We recognize as a valid witness the conscientious refusal to pay a portion of taxes required for war and military efforts. Such refusal, however, may not be pursued in a spirit of lawlessness nor for personal advantage but may be an occasion for constructive response to human need.
5. We encourage our congregations and institutions to seek relief from the current legal requirement of collecting taxes through the withholding of income taxes of employees, especially those taxes which may be used for war purposes. In this effort we endorse cooperation with the General Conference Mennonite Church in the current search for judicial, legislative, and administrative alternatives to the collection of military-related taxes. In the meantime if congregational or institutional employers are led to noncompliance with the requirement to withhold such taxes, we pledge our support for those representatives of the church who may be called to account for such a witness.

Conclusion

God loved the world enough to give us the Son. God continues to love the world and uses the church as a channel of divine love. It is incumbent upon the church to be faithful stewards of God's creation and to seek shalom (peace) for all creation. While we are confident that the ultimate destiny of the world is in God's hand, we cannot ignore humanity's apparent capability of annihilating God's creation via nuclear weapons. The church must plead and pray for reversal of the world's collision course in manufacturing and deploying the most destructive weapons in all history.

It is our prayer that unborn generations may enjoy the greatness of God's love and the bounties of creation. We pledge ourselves as faithful stewards under the power of the Holy Spirit to follow in the way of peace as taught by Jesus and demonstrated by faithful people throughout the history of the church.

Approved by Mennonite General Assembly
Waterloo, Ontario, August 16, 1979

Reprints of this statement may be requested from Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515

Fleeting moments of color

by Helen Alderfer

In an early morning glance out the window, I caught a streak of pink-lavender sky above a beginning sun. The color was so rare and such a thin slice of it that I didn't look away until it had diffused into a more conventional pink. It had lasted less than half a minute; I congratulated myself on having caught that fleeting moment of color.

Just so it is with poetry, flashes of particular intensity in the larger landscape of stories, articles, and books. Like the mercurial color, they are fleeting, they are often missed.

What is poetry? To answer with Webster's prosaic definition, it is "writing that formulates a concentrated imaginative awareness of experience in language chosen and arranged to create a specific emotional response through its meaning, sound, and rhythm." A definition so prosaic that one stifles a yawn.

To say it poetically with Carl Sandburg, "Poetry is a journal of a sea animal living on land, wanting to fly the air." Or with Viola Berg, "Poetry is the essence of life packed in a golden thimble." Nothing dull here, but such definitions of poetry run the risk of sounding extravagant to those who have had little experience with poetry. And love of poetry is dependent on some experience with it.

Maybe it is best not to hunt too hard for the "right" definition, but just to recognize that a poem serves as a bridge from one human being to another. Poets from their world offer something of themselves, and the readers recognize something of themselves in what has been written. They have in common a mutual reaching out to each other.

Gloria A. Bartels wrote a three-line poem in the July 1967 *Christian Living*.

The Free One

Today I found the child
In a remote corner of the heart
And laughed with her a while.

I do not know Gloria Bartels, but what she tells me is that for a little she looked back and caught a glimpse of the child she was long ago and it lightened her heart. I know recognition when I read her poem, for I, too, have known that lighthearted feeling of having captured a day long gone. According to what the poet's mood had been that day, she might have written, "And cried with her a while." I would have understood that, too.

The poet expressed the truth of an experience, I found my way into the poem, and it enlarged my understanding.

This poem could easily have failed, for it is basically a poem about loss, and poems about loss can degenerate into sentimentality. This one avoids that by being carefully controlled, concise, concrete, almost sparse.

Why do people read poetry? I asked a few who enjoy poetry and they said:

"Because it feels good."

"It moves me emotionally, even more than music."

"Because it says things in a way that cannot be said in prose."

"To see life from a different point of view."

"I like to read it out loud."

But not everyone likes poetry. Some who don't said why they seldom read poetry:

"I don't like the newer poetry. A lot of it is not poetry. It has no meter."

"I never read it. It's too abstract, and I don't like abstract paintings, either."

"I like poetry only if it rhymes. The rest is too hard to understand."

"I learned to hate it in school because I had to memorize it. So I just normally don't sit down and read poetry."

Besides those who don't go out of their way to find poetry, some may even avoid it when it is set before them. Some can say why they have an aversion to poetry. They were made to memorize it before they were ready or they were made to write it and were graded on it. Or they were exposed to very little poetry.

Where does appreciation begin? I asked Paul Erb, who has taught poetry and is still known for his reading of poetry, when his love of poetry began. He said, "In grade school, then in high school where Melvin Landis was a very inspiring teacher. And I sat under good teachers in graduate school. I

Helen Alderfer edits *On the Line* at MPH and speaks widely throughout the church.

Gospel Herald

Editor: **Daniel Hertzler** (on sabbatical). Managing Editor: **David E. Hostetler.** News Editor: **Dave Graybill.**

Volume 72 Number 40

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan: $9.50 per year mailed to individual addresses. Eighty Percent Plan: $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States. Copyright © 1979 by Mennonite Publishing House.

suppose my own teaching developed appreciation. I saw students warm up to poetry under my teaching and it made me feel good."

Paul Erb published two books of poetry when he was book editor of the Mennonite Publishing House. He said they didn't sell well but he still thought poetry was important.

Sometimes appreciation begins with reading poetry aloud. For most of us are more at home with the spoken word than the written word.

Ready to experiment? First read **Sky Feet** silently:

If I had sky feet,
I would climb the sky;
I would have sky fun.
I would leap the blue space
And make my sky feet run,
If I had sky feet.

If I had sky feet,
I would slide in the sky
When it is wet with sky rain.
I would slip and zip
Down every sky lane,
If I had sky feet.
—Roberta Kostka

Now read it aloud.

Would you have noticed all the S sounds if you had not read it aloud? They add a light touch to this poem which was printed in *Story Friends* in 1976.

There is a place for humor in poetry. It lightens a world that can be too somber. It cushions when the road is rough. Sometimes the humor is so subtle that it only registers after several readings or it may be forthright as in a poem that appeared in *With* in 1976.

A Compliment?

If someone should call you
  a birdbrain,
Don't take it
  as a demeaning slap.
Birds fly mountain ranges,
  broad plains, and wide seas;
Quite a feat to pull off
  without a map!
—Dan A. Hoover

The poet Blake writes of the "immense world of delight," the world which we miss unless poetry reveals it to us.

Muriel Stackley's poem **Kansas April,** printed first in *Christian Living,* delights me at every reading.

I will celebrate the sun—
celebrate, celebrate, celebrate the sun.
I will hang out the blankets,
the pillows.
I will wash the sheets and hang them out,
take the rugs and shake them out;
let them take the warmth and purity
of the sun.

I will celebrate the Son.
I will uncover the hidden me—
the stale, the dusty,
the mustiness
and shake them out,
expose them to the Son—
the warming, purifying
Person of the Son.
—Muriel Stackley

It may be the repetition of "celebrate, celebrate, celebrate" that sweeps one along, or the fresh cleansing winds that blow through this poem.

One of the oldest professions is that of the poet. So one may ask, "What can be said that has not already been said?" The answer is, "Probably not very much." But the poet looks for a different way to say it. Poets do not use words that are different from those used in stories and articles. But the words are used more sparingly, lovingly, and with extreme care. An overused word will not do.

For instance in Minerva Hilty's double haiku (two haiku under one title) *beautiful* would not work in the place of *vigilant. Vigilant* ties the two haiku together.

January Cold

January cold
White blanket on the brown earth,
God's vigilant snow.

The snow blanket is
Protecting the small wheat plants
So they will not freeze.

Of course, not all poetry turns out right. There are duds. Mark Twain said that the "difference between the almost right word and the right word is the difference between the lightning and the lightning bug." And John Ciardi said the minimum requirement for a good poem is a miracle. "The poem must somehow be struck by lightning." Struck by lightning for both the poet and the reader. Some miss the miracle.

Poetry, like many good things is fragile, and cannot be willed to be accepted or enjoyed. Perhaps one can only remain open to new ideas, ready for insights whenever they break in.

This means some risk taking. Ciardi writes, "An automobile is more or less of a Faraday cage, unless it is grounded by a chain, as fuel trucks are. A mental Faraday cage is an emotional enclosure shielded from the storm of ideas. It will get you from womb to tomb dry and unshocked—'less the road gives out or you wreck it. But it runs to one side of poetry."

Poetry waits to speak to those who have eyes to see and ears to hear.

Hear, hear!

The SALT II debate. We've become convinced that the goal of nuclear disarmament is not being addressed as it should be. We need to break free from the myth that we can attain "peace through strength." As Christians, our conviction is that violence begets violence and that we need to see beyond the overwhelming fear and pride which destroys the possibility of attaining peace.

We feel that a big danger in the current discussion is to allow the pros and cons of SALT II to overshadow the more important goal of disarmament. It is contradictory to talk about limiting arms while adding the MX system as bargaining power.

As Senator Hatfield, R-Oregon, has emphasized, our energies should be focused on initiation of SALT III negotiations, which could lead to actual reduction of nuclear arms.

If we were as creative in seeking peaceful solutions to conflict as we are in developing systems of destruction, general well-being for all people would become an actual possibility for our world.—**The Eugene Mennonite Church, Eugene, Oregon.**

Conscientious objection to nuclear deterrence. Here is a call to Mennonites to become conscientious objectors to the concept and practice of nuclear deterrence. The late C. Wright Mills called on everyone, especially intellectuals and scientists, to become conscientious objectors to the concept and practice of nuclear deterrence. I wish it could be said that such a call in a "peace church" is unnecessary. It is not. It is astonishingly and distressingly necessary.

The concept of nuclear deterrence is a deeply spiritual question for the church in America. And Mennonites, as a peace church, far from being exempt from this question are faced with it twice over—on the one hand from the side of our historic teaching of nonresistance and on the other hand from the side of our widespread defection from that teaching.

Mennonites who believe that the Bible teaches conscientious objection to military service should also be conscientious objectors to the concept and practice of nuclear deterrence. We have expressed conscientious objection to military service by refusing military service, whether by refusing to put on the military uniform, going to prison, doing alternate service, or emigrating. We should express our conscientious objection to the concept and practice of nuclear deterrence by publicly rejecting the myth of nuclear deterrence, denouncing the idolatry of nuclear weapons, refusing to pay war taxes, and identifying with resistance to the nuclear madness.

Mennonites should do this because the concept and practice of nuclear deterrence is a form of military service in which the entire population has been conscripted. The concept of nuclear deterrence epitomizes the spirit of war. The practice of nuclear deterrence is to war what lust is to adultery, and whoever engages freely in lust should not consider himself innocent of adultery. As E. I. Watkin has said, it cannot "be morally right to threaten immoral conduct." To plan and prepare for the annihilation of millions of people is a culpable act in the extreme, and whoever does not deliberately and explicitly repudiate the concept and practice of nuclear deterrence participates in the act. It is a matter of discerning the spirit of this world and rebuking it through the Spirit of Jesus Christ.

Those Mennonites who, on the other hand, consider the church's teaching of nonresistance to be archaic or unbiblical owe it to the commitment to realism and the truth which they profess to become conscientious objectors to the concept and practice of nuclear deterrence. If their sense of what is realistically required of persons and nations to protect the innocent and defend the truth from the communist (or whatever other) aggression leads them to reject pacifism, then that same sense of realism must require them to reject nuclear deterrence as a defense against the nuclear aggression.

To continue to advocate nuclear deterrence in face of the monstrous and unprecedented threat to life and truth which the nuclear stockpiles represent betrays a grossly unrealistic evaluation of the nuclear threat. We may have to take seriously such persons' profession of Christian sincerity if they say that some violence is necessary in some situations to prevent a greater evil, but we cannot be expected to defend their credentials as Christians if they are prepared to annihilate the human race to save America or defend Western democracy. And that is what it has come to. Nuclear deterrence is the euphemism for being willing to destroy the world to save it.—**John K. Stoner, Akron, Pa.**

A Bruised Reed

Wild winds
form alliance;
blowing fearlessly
into this parched,
deserted valley.

Their sound
is as a cry
of cruel armies
sent to crush this reed
already bruised.

Do these winds know
that He who formed them
guides their untamed
turbulence?

And what was meant to kill,
brings rain.
This reed again stands strong
in silent song.

—Ruth S. Burkholder

Who's missing?

by Katie Funk Wiebe

Life moves back on course when fall announces its arrival. School, church, and community activities resume at winter speed instead of the slow crawl of summer. But some people do not move into their expected roles and spots. They drop out and go their own way. School has its dropouts, as do church and community. A desk, a pew, a house, stands empty.

Life has many danger points, writes C. W. Brister in *Take Care* (Broadman), but three of the greatest for Christians are alienation from the church, a long hospitalized illness, and death and the ensuing grief. All three involve separation and isolation from other members of the body of Christ and can result in the end of a life of faith.

While much is being said and written about illness and death, little is mentioned about the first danger—estrangement from the church. Now that certain movements of the sixties have all but died out, with their outspoken criticism of the institutionalized church, accompanied by the sudden blossoming of the Jesus people and the swing to house churches, I get the feeling some think the church is home free and that everyone is still on the team.

The dropouts, however, continue. Not in big showy rebellious withdrawals, but singly, or by families. When the heat of the summer gives way to cooler autumn days, silently, slowly, some church members become former church members, and some believers no longer believe.

Last winter I went with a Sunday school class to a rescue mission service. Among those who sat in the pews on the opposite side from us were doubtless a few men who had once affiliated with a group of Christians. We had no opportunity to speak with them, so I don't know for sure. But now these men sat among the derelicts of society, waiting for a handout meal of bologna sandwiches.

Most church dropouts will never drift this low. They fall into other categories. Some estranged church members join the electric church at home, listening to the radio or watching television while eating a late brunch. They receive free literature in return for their mailed-in offerings and avoid the hassles of congregational life.

Another kind stays home because it feels good to relax with the family at the end of a strenuous work week.

Others shift to another congregation where they think they will feel more accepted and will find the fellowship more acceptable. Still others keep attending services but are present only in body. Almost imperceptibly, activity by activity, they withdraw from full involvement in the church.

Brister writes that Baptists have discovered that as many as one half of all new members received by local congregations become inactive. Five of every ten converts, on the average, participate temporarily in church activities. Then, two of them become inactive, two become nonresident, and one former member in ten turns to another faith. What would statistics for Mennonites be?

He gives several reasons why people drift away from the church. Some are estranged because of an intellectual crisis. What is being preached doesn't agree with their thinking. Some feel guilty about their own moral lapses or that of a family member and can't face other people. Some are simply indifferent to the church or find it irrelevant to their lives in a technological world. Churchgoing is no longer necessary for community prestige or family approval. Middle-aged adults aren't as loyal as when their kids were young.

Some persons are preoccupied with their own success, their work, their family concerns. Others, whose talents have been overlooked in a local congregation, have transferred loyalties to secular or civic organizations.

Whatever the reason, church dropouts are still around at the end of the seventies, but they aren't making as big a ruckus as a decade ago. The reason may still be the continuing disillusionment with the institutionalized church, and its concern for bigness, buildings, and efficiency and its indifference to the needs of the individual who doesn't fit the mass mold.

It may be variations of the reasons already mentioned: the preacher makes too many sweeping generalizations and is too far removed from the pain and toil of daily life. Or he doesn't make enough sweeping generalizations and gets too involved in social justice concerns.

Parachurch agencies are recognized today as claiming more church members who want a bigger piece of the action than a local church can give. I find that some potential dropouts simply despair at a local congregation's slowness to change and its persistent belief that a majority decision is always right.

Brister states congregations usually take one of three approaches to the church dropout problem. A popular one is to go over church rolls and by formal action drop every inactive member. A second is to willingly transfer members out to another congregations without investigating the reasons. They are glad to get rid of deadwood.

Because the body of Christ is incomplete and crippled if one of its members is missing, he recommends a congregation surround the potential dropout with a caring group of people to give him or her the support and intimacy only a small group can give. Friendship holds church members better than official church rolls.

Mennonite Disaster Service discusses role after Three Mile Island, Love Canal dump

Mennonite Disaster Service executive and section members left clean-up assignments from spring and summer natural disasters to discuss man-made disasters at Sept. 5 and 6 meetings in Chicago

Hurricane David, and continuing work after floods in the U.S. South and Manitoba, were set aside for discussions of nuclear accidents and disasters related to chemical disposals.

The section also approved passage of a new MDS Service Manual and approved increased staff activity in advocacy work.

MDS interest in serving after nuclear accidents grew during the Three Mile Island incident in March and April, when Region I Director Landis Hershey was active in evacuation planning in the Harrisburg (Pa.) area. At least 20,000 Mennonites, Brethren in Christ, and Amish were in the five counties surrounding TMI. Plans were made to use Mennonite and Brethren hospitals, retreat centers, and nursing homes as accommodations for evacuees.

From that experience a plan was proposed, which the section is recommending to local groups throughout the country in preparation for similar emergencies. Specifically, the existing MDS network would be used to evacuate and relocate Mennonite and related communities, lightening the task of groups such as National Guard, State Patrol, and Civil Defense.

It was proposed that very "few MDSers be involved in the actual evacuation process because traffic directing would be mainly up to groups" designated by the government for that purpose, the recommendation said.

MDS groups would also have available a number of persons to work in general community service, in cooperation with American Red Cross or other designated groups. MDS and Mennonite Central Committee would be available to offer food and other material and financial aid.

Joan Barkman, administrative associate for MDS, stressed that local groups will decide individually if they want to pursue a readiness program for nuclear accidents. The central office will provide assistance to local MDS groups who want such involvement.

A different kind of health hazard, the Love Canal chemical dump situation near Niagara Falls, New York, also focused MDS attention in a new area. After an August visit to Love Canal, MDS Executive Director C. Nelson Hostetter, and Joe Kipfer, coordinator of the Western New York MDS Unit, recommended that MDS units be alert to similar situations in their own communities and be ready to offer assistance.

The section encouraged local units to assist victim families in moving and in material aid when needed. Financial assistance may be made available to ecumenical groups assisting in such a disaster.

The matter of MDS acting in a prophetic role to the government was also discussed. Over the years MDS has been involved in advocacy work growing out of disaster situations. For example, during disaster work in Mississippi, MDS became aware of racial discrimination and spoke out for civil rights. In the present Love Canal situation, MDS will carry concerns to the government for the powerless people caught in this man-made tragedy.

The MDS Service Manual, compiled in 1968, is a guide for how to organize units and operate during an actual disaster. The updated guide is available on request from MDS.

MIBA and MEDA to look at role of the Christian entrepreneur

Some 500 Mennonite and Brethren in Christ business and professional people and their spouses are expected to attend the annual convention of Mennonite Industry and Business Associates (MIBA) and Mennonite Economic Development Associates (MEDA) on Oct. 18-21.

The joint convention will be held in Lincoln, Neb., and is centered on the theme "The Christian Entrepreneur in the Marketplace."

Carl Kreider, economics professor at Goshen (Ind.) College, will serve as principal speaker. He will address the MIBA banquet Oct. 19 on "Is the Christian Entrepreneur Different?" and the joint convention Oct. 21 on "Lifestyles for the Christian Entrepreneur." Roy Vogt, publisher and economics professor at the University of Manitoba, Winnipeg, will speak Oct. 20 on "Implications of the Christian Entrepreneur."

Other addresses will include "The Entrepreneur Faces the Marketplace" by Rudolf Dyck, manufacturer from Winnipeg, Man., and "Status Quo or Revolution—Are Those the Only Options" by Fremont Regier, Newton, Kan., who will address the MEDA dinner. Russell Mast, Freeman, S.D., pastor, will give the closing sermon Oct. 21 on "Christians Faith for Today's Entrepreneur.

The convention's opening session will include "A Pictorial Presentation of Nebraska Entrepreneurs" by Louis and Martha Goosen, Beatrice, Neb. The first full day of activities is set aside for tours to Mennonite industrial plants and communities, including Beatrice, Milford, and Henderson.

Seminars for six vocational groups will be held Oct. 20. Resource leaders will be: Charles Gardner, Goshen, Ind.; John Lerch, Jr., Dublin, Ohio; J. Michael Peters, Wichita, Kan.; Paul Smucker, Bird in Hand, Pa.; John H. Rudy, Goshen, Ind.; and Leonard Geiser, newly appointed executive secretary for MIBA, Goshen, Ind.

Also at the convention, reports of MIBA seminars and service activities will be presented, along with proposals for growth and expansion. MEDA representatives will report on field projects and services in Africa, Asia, and South America, as well as on plans for domestic projects.

A major issue at the joint convention will be how the two organizations, which have been cooperating for several years, might further unify their efforts. Convention participants will consider several proposals.

MIBA and MEDA are both inter-Mennonite organizations involving together over 8,000 business and professional people in the U.S. and Canada, along with a few from other countries. MIBA focuses on Christian fellowship, ethics, and witness among business people and professionals. MEDA loans funds to Third World entrepreneurs to assist them in developing local economies in the context of Christian fellowship.

Coordinators for the convention are J. J. Hostetler and Leonard Geiser.



Haitian *animatuers*, Aubanier Cadet, Minius Bein-amie, and Bonius St. Fleur, instruct local farmers at Mobin Crochu, Haiti.

Haitian 'animators' lead rural community program

Christian community development workers in Haiti known as *animateurs* (animators) and *animatrices* are helping rural Haitians find solutions to hunger and health problems as they explore their relationships within the community.

Mennonite Central Committee workers from North America serve as a back-up for the animateurs, but the animateurs themselves, local Haitians, are the mainstay of the program. The foreign worker's responsibility is to see that the animateurs receive proper training and supervision.

The animateur approach to community development, which has evolved in Haiti's Central Plateau, is based on the group process. "Working at a group process is very, very important to development happening in Haiti," says Steve Mason, former MCC worker. "The fact is that much more can be done by a number of people working together."

The program emphasis centers on formation of local community groups, community councils, of from 10 to 20 members. All activities are used to reinforce these groups, which serve as a core for cooperative activity, a forum for consciousness-raising, and a receiving system for non-formal education efforts by MCC employees.

Three animateurs are currently working with communities in the Central Plateau region. First they become acquainted with a community through learning to know the residents. Talking to the older people in the community, asking them about events that may have happened long ago and talking about the area and its problems have all been ways of gaining the people's trust.

By relating to the farmers on a one-to-one basis and encouraging them to get involved, the animateurs hope to stimulate interest in the programs by appealing to community need.

"Once that base was laid, when they felt that the community felt at ease with them, the animateurs would invite the people of that community to come together for a small meeting. At that first meeting it's basically a lesson on friendship," explains Dave Cockley, MCCer working with the program.

The animateur makes a special effort to relate to the poorest peasants and encourage them to enter the local community group. After establishing friendly relationships with the peasants, the animateur invites them to participate in the successive meetings intended to lead to formation of a community group.

Numerous projects have been undertaken by community councils depending on their needs. Some have worked at road repair, water spring capping, and community gardens. Several communities sponsored educational promenades. MCC assisted these groups through financial, technical, and material aid.

One community was instrumental in bringing about a public health dispensary as per the Government Public Health Plan. They put forth considerable effort to repair a house suitable for the Center.

One objective for working with the community council is to help them to become more autonomous institutions so that they may better meet the needs of their communities.

The written plan also calls for an animatrice in health to work alongside the animateur in agriculture, although no health personnel are working in this area at present. Ideally, the animatrice, a woman, could stimulate interest in health among women of the community "because more of the severe health problems in Haiti affect children, and so the mother tends to be more aware and concerned about those than the man.

"The community group provides a lot of functions and a chance for a dialogue between men and women and also provides a lot of chance for interchange and the interrelationship of health and agriculture for community projects ... a whole realm of different possibilities which are possible in that small family group basis of about 10 to 20 families," Mason concludes.

The most notable factor in the program is that all three of the animateurs are Christian. Explains Mason, "Dave and Sue (Cockley) worked with them on a series of classes on Bible and development which from the first lesson [emphasized] that every person is important and God created each person's work and responsibilities. Each is just as precious in His sight as anyone else."

Although the animateurs have more education and land than many of the people they work with, they try not to let this interfere with their relationships with the farmers. The animateurs do not try to be authoritative images in the community, but rather servants working to serve and to help them.

"I think people sense in them that they have this kind of commitment and I hope this particular type of attitude will continue," Mason says.

Studer, Frost to speak at renewal conference

A Holy Spirit Renewal Conference, sponsored by the One in the Spirit Committee, will be held at the Goshen (Ind.) College Church-Chapel, Oct. 19-21. The conference theme is "Growing in Obedience to Christ."

Guest speakers for the public sessions are Gerald C. Studer, historian, writer and author, from Hatfield, Pa., and Robert C. Frost, San Jose, Calif. Frost is a lay minister, teacher, and author. He has contributed articles to many magazines, including the Roman Catholic renewal magazine, *New Covenant*. He has written six books on the ministry of the Holy Spirit; the best known of these is *Aglow with the Spirit*.

In addition to addresses, there will be seven workshops. Roy S. Koch, editor of the Mennonite Renewal Services *Newsletter*, will be the conference moderator.

A renewal breakfast, open to everyone, will be held at 9:00 a.m. on Oct. 20 in the college cafeteria dining hall. Ron and Bev Gibson from Valparaiso, Ind., will minister in music and Frost will speak. (Additional information appears in "Mennoscope.")

mennoscope

Eastern Mennonite College, Inc., completed its 1978-79 fiscal year with a balanced budget, college officials said. EMC's contributions budget was met for the fifth consecutive year, and contributions for Eastern Mennonite Seminary surpassed budget for the first time. Unrestricted gift income of $942,022 included $153,722 for Eastern Mennonite High School, $659,768 for EMC, and $128,482 for EMS. Another $193,786 in special and restricted funds gave EMC, Inc., a total contributions income of $1,135,808, compared to $1,000,699 the previous year.

Total enrollment at Goshen College has topped 1,300 for the first year ever. Enrollment for this fall is 1,129 full-time and 175 part-time students, for a total of 1,304. Although this year's total enrollment is the largest ever, the number of full-time students peaked at 1,167 in the fall of 1970. Last fall 1,091 full-time and 124 part-time students enrolled, for a total of 1,215. The sharp increase in part-time students (124 to 175) came as a surprise. "I haven't thoroughly analyzed the situation yet," said registrar John Nyce, "but I suspect economic pressure was a factor." Another surprise was the large number of juniors, 328. "I don't know of another school in the United States whose junior class is larger than its freshman class," said June Yoder, director of admissions. The number of upperclassmen was increased by larger than usual numbers of transferring students. This year 101 students transferred, up 25 from last year. Almost 50 more students are living in college housing than did last year, reports Larry Rupp, director of residence life. The increase was absorbed, for the most part, by the newly renovated Kulp Hall.

Lodging and babysitting information for the Oct. 19-21 renewal conference at Goshen, Ind., is available from Lynn Randolph and Dawn Roth, 103 S. Riverside, Goshen, IN 46526. Conference coordinators are Allen and Doris Schrock, 23794 CR 38, Goshen, IN 46526. Child care at a nominal cost will be available for infants to age 5 during teaching and evening sessions at the conference. Teaching sessions will be provided for children in grades 1-6 during adult workshop sessions but not evenings.

David E. Neer, 27, his wife, Anita (Short) Neer, and their 2-year-old daughter, Sarah, were killed in an automobile accident when they were hit broadside by a pickup truck on Sept. 16 on County Road 1 in Logan County, Ohio. David was a respiratory therapy professor at Hesston College for the 1978-79 school year. The family had returned to his home area in Ohio in July. Funeral services were held Sept. 20, at South Union Church, West Liberty, Ohio.

Angie Williams, Harrisonburg, Va., will speak in four sessions at Camp Hebron, Halifax, Pa., Nov. 13-15, on the theme "Prisms for Jesus." The retreat is sponsored by the Retreat Committee of the Lancaster, Pa., WMSC. Preregistration and a deposit no later than a week before the opening date is required. More information is available by calling 717-569-9217.

Gospel Herald is beginning a series of regular phone calls to randomly selected Mennonite Church congregations and fellowships. Each week *Gospel Herald* staff will contact persons at three churches, one from each of three different conferences. The purpose of the calls is to obtain information for the *Herald*'s church news or other sections, as well as to provide opportunity for congregational representatives to comment on the *Herald* or on churchwide issues. Groups called Sept. 19-20 were Blough Mennonite Church, Hollsopple, Pa.; Bethany Mennonite Church, East Earl, Pa.; and Ann Arbor Mennonite Fellowship, Ann Arbor, Mich. One church each from Conservative, Franconia, and Illinois conferences was to be contacted the week of Sept. 24-28.

Early fall is an exciting time of year for members of Ann Arbor (Mich.) Mennonite Fellowship, according to congregational contact person Ron Guengerich. About half the members of the group each year are graduate students at the University of Michigan, Guengerich said, so fall is a time of reorganization as new participants come into the fellowship. This year Guengerich expects the fellowship to be "a bit larger than before," with 25-30 participants, including children, and perhaps as many as 35. The Ann Arbor Fellowship has been meeting for five years. In addition to students it is composed of professional persons in the Ann Arbor area.

Leon R. Shirk was ordained on Aug. 26 at Bethany Mennonite Church, East Earl, Pa. The congregation is a member of the Atlantic Coast Conference. Ross Goldfus, conference minister, gave the charge. David Stoltzfus, pastor of the Zion congregation, York, Pa., led devotions, and J. Eby Leaman, pastor of Faith Mennonite Church, Oxford, N.J., delivered the message.

The U.S. Senate voted Aug. 2, to pass Senate Bill 707, the immigration bill for Mennonites in Texas and Oklahoma. The bill passed without debate in the final hours before Congress adjourned for its August recess. S. 707 is designed to prevent the eventual deportation of the Old Colony Mennonites in Seminole, Tex., and Boley, Okla., from the United States.

A country auction and pig roast will be held at the Lancaster Guernsey Barn, six miles east of Lancaster, Pa., at the intersection of Rts. 30 and 896 on Oct. 13. Quilts, antiques, baked goods, and hand-crafted items will be sold. The lunch menu includes roast pig and sauerkraut sandwiches, chicken corn soup, vegetable soup, homemade ice cream, funnel cakes, pie, and coffee. All proceeds from the auction will go for the benefit of Camp Deerpark, which is sponsored by the Mennonite Churches of New York City. Sale starts at 10:00 a.m.

Harold Kennel left the U.S. Aug. 15 for a three-year term of service as construction supervisor and industrial arts teacher at Pine Grove Academy in Honduras. His address is Pine Grove Academy, Apartado 143-C, Tegucigalpa, Honduras.

Harold and Annetta Miller and family of Lancaster, Pa., left the U.S. Aug. 16 to serve another term as development consultant couple for the churches of Kenya. Their address is NCCK, P.O. Box 45009, Nairobi, Kenya.

Nevin and Barbara Kraybill and family of Elizabethtown, Pa., left the U.S. Sept. 12 for Shirati, Tanzania, where Nevin will serve for one year as administrator of the medical program of the Tanzania Mennonite Church. Their address is Shirati Hospital, Private Bag, Musoma, Tanzania.

Ernest and Earla Bennett arrived in Tokyo, Japan, Sept. 17, with formal greetings to Japanese Mennonites from Mennonite Board of Missions (Elkhart, Ind.) Ernest, MBM executive secretary, and his wife, Earla, are making a three-month fraternal visit to Mennonite Churches in Asia. "We are grateful for the privilege of being associated with you since the arrival of the Becks and Buckwalters on Hokkaido in 1951," the resolution of greeting to the Japan Mennonite Church said. Ralph and Genevieve Buckwalter and Carl and Esther Beck were the first MBM missionaries in Japan. Their pioneer work on the northernmost island of Hokkaido led to what is now a 16-congregation Japan Mennonite Church. Buckwalters are currently on a health leave in California, where Ralph is battling cancer as an outpatient at the University of Southern California Medical Center. Becks are now self-supporting MBM workers in Tokyo. Bennetts' 17-day stay in Japan will include visits to Mennonite congregations and MBM missionaries and participation in the annual spiritual life conference of the church.

Eugene and Hazel Frey and family of Chambersburg, Pa., left the U.S. Sept. 6 to serve a three-year term on the staff of Bukiroba Bible School in Tanzania. They will study language in Nairobi until December. Their address is Mennonite Board, P.O. Box 47596, Nairobi, Kenya.



Charles Bauman

Charles Bauman was appointed by the Eastern Mennonite Board of Missions on Aug. 3 as administrator of Friendship Community, Lititz, Pa. He replaces Emory Otto, who enrolled at Georgia State University in Atlanta for further studies. Friendship Community is a group home which enrolls twelve mentally handicapped persons for special training. Bauman first served under Eastern Board in a relief program with the Christian Council of Tanzania in Dar es Salaam from 1965-68. During the past five years he served in Khartoum, Sudan, as personnel secretary and development project coordinator for the Sudan churches. Bauman and his wife, Fern, live in Lancaster, Pa.

James Ranck, Eastern Mission Board's Voluntary Service administrator for units in the Southeast, moved with his family from Atlanta, Ga., to John's Island, S.C., on Aug. 24. In addition to administering eight VS units, Ranck will serve as project director of the Sea Island Habitat for Humanity, a housing project planned for low-income families. His work will include obtaining building permits, coordinating volunteers, raising funds, and publishing a newsletter. A total of 18 dwellings are projected to be built on a ten-acre tract of land which Eastern Board purchased on John's Island in 1976.

Lombard Mennonite Church, Lombard, Ill., will celebrate its 25th year as a congregation in homecoming events, Oct. 20-21. Le Roy Kennel, first pastor of the church, will begin activities, 7:30 p.m., Oct. 20, at the church. Kennel's reflections, "The Story of Our Beginning" will be followed by a historical slide presentation by Gladys Hunsberger, an early member of the church. The 10 a.m. Sunday speakers will be Donovan and Barbara Smucker. Smucker spoke at the first meeting of the West Suburban Mennonite Fellowship, which was the name of this group before it was organized into a church. Joe Richards, present copastor of the Lombard Church, will present his "Vision for the Future" at the 11 a.m. Sunday session. A noon fellowship lunch will be served, followed by an afternoon musical. All former members and friends are invited to share in this weekend of celebration with the congregation.

Marlin and Mary Zimmerman and family, Lancaster, Pa., left the U.S. Sept. 13 to serve a three-year term as maintenance supervisor couple at Shirati Hospital in Tanzania. Their address is Shirati Hospital, Private Bag, Musoma, Tanzania.

Fred and Rosalyn Kniss, Harrisonburg, Va., left the U.S. Aug. 29 to serve a three-year term as codirector couple at the Eastleigh Community Center in Nairobi. Their address is Mennonite Board, P.O. Box 47596, Nairobi, Kenya.

James and Rhoda Sauder and sons, David and Samuel, East Earl, Pa., left the U.S. Aug. 30 to return to La Ceiba, Honduras, after a short leave. The Sauders have extended their present term by one year. Their address is Apartado 77, La Ceiba, Honduras.

Negash and Janet Kebede and daughter, Lancaster, Pa., left Sept. 5 to return to their home church in Ethiopia after a three-year work and study leave in the U.S. Negash will be an instructor in the Nazareth Bible Academy. Their address is Bible Academy, Box 144, Nazareth, Ethiopia.

Margaret Martin arrived in the U.S. Sept. 4 after completing 22 years of missionary service in Europe. The German Mennonite Mission Committee (DMMK) has taken over responsibility for the work in Neumühle, where Margaret served for the past 16 years. Her address is 324 Manor Ave., Millersville, PA 17551.

Kathleen Good arrived in the U.S. Aug. 15, after serving as teacher at Rosslyn Academy, Nairobi, Kenya. Her address is 1804 W. Greenhurst, Nampa, ID 83651.

Physician Stanley and Susan Godshall and family returned to the U.S. Aug. 16, after serving at Shirati Hospital in Tanzania for 15 months. Their address is Box 7, Rheems, PA 17570.

Hattie Larlham Foundation's new $2.8 million expanded facilities will be dedicated Sept. 30 in Mantua, Ohio. Opened in 1965, the institution specializes in long-term care and treatment of young children with profound dysfunctions. Since 1977 the Foundation has been managed by the Health and Welfare Division of Mennonite Board of Missions (Elkhart, Ind.). The expanded facilities will accommodate 130 children. Paul S. Kurtz is the current administrator.

All administrators of the 26 health and welfare institutions related to Mennonite Board of Missions (Elkhart, Ind.) will meet for a seminar Oct. 10-12 at Greencroft Center in downtown Elkhart. Also invited are the administrators' spouses and members of MBM'S Health and Welfare Committee. In addition to business matters, the seminar will include sessions on "Listening and Understanding" with Abraham Schmitt, a psychiatrist, social worker, and marriage counselor; "Skills for Managing People" with Chester Raber, a management consultant and psychologist; and "Ethical Concerns" with a theologian. Coordinator for the event is Kenneth Schmidt, MBM's acting secretary for Health and Welfare.

"Ten Most Wanted List" for Voluntary Service at Mennonite Board of Missions (Elkhart, Ind.): (1) carpenter in Indianapolis, Ind.; (2) arts/crafts/recreation leader in Pinedale, Calif.; (3) secretary/bookkeeper in Philadelphia, Pa.; (4) assistant houseparent in Silver Spring, Md.; (5) assistant houseparent in Stratford, Ont.; (6) social worker in La Junta, Colo.; (7) community worker in Browning, Mont.; (9) adult education teacher in Pearl River, Miss.; (10) teacher aide/community worker in La Junta, Colo. Interested persons may contact Personnel Office, MBM, Box 370, Elkhart, IN 46515. Phone (219) 294-7523.

A seminar for black leaders in the Mennonite Church is being held Sept. 30 to Oct. 5 at New York Theological Seminary in New York City. About 50 persons are expected at sessions to be led by prominent black scholars, pastors, and civil rights activists. Coordinated by the Mennonite Church General Board's Office of Black Concerns, the event is sponsored by Mennonite Board of Missions, the Black Caucus, Mennonite Church conferences, Mennonite Board of Congregational Ministries, and New York City Mennonite churches.

In Barbara Claassen Smucker's latest book set in 1917 and the years following, a peaceful rural life becomes a nightmare of violence for a young Mennonite boy caught in the upheaval of the Russian Revolution. *Days of Terror* (Herald Press, 1979; published in Canada by Clarke, Irwin and Co., Ltd.) tells the story of the mass exodus of Mennonites to Canada and the United States, away from the horrors of anarchy, famine, and social upheaval. *Days of Terror* by Barbara Claassen Smucker is published in the United States in hardcover format with a full-color jacket by Herald Press, Scottdale, Pa. It is available in bookstores for $7.95.

Walter H. Clemens was ordained on Aug. 5 in a service at Beaver Run Mennonite Church, Watsontown, Pa. In the same service Glen and Sylvia Hess, the congregation's former pastor and his wife, were commissioned to missionary service in Kenya. Hershey Leaman, associate secretary of overseas ministries for Eastern Mennonite Board of Missions, Salunga, Pa., gave the message. H. Howard Witmer, area bishop, officiated.

Mr. and Mrs. K. Jiwanlal of the Mennonite Church in India visited the offices of Mennonite Board of Missions (Elkhart, Ind.) Sept. 12 during a one-month visit to the U.S. They also visited former India missionary Mary M. Good at Greencroft Nursing Home, Goshen, Ind., on Sept. 15. Mr. Jiwanlal, ordained to the ministry last year after serving 10 years as a deacon, is treasurer of the Indian church. He is also a

religion and political science teacher at Mennonite Higher Secondary School. Mrs. Jiwanlal is a primary school teacher. The Indian couple have a son at Bethel College in Kansas. Jiwanlals' home is in the Madhya Pradesh town of Dhamtari—site of the first overseas MBM mission work. Next month they plan to host in their home MBM Executive Secretary H. Ernest Bennett and his wife, Earla, who are making a fraternal visit to Asian Mennonite churches.

Anna Marie Kurtz, a worker in Ghana since 1961 with Mennonite Board of Missions (Elkhart, Ind.), returned to that country Sept. 13 after a summer furlough in the U.S. Her address is Amasaman Clinic, Amasaman, Ghana.

The board of trustees of Eastern Mennonite College, Inc., elected two new members and reappointed eight others during their quarterly meeting on Aug. 31. Elected to four-year terms were: Elmer S. Yoder, Hartville, Ohio, and Dewitt Heatwole of Harrisonburg, Va., Virginia Conference representative who had been a member at large. Reelected to four-year terms were: Arnold Cressman, Mt. Pleasant, Pa.; Clayton L. Swartzentruber, Harleysville, Pa.; and Chester L. Wenger, Lancaster, Pa. Raymond L. Jackson, Philadelphia, Pa., was elected to a one-year term. Reelected to one-year terms were: LaMarr Kopp, State College, Pa.; Carol D. Yoder, Harrisonburg, Va.; Kenneth J. Weaver, Harrisonburg, Va.; and Dorothy Y. Shank, Penn Laird, Va. The 32 trustees of EMC, Inc., represent 10 Mennonite district conferences in the Eastern U.S. The full Board meets quarterly and is responsible for the control and guidance of the high school, college, and seminary programs.

Bill Wilson was licensed and installed as pastor of Hebron Mennonite Church, Hagerstown, Md., Sept. 9. The installation service was in charge of Nelson L. Martin, overseer for the Penn-Mar District of the Atlantic Coast Conference, of which Hebron Mennonite Church is a member. Ross Goldfus, conference minister, and Robert Shreiner, secretary of the conference, shared in the installation. Marlin Miller, president of Goshen Biblical Seminary, preached the installation message. Wilson had served previously as a pastoral intern under Peter Weibe, pastor of Oak Grove Mennonite Church, Smithville, Ohio.

Tony Young, a youth leader in the Jamaica Mennonite Church, is studying broadcast and print communication during a one-year Mennonite Central Committee International Exchange Visitor program. He arrived in U.S. on Aug. 11 and is being sponsored by Eastern Mennonite College, Virginia Mennonite Board of Missions, and Media Ministries, a division of Mennonite Board of Missions. "I am aiming at becoming a radio and television announcer and technical operator in Jamaica," Young says. The Jamaica Mennonite Church has supported Young's trainee program, releasing him from being announcer on *The Way to Life* radio program produced by the JMC. He has also narrated some radio spots produced and released in Jamaica and has sung with a group who produced music for *The Way to Life*. His other interests include drama, writing, editing, and public speaking. He is dividing his time among the three agencies—attending college classes, working with the staffs to get "hands on" experience in a variety of broadcast and print productions, and accompanying staff to congregations and conference meetings.

Gary Hiller, Ephrata, Pa., was appointed by the Eastern Mennonite Board of Missions on Sept. 5 as a social worker at Friendship Community, Lititz, Pa. He replaces Dean Brubaker. Hiller will serve as a resource to families with handicapped members. The extension program which he will direct helps the handicapped live in their own or in foster homes, and puts them in touch with services available to them.

Twenty-two new participants in the SALT (Serve and Learn Together) program of MCC (Canada) attended orientation sessions in Winnipeg, Sept. 4-7. Seven SALTers will participate in a unit just begun in Kitchener, Ont., in conjunction with Stirling Avenue Mennonite Church. That unit is being led by Paul and Dorothy Bowman, returned MCC workers in Brazil. The Markham, Ont., unit, sponsored by Hagerman Mennonite Church, will also have seven SALTers. Unit leaders are Hagerman pastor, Maurice Martin, and Miriam Witmer. The SALT program is designed to allow Christian young people ages 17 to 20 to explore more fully the meaning of Christian discipleship. Activities include service with a variety of agencies, academic studies related to discipleship, and involvement with a local church, as well as structured unit life.

Special meetings: William R. Miller, North Liberty, Ind., at New Boston, Argyle, Iowa, Oct. 1-7. **Ivan E. Yoder,** Belleville, Pa., at Bowmansville, Pa., Oct. 12-14, and at Turkey Run, Bremen, Ohio, Oct 21-25. **Andrew Jantzi,** Sarasota, Fla., at Locust Grove, Burr Oak, Mich., Sept. 30-Oct. 7. **Glen M. Sell,** Manheim, Pa., at Mountain View, Lyndhurst, Va., Oct. 14-21.

New members by baptism: one at Pleasant View, Goshen, Ind. five by baptism and by confession of faith at Mountain View, Lyndhurst, Va.

readers say

Thank you, Brother Kauffman, for expressing your feeling regarding giving to the Mission Board (Hear, hear! Sept. 11, page 725). I think as leaders we need to demonstrate that we believe and teach about giving.

After reading your challenge, my wife and I discussed the proposition of becoming AIM partners. We count it a privilege to be 301 on the AIM partner list.

First we want to respond to the 52 ways to help the mission program with a dollar a week by sending a $52 check immediately.

I hope those who read these lines will also be challenged to do likewise. Let's wipe out the deficit.

We were advised at General Assembly to go to our congregations with the AIM emphasis. I didn't have the courage to go to the congregation until I read your letter. Thank you, Brother Kauffman, for being used of the Lord to prompt me to action and freeing me to follow the Lord's direction. Now I am free to act in the congregation because I myself have responded. Who else is willing to dedicate his money this day unto the Lord for the Mission Board—**Herman Glick, moderator, Region V, Atglen, Pa.**

° ° °

May I call attention to one fact about which there may be some dispute. The meeting of the General Assembly at Waterloo in 1979 is referred to as the fifth General Assembly of the Mennonite Church. You may remember that the meeting in Kitchener in 1971 was a combination of meetings including the final session of Mennonite General Conference, the constitutional assembly, and the first meeting of Mennonite General Assembly. In your article on page 704, September 4, you refer to Waterloo 79 as the fourth General Assembly. As that particular paragraph does the counting, fourth is probably correct. Technically, however, it was actually the fifth.—**Ivan Kauffmann, General Secretary, Lombard, Ill.**

° ° °

Reared in Mennonite Church congregations and products of Mennonite colleges, our church life has been largely with a Southern Baptist congregation since our VS term with the Mennonite Central Committee began one year ago.

We've been challenged by the evangelistic emphasis of the local Baptists, and have been warmly welcomed into fellowship. We have sought to be open to new insights of God's plan for our lives and have avoided emphasizing our theological differences.

It is in this context that we are pondering the implications of the Smoketown Resolution. The priorities and scope of the six statements are in line with the views of our Southern Baptist brothers and sisters. What makes us yearn for a Mennonite church, and what is missing from the Smoketown statement, are roughly the same things: a call to be a pilgrim community witnessing to a faith in Jesus Christ which leads us, through individual salvation, to be ministers of love, justice, and reconciliation.

Baptists have valiantly penetrated south Louisiana with their missions for decades. Mennonites have not. But there are historical human needs here which, while plainly appearing to be a mission of the church to us, continue to be somehow beyond the local Baptist vision.

We have learned that having a high view of Scripture is not the same as having a high view of acting on scriptural concepts. Of late, there have been Mennonites who have testified to their faith in a God of life in a public way against the corporate sin symbolized by the purchase, construction, and acceptance of nuclear weapons. For us, this is a fine example of "redemptive love, joyful obedience ..." as urged by the resolution ... just as much as a personal witness to a neighbor living apart from a knowledge of God's saving grace.

Is there irony that the Smoketown brothers were convened at about the same time Billy Graham was sharing his present conviction with *Sojourners* magazine that the nuclear issue is, for

him, a moral and spiritual issue? Sure there is. Bro. Graham says he was "helped by other Christians who have been sensitive to this issue." Unless some Christian(s) had been obedient in sharing their heart convictions—beyond biblicity, beyond salvation—Graham might still be sincerely equating the destiny of the USA and the kingdom of God.

At Smoketown II, when we assume the sisters of the church will take the opportunity to share their thoughts, we suggest that a fuller range of statements be reported. Issues, the unavoidable places where doctrine meets practical decisions, should be identified and addressed to give definition to the positive reaffirmation of the authority of Scripture and a renewed zeal for personal and church evangelism. And, for the grass roots, a minority report on the nonpayment of war taxes could be included.

We thank the conveners of Smoketown for their initiation of what will be, Lord willing, a refining process for the Christians of affiliated Mennonite groups. We believe the conveners acted in a spirit of love for the church to bring attention to matters needing a closer look.—**Greg and Ellen Bowman, Golden Meadow, La.**

° ° °

I was troubled by the article under "Hear, hear!" Aug. 21, "Sinners or Saints" by Elvin Glick.

It is true to receive salvation I must admit I'm a sinner, but I do not believe I have to continue being a sinner to qualify for the blessings of God. I receive those blessings because I've been forgiven. I've been born again—old things are passed away—I'm a new creature in Christ Jesus. I've been adopted into the family of God and now as a daughter, I am a joint-heir with Christ to receive all the riches of glory! This, of course, has nothing to do with my righteousness, that is as filthy rags, for 2 Cor. 5:21 (*LB*) says, "For God took the sinless Christ and poured into him our sins. Then in exchange, he poured God's goodness into *us*!" Now I don't understand how that can be but I accept it by faith. Also, Heb. 10:14 (*LB*): "For by that one offering he made forever perfect in the sight of God all those whom he is making holy."

I believe it is important to confess what the Word of God says we are in Christ Jesus. Yes I was born a sinner, but praise God, because of Jesus I am now a forgiven saint.—**Gladys Rude, Tofield, Alta.**

births

"Children are an heritage of the Lord" (Ps. 127:3)

Bertram, Walter and Mary Eileen (Rensen), Grantham, Pa., first child, Christian Michael, Sept. 6, 1979.

Chupp, Steven and Lois (Peckham), Shipshewana, Ind., first child, Matthew Steven, Aug. 31, 1979.

Coffey, Richard and Mary Beth (Gascho), Harrisonburg, Va., first child, Christina Marie, Sept. 12, 1979.

Good, Marty and Ann (Harnish), Valparaiso, Ind., first child, Matthew Marty, Aug. 27, 1979.

Kennel, Bob and Sally (Jones), Corvallis, Ore., a son, Aaron Alvin, July 30, 1979.

King, Roland and Lovina (Yoder), Wauseon, Ohio, first son by adoption, Richard Allen, born Jan. 25, 1975.

Miller, Leon and Lynda (Byler), Belleville, Pa., first child, Michael Scott, Aug. 15, 1979.

Miller, Lynn and Kaylene (Darbyshire), Washington, Iowa, first child, Nathan Lynn, Sept. 3, 1979.

Miller, Randy and Roxie, West Unity, Ohio, second child, first son, Corry Lee, June 18, 1979.

Neuenschwander, Conrad and Debbie (Hershberger), Apple Creek, Ohio, third child, second son, Rodney Scott, Sept. 7, 1979.

Overholt, K. Edward and Sue Ann (Frey), Fredericktown, Ohio, fifth child, third daughter, Mindi Suzanne, Sept. 2, 1979. (First son and second daughter deceased.)

Roth, Lonnie and Charlotte (Burkey), Seward, Neb., third child, first daughter, Destidy, April 18, 1979.

Shearer, George and Karen (Bachman), Tiskilwa, Ill., first child, Nicole Renee, July 17, 1979.

Tinsler, Paul and Sandra (Richer), Wauseon, Ohio, third child, second son, Nicholas Paul, June 15, 1979.

Wesselhoeft, Paul and Mary Lou, Grand Ridge, Fla., second child, Heather Maria, Aug. 16, 1979.

Yoder, Chuck and Brenda (Mierau), Goshen, Ind., fifth child, fourth daughter, Brenda Alice, Sept. 11, 1979.

marriages

"They shall be one flesh" (Gen. 2:24) A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister

Allan—Richer.—Norris Allan, Wauseon, Ohio, and Nancy Richer, Wauseon, Ohio, North Clinton cong., by Robert Schloneger, July 7, 1979.

Barnes—Weirich.—Michael Barnes, Middlebury, Ind., and Cheryl Weirich, Shipshewana, Ind., Marion cong., by Paul Lauver and Charles Cooper, Aug. 18, 1979.

Birky—Helmuth.—Jay Birky and Sandra Helmuth, both of Kouts, Ind., Hopewell cong., by John F. Murray, June 1, 1979.

Bishop—Troyer.—Bob Bishop, Harper, Kan., United Methodist Church, and Connie Troyer, Harper, Kan., Pleasant Valley cong., Sept. 1, 1979.

Bontrager—Boughner.—Michael Bontrager, Shipshewana, Ind., Marion cong., and Lynn Boughner, United Methodist Church, Goshen, Ind., by Furhman Miller and Charles Cooper, June 30, 1979.

Clubine—Reesor.—Donald Clubine, Stouffville, Ont., and Marlene Reesor, Markham, Ont., both of Wideman cong., by Paul Martin and A. D. Grove, Aug. 25, 1979.

Cripe—Cocanower.—Kurt Cripe, Goshen, Ind., Zion Chapel and Ruth Ann Cocanower, Pleasant View cong., Goshen, Ind., by Roy K. Yoder, Aug. 17, 1979.

Diener—Good.—Ron Diener, Hutchinson, Kan., Yoder cong., and Marilee Good, Elkhart, Ind., Pleasant View cong., by Roy Yoder, Aug. 4, 1979.

Ebersole—Shearer.—Keith Ebersole and Beth Shearer, both of Sarasota, Fla., Tuttle Avenue cong., by Paul Hummel and Harold Shearer, father of the bride, Aug. 18, 1979.

Enck—Stauffer.—Irvin Enck, Lititz, Pa., Hammer Creek cong., and Joyce B. Stauffer, East Petersburg, Pa., Kauffman cong., by Clarence Stauffer, Aug. 25, 1979.

Felton—Beachy.—Jon Felton, Telford, Pa., Rockhill cong., and Becky Beachy, Perkasie (Pa.) cong., by Jim Burkholder, Aug. 15, 1979.

Glick—Luke.—Kenneth E. Glick, Belleville, Pa., Maple Grove cong., and Janet Luke, Belleville, Pa., Mountain View cong., Belleville, Pa., by Ivan E. Yoder, July 20, 1979.

Good—Martin.—Lewis M. Good, Reinholds, Pa., and Lynn Etta Martin, Coatesville, Pa., both of Weaverland cong., by Aaron H. Hollinger, Sept. 8, 1979.

Heistand—Sauder.—Ira M. Heistand, Elizabethtown, Pa., Rissers cong., and Linda Mae Sauder, Manheim, Pa., East Petersburg cong., by Donald Good, Sept. 8, 1979.

Herendeen—Klink.—Steve Herendeen and Ann Klink, both of Goshen, Ind., Pleasant View cong., by Rancy Miller, Aug. 11, 1979.

Hershberger—Spicher.—Levi Hershberger, Sarasota, Fla., Zion Chapel, and Rachel Spicher, Sarasota, Fla., Locust Grove cong., Belleville, Pa., by Erie Renno, July 7, 1979.

Horning—Esbenshade.—Ronald Horning, Terre Hill, Pa., South Seventh St. cong., and Karen Esbenshade, New Holland, Pa., Weaverland cong., by Aaron H. Hollinger, Aug. 25, 1979.

Kanagy—Kauffman.—Marvin Kanagy, Allensville cong., Belleville, Pa., and Jayne Kauffman, Maple Grove cong., Belleville, Pa., by Ivan E. Yoder and Keith Peachey, June 30, 1979.

Kautz—Weaver.—Daryl L. Kautz, Manheim, Pa., Hernley cong., and Jean L. Weaver, New Holland, Pa., Hernley cong., by H. Howard Witmer, Sept. 8, 1979.

King—Weimer.—Byron King and Nancy Weimer, both of Kouts, Ind., Hopewell cong., by John F. Murray, Sept. 8, 1979.

Lengacher — Graber. — Dean Lengacher, Montgomery, Ind., and Nelda Graber, Loogootee, Ind., both from Providence cong., by Tobias Slaubaugh, Aug. 3, 1979.

Leupp—Barnes.—Larry Leupp, Archbold, Ohio, and Darlene Barnes, Wauseon, Ohio, North Clinton cong., by Robert Schloneger, Aug. 18, 1979.

Longenecker—Blank.—Duane B. Longenecker, Elizabethtown, Pa., Bosslers cong., and Carol June Blank, Gap, Pa., Rossmere cong., by James M. Shank and Glenn Martin, Aug. 25, 1979.

Lowry—Groff.—Michael J. Lowry, Lebanon, Pa., and Anita J. Groff, Gordonville, Pa., Paradise cong., by Harold K. Book, Sept. 8, 1979.

Mauck—Schrock.—Robert Mauck, Jr., Middlebury, Ind., Marion cong., and Carol Schrock, Howe, Ind., North Leo cong., by Charles Cooper, Aug. 25, 1979.

Martin—Gingerich.—Nelson E. Martin, East Earl, Pa., and Susan Gingerich, New Holland, Pa., both of Weaverland cong., by Charles Wert, Aug. 18, 1979.

Martin—Boll.—Raymond C. Martin, Shippensburg, Pa., Rowe cong., and Helen R. Boll, Lititz, Pa., Erb cong., by H. Howard Witmer, Sept. 1, 1979.

Maxion—Sommers.—Emil Maxion, Valparaiso, Ind., Blooming Glen cong., and Tamara Sommers, Kouts, Ind., Hopewell cong., by John F. Murray, Aug. 25, 1979.

May—Combs.—Rex May, Dexter, N.Y., and Patricia Combs, Watertown, N.Y., Watertown Fellowship, by Norman Lyndaker, June 23, 1979.

Miller—Newcomer.—Philip R. Miller, Chicago, Ill., Midland (Mich.) cong., and Jean Newcomer, Seville, Ohio, Bethel cong., by Lloyd R. Miller, father of the groom, Aug. 25, 1979.

Moser—Roggie.—Lyndon Wayne Moser, Copenhagen, N.Y., and Patricia Faye Roggie, Boonville, N.Y;, both of Naumburg cong., by Elmer Moser, uncle of the groom, June 16, 1979.

Resh—Brenneman.—Charles G. Resh and Charlotte Marie Brenneman, both of Bittinger, Md., Glade cong., by Walter C. Otto and Kenneth Zehr, Sept. 8, 1979.

Roggie—Jantzi.—Darrell Duane Roggie, Castorland, N.Y., and Jeanette Joan Jantzi, Lowville, N.Y., Naumburg cong,, by Elmer Moser, uncle of the bride, June 2, 1979.

Roggie—Widrick.—Glendon Earl Roggie, Lowville, N.Y., and Irene June Widrick, Copenhagen, N.Y., both of Naumburg cong., by Elmer Moser, Sept. 8, 1979.

Stuckey—Westfall.—Mike Stuckey, Wauseon, Ohio, North Clinton cong., and Cheryl Westfall, Wauseon, Ohio, by Robert Schloneger, July 28, 1979.

Wesselhoeft—Yoder.—John F. Wesselhoeft, Logan, Ohio, Turkey Run cong., and Deborah Yoder, Hartville, Ohio, Marlboro cong., by Carl Wesselhoeft, Aug. 25, 1979.

Yoder—Yoder.—Wayne R. Yoder and Sandra A. Yoder, both of Belleville, Pa., Allensville cong., by Gerald Peachey, and Timothy Peachey, Sept. 15, 1979.

obituaries

Blessed are the dead which die in the Lord (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Baker, Dola, daughter of Steve and Mollie (Bean) Franklin, was born at Millboro, Va., July 19, 1900; died of a heart attack at Staunton, Va., Sept. 6, 1979; aged 79 y. She was married to William Clyde Baker, who died on June 29, 1973. Surviving are 2 sons (William Wilson and Robert Lee), 2 daughters (Mrs. Mattie Wolfe and Mrs. Dorothy Fisher), 22 grandchildren, 16 great-grandchildren, and one sister (Mrs. Amanda Alger). She was preceded in death by 2 sons (Charles and Clarence). She was a member of Staunton Mennonite Church, where funeral services were held on Sept. 9, in charge of Robert Nolt, J. Mark Martin, and Paul Kratz; interment in Oak Lawn Memory Gardens.

Bauer, John Orville, son of Jacob S. and Elizabeth (Cristophel) Bauer, was born at Elkhart, Ind., Jan. 18, 1893; died of a heart attack at Harper District Hospital, Sept. 2, 1979; aged 86 y. On Nov. 1, 1914, he was married to Maggie May Bickel, who died on Oct. 6, 1967. Surviving are one son (Merle), 3 daughters (Marie Sipult, Verna Jacobs, and Dorothy Kauffman). 17 grandchildren, 24 great-grandchildren, and 2 sisters (Martha Zielke and Florence Cox). Two infant sons preceded him in death. Funeral services were held at Pleasant Valley Mennonite Church, Sept. 6, in charge of Elmer Wyse; interment in Pleasant Valley Cemetery.

Benner, Floyd H., son of David R. and Sarah (Graybill) Benner, was born in Juniata Co., Pa., Sept. 10, 1895; died in Lancaster General Hospital, Sept. 7, 1979; aged 83 y. On Nov. 11, 1920, he was married to Esther B. Landis, who survives. Also surviving are 6 sons (Melvin L., Raymond L., Harold D., and Paul B., Leroy R., and Vernon L.), one daughter (Mildred M.—Mrs. Arthur P. Brackbill), 7 grandchildren, one great-grandchild, 3 brothers (Banks E., Joseph T., and David R.), and one sister (Ida—Mrs. Abel G. Weber). He was preceded in death by one brother (Harman G.) and 2 sisters (Mary E. and Eunice). He was a member of Hershey Mennonite Church, where funeral services were held on Sept. 11, in charge of Sanford Hershey, Clair J. Hershey, and Clair B. Eby; interment in Hershey Mennonite Cemetery.

Beyer, Susan Caroline, daughter of Jacob and Edna Shell, was born at International Falls, Minn., Sept. 27, 1942; died at Perkasie, Pa., Sept. 2, 1979; aged 36 y. She was married to V. Luke Beyer, who survives. Also surviving are 2 sons (Gregory and Eugene), 2 sisters (Mrs. June Johnson and Mrs. Mary Gresson), and 3 brothers (Carl, John, and Martin). She was a member of Souderton Mennonite Church. Private funeral services were held at Hunsicker-Anders Funeral Home, Sept. 6. Memorial services were held at Souderton Mennonite Church, Sept. 9, in charge of Richard C. Detweiler, Russell B. Musselman, and Glenn Egli; interment in Souderton Mennonite Cemetery.

Burkholder, Joseph, son of Moses and Ronsina (Bacher) Burkholder, was born at Nappanee, Ind., July 16, 1892; died at Edmonton, Alta., Aug. 22, 1979; aged 86 y. On Dec. 16, 1916, he was married to Adeline Lauber, who survives. Also surviving are 4 sons (Elmer, Willard, Paul, and Howard), 3 daughters (Annie—Mrs. Willis Snyder, Ada—Mrs. Keith Francis, and Grace—Mrs. Roy Reist), 25 grandchildren, 21 great-grandchildren, and one sister. He was preceded in death by one son (Owen) and one daughter (Esther). He was a member of Salem Mennonite Church, where funeral services were held on Aug. 25, in charge of Harold Boettger and Clarence Ramer; interment in adjoining cemetery.

Detweiler, David D., son of Jonas M. and Clara (Derstine) Detweiler, was born in Bucks Co., Pa., Feb. 12, 1910; died at Grand View Hospital, Sellersville, Pa., Sept. 3, 1979; aged 69 y. He was married to Irene Moyer, who survives. Also surviving are one daughter (Marjorie R. Kooker), one son (David K.), 5 grandchildren, one great-granddaughter, 2 brothers (Paul D. and J. Warren), and 3 sisters (Mrs. Quintus Leatherman, Mrs. John C. Wenger, and Esther Detweiler). He was a member of Souderton Mennonite Church, where funeral services were held on Sept. 8, in charge of Richard C. Detweiler and John C. Wenger; interment in Souderton Mennonite Cemetery.

Erb, Norman O., son of John L. and Barbara (Oesh) Erb, was born near Wellesley, Ont., May 13, 1908; died at his home in Wellesley, Ont., Aug. 18, 1979; aged 71 y. On Nov. 22, 1934, he was married to Clara Yutzy, who survives. Also surviving are 4 sons (Wilfred, Stanley, Ralph, and Lloyd), 9 grandchildren, one brother (Daniel), and one sister (Mattie—Mrs. Allan Gingerich). He was preceded in death by 4 brothers and one sister. He was a member of Mapleview Mennonite Church, where funeral services were held on Aug. 21, in charge of Alvin Leis and Jacob Roes; interment in adjoining cemetery.

Good, Edwin G., son of Barton H. and Lizzie W. (Geigley) Good, was born Sept. 7, 1926; died Sept. 2, 1979; aged 52 y. He is survived by his wife, one son (Robert Lee), one daughter (Sharon—Mrs. Harry Leaman), 5 grandchildren, and 4 sisters (Edna—Mrs. Mahlon Good, Elizabeth—Mrs. Edwin S. Fox, Ella Mae—Mrs. Rufus M. Weaver, and Ruth—Mrs. John H. Burkhart). He was a member of Bowmansville Mennonite Church, where funeral services were held on Sept. 5, in charge of Luke Horst, Wilmer Leaman, and Ben Weaver; interment in the adjoining cemetery.

Hoffman, Moses, was born near Alto, Mich., Sept. 19, 1892; died at Fountainview Place, Goshen, Ind., Aug. 29, 1979; aged 86 y. On Feb. 28, 1912, he was married to Pearl Hershberger, who died on Nov. 22, 1973. Surviving are 2 sons (Viveron and Verle Hoffman), 9 grandchildren, and 11 great-grandchildren. He was a member of Clinton Frame Mennonite Church, where funeral services were held on Aug. 31, in charge of Vernon E. Bontreger and Etril Leinbach; interment in Clinton Union Cemetery.

King, Jacob, son of Christian and Phoebe (Zehr) King, was born near Deer Creek, Ill., Aug. 25, 1881; died at Eureka Hospital, Eureka, Ill., Sept. 10, 1979; aged 98 y. On Sept. 17, 1904, he was married to Emma Lydia Lehman, who died on Nov. 9, 1968. Surviving are 3 sons (Edward, Roy, and Walter), one daughter (Mrs. Emma Bucher), 6 grandchildren, and 11 great-grandchildren. He was preceded in death by 5 brothers and one sister. He was a member of First Mennonite Church, where funeral services were held on Sept. 13, in charge of James Detweiler; interment in Olio Cemetery.

Mummau, Katie H., daughter of Christian and Annie (Haus) Geib, was born in East Donegal Twp., Pa., July 29, 1917; died at Lancaster, Pa., Sept. 5, 1979; aged 62 y. She was married to Martin R. Mummau, who died in 1974. Surviving are her father, 2 daughters (Katherine—Mrs. John K. Garber, Jolene—Mrs. W. Bruce Moyer), 5 grandsons, 3 stepgrandchildren, 3 sisters (Alverta Ebersole, Martha Saylor, and Anna Mary Forry), and one brother Christian Geib, Jr.).

Myer, Martha Harnish, daughter of Jacob T. and Lizzie H. Harnish, was born at Willow Street, Pa., Jan. 14, 1906; died at her home at Quarryville, Pa., Aug. 28, 1979; aged 73 y. On Jan. 16, 1935, she was married to Enos B. Myer, who survives. Also surviving are one son (Mervin H.), 5 daughters (Mary Ellen—Mrs. J. Daniel Shertzer, Lois—Mrs. Ernest M. Hess, Dorothy—Mrs. Donald H. Strickler, Martha—Mrs. Elvin N. Shertzer, and Ruth—Mrs. Mark G. Brubaker), 16 grandchildren, 5 brothers (Clarence H., Jacob H., John H., Roy W., and Henry W.), and 5 sisters (Anna—Mrs. Harry H. Ranck, Elizabeth W. Harnish, Stella—Mrs. John M. Clymer, Mary W. Harnish, and Ada—Mrs. John H. Graybill). Funeral services were held at Mechanic Grove Mennonite Church, Sept. 1, in charge of Ellis Kreider, Paul Myer, Allen Weaver, Jesse Nuenschwander, and Lester Miller; interment in adjoining cemetery.

Nix, David Edward, son of Harvey and Cheryl (Freyenberger) Nix, was born at Valparaiso, Ind., Aug. 6, 1979; died at Children's Memorial, Chicago, Ill., Aug. 9, 1979; aged 3 d. Surviving are 2 brothers (Eric and Scott), grandparents (Edward and Irene Freyenberger and Pearl Combs). Graveside services were held at Hopewell Cemetery on Aug. 11, in charge of John F. Murray.

Roeschley, Leo, son of John and Elizabeth (Orendorff) Roeschley, was born near Flanagan, Ill., Aug. 30, 1895; died at St. James Hospital, Pontiac, Ill., Sept. 1, 1979; aged 84 y. On Nov. 30, 1921, he was married to Lovina Beller, who survives. Also surviving are 3 brothers (Melvin, Roy, and Orie), 2 sisters (Lavina Slagell and Frieda Roeschley). He was a member of Waldo Mennonite Church, where funeral services were held on Sept. 3, in charge of Edwin J. Stalter and Lester Zook; interment in Waldo Cemetery.

Steiner, Jeremy L., son of Eldon and Patricia (Kalous) Steiner, was born in Cincinnati, Ohio, Apr. 2, 1973; died of heart failure, July 25, 1979; aged 6 y. He is survived by his parents, his maternal grandparents (Mr. and Mrs. Charles Kalous), and paternal grandparents (Mr. and Mrs. Alvin Steiner). Funeral services were held at Springdale Chapel, July 30, in charge of Glen Yoder.

Woods, Mamie L., died at South Bend (Ind.) Osteopathic Hospital, Sept. 4, 1979; aged 58 y. On Apr. 15, 1942, she was married to Hoover Woods, who survives. Also surviving are 6 sons (Robert, Woodrow, Willie, Samuel, Hoover, Jr., and Daniel), 4 daughters (Mrs. Rachel Shephard, Mrs. Patricia Scott, Theester, and Ann), 7 grandchildren, 2 brothers (Charles and Richard Stokes) and 2 sisters (Mrs. Alicee Wright and Mrs. Maxine Boba). She was a member of Osceola Mennonite Church. Funeral services were held at the Warner Funeral Home, Sept. 6, in charge of Harold Kreider.

Yoder, Elmer D., son of Noah and Fannie (King) Yoder, was born in Lagrange Co., Ind., Aug. 8, 1897; died of an apparent heart attack at his home, Aug. 30, 1979; aged 82 y. On June 23, 1940, he was married to Gladys Honderick, who survives. Also surviving are one son (Norman J.), one daughter (Rachel—Mrs. Jerry Hartsough), 3 grandchildren, and one sister (Carrie Yoder). He was a member of Forks Mennonite Church, where funeral services were held on Sept. 2, in charge of Sylvester Haarer and David Helmuth; interment in Townline Cemetery.

Credits: Photo p. 785, Mark Beach

calendar

Senior Weekend II for high school seniors, Eastern Mennonite College, Harrisonburg, Va., October 26-28

Mid-America New Call to Peacemaking meeting at Hesston College, Nov. 16-17

Ministers' Week, "Leading God's People in the '80s," Eastern Mennonite College and Seminary, Harrisonburg, Va., Jan. 14-17, 1980

items and comments

Bishops forsee "economic WW III," ask faithful to live more simply

World War III may prove not to be nuclear but economic, the bishops of the Free Methodist Church warned in a pastoral address to the Church's World Convocation in Indianapolis. "It may be that weapons will be oil, currency, lifestyles, and material possessions or lack of them," said Bishop W. Dale Cryderman of Winona Lake, Ind., who delivered the address for himself and the other four bishops.

"Whatever it will be, there are many indications that point to the fact that the 'have nots' are rising up in the world and demanding their share as the patterns of colonialism, arrogancy, and superiority are being brought down," the message said. Calling members of the church to a simpler lifestyle "consistent with the challenge of the eighties," the bishops warned against attempts to evangelize without recognition of economic disparities in the modern world.

James Plinton wants "Christian" back in Y programs

James O. Plinton's first experience with the Young Men's Christian Association (YMCA) 51 years ago was not very Christian. The 14-year-old youth was barred from membership in the new "Y" in Westfield, N.J., because the donor of the pool didn't want blacks in it.

In the 32 years it took Plinton to really get over that snub and finally get involved with the "Y," the organization had become, in many places, less and less Christian in its programs as well as in some of its actions, he found.

Now, as the recently elected president of the National Council of the YMCAs of the USA, "my major goal is to put 'Christian' back into the 'Y'," says Plinton.

The commitment to emphasize Christ in all areas of life is a strong one for Mr. Plinton, who is vice-president for market development for Eastern Airlines, where he helps to organize employee prayer groups.

Mount Sinai to be relinquished to Egypt by Israel on Nov. 19

Israeli Prime Minister Menachem Begin has agreed to relinquish Mount Sinai and surrounding territory more than two months ahead of the schedule outlined in the Camp David treaty so that it will be in Egyptian hands by Nov. 19, the second anniversary of Egyptian President Anwar al-Sadat's first visit to Israel.

This was announced at a news conference here after two days of talks between the two leaders in their eighth summit meeting.

Sadat earlier announced his desire to lay the first stone of a new tri-faith complex on Mount Sinai on Nov. 26. The complex will embrace a combined mosque, church, and synagogue.

Mount Sinai is venerated by Christians, Jews, and Muslims as the traditional site where Moses received the Ten Commandments from God.

Relations with pope and China among priorities of Canterbury

Visits to the pope and China are expected by informed observers here to be among the priorities to be considered by Archbishop Robert Runcie who has been named to be the next Archbishop of Canterbury and spiritual leader of the world's 65 million Anglicans.

Archbishop Runcie will become the 102nd Archbishop of Canterbury when he succeeds Donald Coggan who has announced he will retire on Jan. 26, following his 70th birthday. And he has immense problems and issues to cope with.

Coggan visited almost every country in the world but neither he nor his predecessors ever visited China, which came under communist rule in 1949. There has recently been growing evidence that the Christian Church—Roman Catholic and Anglican especially—is slowly reemerging in Chinese life and an influential Church of England observer said the new archbishop would want to make a visit to China a priority.

Shaky West losing interest in helping Third World

Developing nations must gain control of their own economics and not depend on the West, which shows signs of losing interest in the plight of the Third World, a Roman Catholic archbishop from India suggested in the keynote address to the Third Assembly of the World Conference on Religion and Peace meeting in Princeton, N.J., last month.

"The West does not seem to be in a great mood for self-sacrifice," asserted Archbishop Angelo Fernandes of New Delhi. "On the contrary, it seems to be losing interest in bridging the gap between North and South and growing more anxious than ever" about the slowing growth of its own national economies, he said.

The 66-year-old prelate, who has served as president of the worldwide interreligious organization since 1970, addressed more than 350 participants from 48 countries who represent ten major religions of the world. They gathered at Princeton Theological Seminary for nine days to examine a host of interrelated political, economic, and spiritual issues and to formulate policy recommendations to mobilize world religious resources in behalf of world peace.

Hiroshima visitors share hope for peace

Takeshi Ooishi was a sixth-grader when the atomic bomb was exploded above Hiroshima, Japan. He was practicing gymnastics in a village school yard 10 miles from the hypocenter when "there was a flash brighter than the sun, our school building shook, and glass broke." Within an hour survivors from the Hiroshima blast began arriving in the village, "skin hanging like rags." All shrieked for water. "Funerals were every day and everywhere for months," said Ooishi.

He and three other colleagues from Hiroshima spoke to about 30 people on Aug. 23 in North Newton, Kan. They were midway through the U.S. in a speaking tour sponsored by the World Friendship Center in Hiroshima. The center, founded in 1965 by an American Quaker, Barbara Reynolds, and Hiroshima citizens, promotes international peace and friendship.

The foursome said, "We will cry forever, no more Hiroshimas. Let the sorrow of Hiroshima be the sorrow of the world."

Rare Christian works discovered in rubble of razed building

Eight rare theological works, one of them a 16th-century biblical commentary by Martin Luther, turned up in the rubble of a dormitory demolition workers razed in Holland, Mich., recently to make way for a new $3.5 million research center at Western Theological Seminary.

The most important of the books, hidden for many years in a dropped ceiling between the dormitory's basement and first floor, was a 1547 Luther work published by Hans Lufft in Wittenberg, said Librarian Norman Kansfield. The text, written in German, compares Luther's commentary on the Scriptures with the views of other religious writers of the day. The work is printed on paper in use in the 16th century and bound in vellum.

The second oldest work, "Annotations on the New Testament," was written by Theodor Beza (1519-1605) and published in 1594. The work is divided into two sections. The first, totaling 570 pages, contains the Gospels and the Acts in the original Greek and Hebrew with a commentary in Latin. The second, 648 pages, contains the Epistles and the Book of Revelation.

Other books were by William Ames (1575-1633) and Jacob Boehme (1575-1624). A fifth book, no author listed, was published in Rotterdam in 1670 by John Naeranus.

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

Learning demands risk

For an insightful view of a tension our colleges and seminaries have to cope with, read the following guest editorial.

Chaim Potok in his novel *In the Beginning* tells the story of the young Jewish student David Lurie and his search "to know the truth about the beginnings of my people."

This search puts young Lurie in the midst of a struggle between those who dogmatically repeat information that has long been well known and those who promote the new learning which utilizes the critical tools of "secular scholarship." The traditional scholarship accepts the Torah unquestioningly, for that revelation is the ultimate truth. The new scholarship assumes "there are no boundaries and no permanently fixed views."

This tension between the knowledge derived from revelation and the knowledge derived from the scientific method is unknown at our institutions of higher learning. New students will soon discover that it is the rare faculty member and only the occasional student who has not at some point felt the conflict between the demands of a tradition and the expectations of a methodology.

This tension is similar to that felt by the pre-med and nursing students who are forced to weigh the popular beliefs of folk medicine against the studied findings of empirical research. Or the artist who decides to follow the accepted canons of style or risk the discomfiture of the critic by challenging the frontiers of creativity.

Even historians understand how the mythology of the pristine hero usually distorts the complex personalities of every great woman or man. Biblical scholars have long wrestled with the meaning of words that defy empirical evidence such as the Exodus announcement that 600,000 Hebrew men apart from women and children wandered in the barren Sinai desert.

Potok, however, hints that traditional learning and secular learning are not the only alternatives. The purposeful use of scientific methodologies can enhance and deepen understanding rather than "merely destroy—a form of shallowness." The recovery of the past is not simply to collect factual detail as an antiquarian, but the discovery of wisdom which nourishes the present and "brings new life to our roots." The study of religion does not end in new facts but "a world view that has meaning today."

It would be futile to suggest that the tensions one feels between the expectations of a community of faith, whether Jewish or Christian, and the expectations of higher education can ever be completely resolved. The very nature of learning is adventure. The precise results are not definable, given the finitude of us all.

Yet the polarity between deductive scholarship and inductive scholarship is unnecessarily rigid. For whether traditional or modern, all learning requires risk much like the artist whose creativity brings into being a canvas, a poem, or a symphony, only sparsely perceived at its beginning.

Similarly, genuine learning, traditional or modern, grows from a reverence that is appropriate to a created natural order and a dignity appropriate to a humankind made "a little lower than the angels." Whether traditional or modern, the genuinely learned person will be modest about the novelty of any discovery or the merit of any methodology. The richness of human experience and the diversity of humankind belies such finalities.

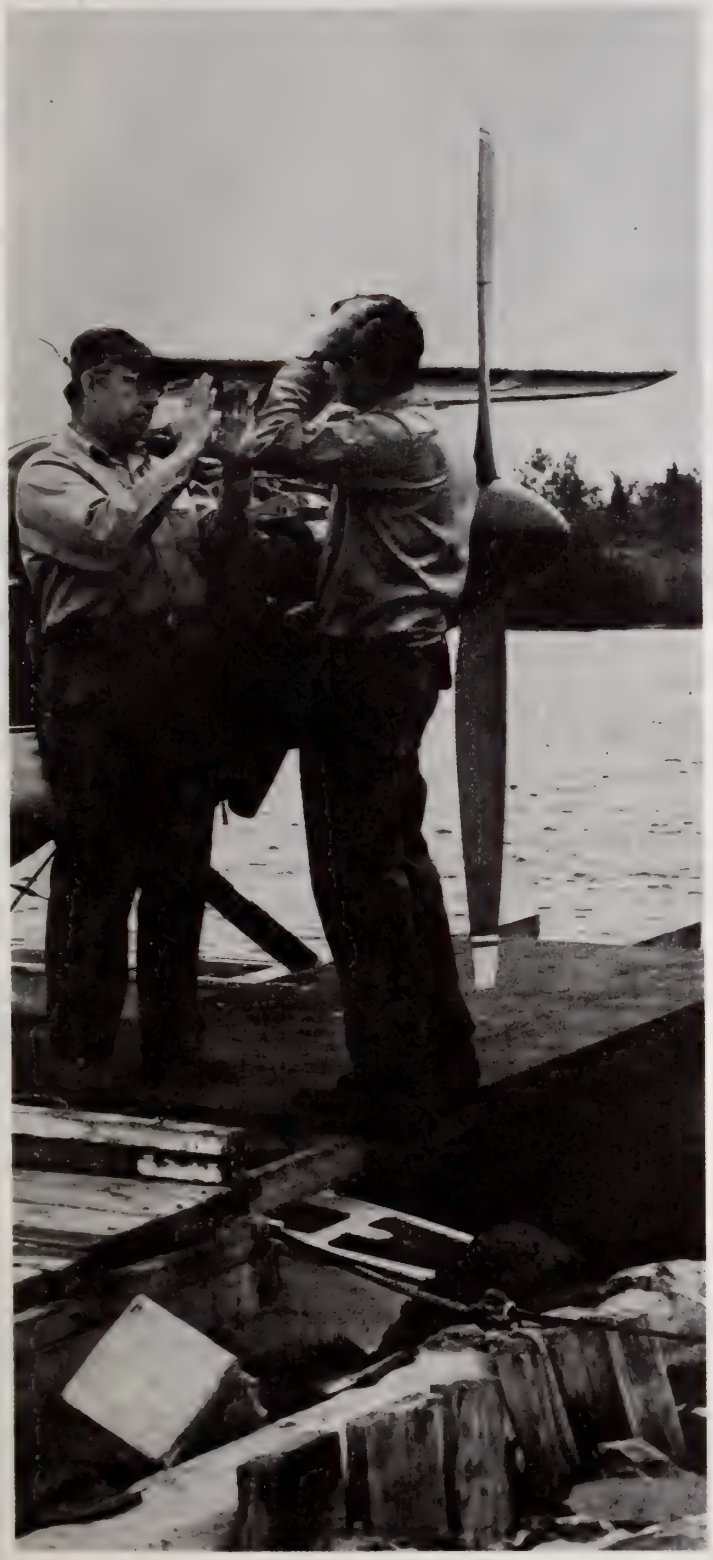
At our colleges and seminaries, though these polarities persist, they are also put into perspective. I hope each student this year will discover that the pieties of traditional learning and the faddishness of modern learning can be transformed into purposeful learning.

That purpose can be focused in every discipline, for it is nothing less than the central vision of the Bible that all of creation, all of history, all humanity, should be seen and understood in the context of God's will for universal harmony, security, joy, and well-being. To paraphrase a famous historian, Herbert Butterfield, you will find enormous freedom in holding to this vision and "for the rest be totally uncommitted."—John A. Lapp, adapted from the September 14, 1979, Goshen College Record

John Lapp is the dean of Goshen College for 1979-80, as well as professor of history. He spent his sabbatical in Israel last school year under MCC.

Gospel Herald

October 9, 1979



Mennonite air force in the Canadian Shield

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

by Robert S. Grant

The Canadian Shield is a tremendous area taking in almost all the northern part of Canada's rugged province of Ontario. Its ancient land surface, scoured and scraped by retreating ice sheets of long ago, is endowed with many bodies of water, dark and glistening, nestled in coniferous jungles.

Some of these lakes and rivers are in constant use by a unique "air force" run almost entirely by private pilots. A flying operation striving for no revenue, it is located in the bustling tourist and mining town of Red Lake, Ontario. Since its founding in 1953, the mission has managed to overcome many obstacles.

The Northern Light Gospel Mission is staffed with dedicated Christians, mostly Mennonites. Local residents have fondly dubbed the flying missionaries the "Mennonite Air Force."

The story began in the early 50s when Irwin Schantz, arriving in Red Lake from northern Minnesota, discovered that the Native Canadians living in the area were the victims of neglect and even injustice, as in the U.S. Red Lake was, and is, the end of the road. Beyond that were numerous Indian communities scattered throughout the timberland where there was no active gospel witness.

The rugged nature of the country itself proved to be Schantz' first serious obstacle. There were many hardy Canadian bush pilots hauling supplies throughout the North but their services, although available, were expensive and their hard-working bush planes kept to no schedule. Clearly, an aircraft was the answer for the Mennonites.

Airplanes were expensive, but "... the matter was taken to the Lord in prayer." It wasn't long before an aircraft was donated to the mission for its own use, and Schantz went south to Pennsylvania for a pilot's course, thus becoming the first pilot of the Northern Light Gospel Mission.

Two Mennonite mechanics discuss the inspection of one of the planes.



It is hoped that families such as this one will be able to "... assume complete control of their lives."

The first plane, a Taylorcraft, lasted four weeks. But Schantz and those who followed learned and learned quickly. The seasoned resident bush pilots were skeptical. No southerner could come up here and be an instant bush pilot! Takes years to hone the skills necessary just to survive!

"I gotta admit," said Dale Flieler, red-bearded and grizzled veteran pilot of Green Airways, "when I first saw those guys running around in those little airplanes, I didn't think they'd last up here. We have enough problems ourselves getting in and out of short lakes, but that Pilatus Porter of theirs runs circles around us."

Accidents have happened, of course, but to date there has never been a fatality. Their fleet has grown to two Taylorcrafts, two Cessnas, a Pilatus Porter, and a Piper J-3 Cub, all equipped with floats for use in summer flying and metal or wooden skis for landing on the hard-packed ice runways during the frigid winter months.

Most of the red and white mission airplanes have been donated. The Pilatus Porter, the only one in Ontario, was seen by a contractor who, being greatly impressed with its short takeoff and landing performance, bought it and turned the airplane over to the mission.

Robert S. Grant currently lives in Kenora, Ontario, Canada, where he is a pilot for the Ontario Ministry of Natural Resources. He has flown extensively in the Canadian Arctic, as well as in almost every province in Canada.

Operating this fleet in Canada's wilderness requires a great deal of financial support, but the staff of the Northern Light Gospel Mission has long ago taken the step of faith of trusting the Lord to supply their material needs.

"We trust in the Lord to supply what we need," says Henry Hostetler, an ex-Ohioan. "We don't set a budget since we never know how much is coming in."

This approach works. Contributions and donations from the U.S. and Canada all help to keep the fleet in the air.

From downtown Red Lake, flights are dispatched to mission stations whenever the weather is navigable. All mission stations are part of a complex HF radio network, keeping pilots and those in the field in constant touch with each other.

"We have twelve mission stations supplied only by air," explained John Mast, chief pilot and the only one holding a commercial license. "Our people are a long way from the amenities of shopping centers and have to depend on the mission plane to fly in their supplies."

All pilots of the Northern Light Gospel Mission are missionaries first. Their duties certainly can be interesting and, at times, quite unusual. Standard operational equipment for a mision pilot is notebook and pencil kept in readiness to jot down a request to ship more toothpaste or to add something to next week's grocery order.

Often the mission pilots find themselves outside the cockpit helping in some remote Indian community. Work includes laborious tasks like cutting ice for storage in sub-zero temperatures or translating a letter for an elderly Ojibway Indian. Residents of places like Pikangikum or Grassy Narrows enlist the aid of a young pilot in wielding a hammer whether the pilot is a carpenter or not. Sometimes as much time is spent turning a shovel as pushing a throttle.

More than once, mission airplanes have touched down on shiny lakes to find the docks covered with groups of waiting Indians requesting impromptu religious service. Such requests take priority, and more *than* one pilot has spent an extra night away from home to worship with fellow Christians.

Despite the hazards and deprivations that are the order of the day for any pilot flying in the bush, the mission pilots still feel excitement in their work.

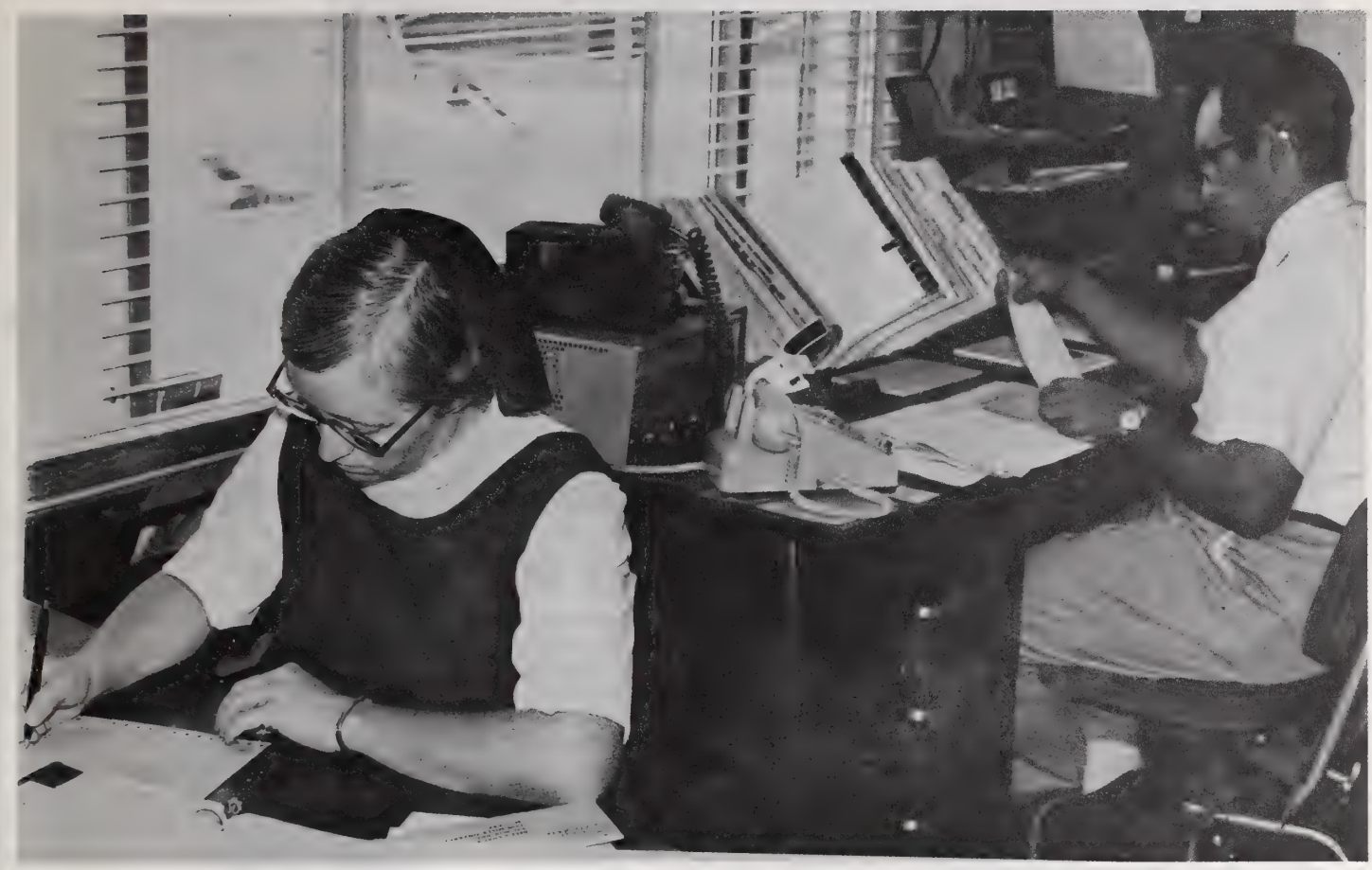
"People wonder what there is to see. We fly over thousands of spruce and pine trees, land in hundreds of out of the way places that people in the States never see," says Henry

Gospel Herald

Editor: **Daniel Hertzler** (on sabbatical). Managing Editor: **David E. Hostetler.** News Editor: **Dave Graybill.**

Volume 72 Number 41

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan: $9.50 per year mailed to individual addresses. Eighty Percent Plan: $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States. Copyright © 1979 by Mennonite Publishing House.



Headquarters of 'Mennonite air force' in Red Lake. From here constant radio contact is possible with missionaries in the field.

Hostetler. "There's almost nothing to compare the flying with. No words can convey the unique and magic quality of the northern Ontario wilderness. It's pure pleasure!"

"Our biggest winter problem is slush," admits John Mast. "It is surprising, but even when the temperature reaches forty below, which it quite often does up here, there can be a layer of wet snow as much as a foot or more deep hiding just beneath the surface. The snow seems to act as an insulating blanket."

All aircraft, regardless of size, seem to spend at least part of the winter with an unfortunate pilot and passengers shoveling slush or chopping saplings in the bush to make a platform to slide under the skis for parking. This task the Mennonite pilots have in common with their Canadian bush pilot neighbors.

When the Northern Light Gospel Missions first started operating airplanes in 1953, the local operators of at least four small airlines already established in Red Lake expressed concern about possible competition. One way of getting an aviation business rolling in northwestern Ontario was to start small with a Taylorcraft or a Cessna 180, and then slowly work up to larger machines. The Mennonite Air Force, however, had no intention of applying for a commercial charter, since their fleet carries only their own people and freight unless a dire emergency such as a mercy flight should appear. When such a flight is undertaken, there is no charge to the patient.

"We have no need to get a charter," reflected Henry Hostetler. "If we did, it would be hard to refuse a ride to someone. We really aren't interested. Our main purpose is missionary work, to help those most in need of the gospel message."

Judging by the cooperation between the mission airplanes and other bush operators in Red Lake, the fear of competition has long vanished. Weather reports, ice conditions, and occasional tips on picking up charters are all passed to the regular bush operators. In fact, the Northern Light Gospel Missions often makes use of charter airlines to carry their freight when their own loads become too large.

The winter airstrip in Poplar Hills is leveled by dragging it with a tree trunk and marking the edges with cut spruce trees. It is more than wide or long enough to take huge twin-engined aerial freighters.

The North has indeed changed since Irwin Schantz fluttered into Red Lake 26 years ago in his tipsy Taylorcraft. Yet the road still ends at Red Lake. Need continues strong.

But the day is coming when the Native people of northwestern Ontario will assume complete control of their lives and fulfill their own gospel needs. Until then, the land of the long-legged moose is going to be home to a group of very dedicated people convinced that they have a message and acceptable aid to share.

A report from Hesston College

October-November 1979

January short-term Bible options

Three two-week courses are being offered during January 1980. Marion Bontrager will teach a two-credit course, "Pauline Epistles," January 7-18. Dorothea Janzen will lead another two-credit offering entitled "Psalms and Wisdom Literature," also January 7-18. The third two-credit offering is "Contemporary Church Forms" from January 21 to February 7; Marion Bontrager is the teacher. Tuition is $40 per credit-hour or $20 per credit-audit. For complete information, write... Center for Bible Study, Hesston College, Hesston, KS 67062.

Toll-free information service

Persons in the continental United States (excluding Kansas) can obtain information about the college by using this toll-free number: 800-835-2026.

Classes begin, enrollment dips 4%

On Tuesday, August 28, the campus suddenly came alive. Fifty student leaders and 40 soccer hopefuls arrived. Most other students were settled in by Saturday, and on Monday classes began at 7:30 a.m. Weather has been beautiful--plenty of rain, but sunny days and cool evenings. A striking contrast to a year ago.

For the first time in several years, enrollment at Hesston has dropped. Last fall the "official" head count was 694. This year it's 672. Retention of last year's large freshman class was considerably below expectations.

As a result of the drop, increased effort will be made for retention. Associate Dean Ervie Glick and Student Life Director Lee Schmucker will give leadership in that area. Admissions activity is being boosted, too. More energy will be invested in recruiting Mennonite young persons, and new overtures will be made to potential students in Kansas and bordering states.



Hesston College Olympics

Freshmen face new Foundies

Incoming freshmen at Hesston College are taking a new Foundation Studies I course this fall. Foundation Studies I, the first part of Hesston's integrated general education program, carries five credit-hours and covers theology and communication.

The new study examines the way Christ's life has been communicated to the world over the past 2000 years. Students will study the development of Scripture, the writings about Christ, and the present views of Christ found in electronic media--radio, television and film.

Jim Mininger, academic dean and instructor in the course, sees that "the way the Jesus story is told has changed over the last 2000 years. Our perceptions have also changed." A major goal of the studies is for students to gain an understanding of how to study the Bible and to develop their own basis for interpreting Scripture. The students should also develop an awareness of the impact of mass media upon society and how that awareness affects the way people look at the world and the Bible.

Course activities include lecture, films, discussion, journals, an inductive study of Luke, and a media project based on student-written parables. Each student is a member of a D-group which serves as a forum for discussion of and reaction to course content. Each group is led by a faculty or staff member and includes 16-17 students.

The instructional team--Jim Mininger, John Lederach (Bible instructor and college chaplain), and Bill Mason (director of Student Services)--designed the new course and provides the major instruction.



Joy Nofziger Archbold, Ohio

Budget balanced; record contributions

The college ended its 1978-79 fiscal year with a balanced budget and record contributions. Income exceeded the expense budget of $3,601,604 by $638. Approximately 90% of the money for operations comes from tuition and fees.

An additional $493,000 was added to the value of the buildings and equipment owned by the school. Of this amount, the new Applied Science Building, dedicated in February 1979, added $348,000 and other capital items amounted to another $145,000.

1978-79 contributions increased 14% over the 1977-78 fiscal year for a total of $637,736. Seventy-two percent of the total, or $456,849, came from churches and alumni while the balance came from industry, foundations and friends. Total alumni giving was 38% higher than last year with a 15% higher number of alumni donors.

(The cost of sharing this information has been paid by Hesston College.)

Toward an understanding of church growth

In 1955, the publication of *The Bridges of God* by Donald McGavran introduced a new orientation to "church growth" in the worldwide missionary community. It began with the question, "How do peoples become Christian?" It has continued with the application of various social sciences (history, psychology, sociology, anthropology) and their tools to understanding and stimulating church growth, especially in foreign mission programs originating in North America. By 1975, this same orientation to growth was being applied to evangelistic outreach in North America, as well as to overseas missions. Since then, church growth has become a popular subject of conversation in Christian churches and evangelistic circles across North America.

The Mennonite Church gave attention to this church growth movement, in February 1973, at a meeting of the Mennonite Missionary Study Fellowship at Elkhart, Indiana. Papers presented at that meeting are available in a short book entitled *The Challenge of Church Growth* edited by Wilbert Shenk. The purpose of the meeting was to evaluate the church growth movement, not to set forth a Mennonite position.

Since then, increasing numbers of Mennonite pastors and leaders have served as purveyors of church growth insights gained through contact, direct or indirect, with Pasadena teachers such as Donald McGavran, Alan Tippett, Peter Wagner, and Ralph Winter. Church growth teaching has provoked spirited discussion and evaluation among Mennonites, as it has in other ecclesiastical circles.

Apart from evaluation of other perspectives, what do Mennonites believe about church growth? We submit these affirmations:

God's desire is that disciples be made of all peoples (Mt. 28:19, 20). The fulfillment of the Great Commission in any generation is not dependent on how many foreign missionaries are sent out, but is a task belonging to the total church. Neither is it dependent alone on how many new churches are planted. Rather, the question is always, are disciples being made of all peoples? Are they learning to observe "all things"? If disciples are being made, the heart of God is satisfied.

We believe that congregations grow and new churches emerge as disciples are made. Authentic discipleship and witness are both functions of communities gathered around Jesus.

We also believe that the sending of missionaries to establish new churches is part of the divine rhythm of making disciples. Yet it is always important to ask, Who is the missionary? Does the missionary go from a praying, believing community? Is there a clear call of God for apostolic ministry? Is the call affirmed by the community from which the missionary goes? Is the missionary a mature disciple, with proven reliance on God and readiness to disciple others?

When church growth is kingdom growth, heaven rejoices (2 Pet. 3:9; Lk. 15:7). God's intention is to reconcile all things to Himself in Christ (Col. 1:13-23). Although the processes of kingdom growth are ultimately a mystery (Mk. 4:26-34), yet we are given the privilege of seeing the ripened harvest, of laboring in that harvest (Jn. 4:34-38), and of rejoicing with heaven in the extension of the kingdom (Phil. 1:3-6, 18). True church history is the great story of kingdom growth in human history since Pentecost.

We do not identify church growth with any denominational expansion, though such expansion may be a part of kingdom growth. The Spirit of God is not sectarian; the transcendent biblical reality is the new person in Christ (Rom. 6:4; 2 Cor. 5:14, 15).

The Spirit of God transcends all cultural divisions (Gal. 3:26-29). Although we are culturally limited, God is not. The gospel of Jesus Christ is neither Middle Eastern nor Western. The forms in which it is preached are shaped by the cultures of its preachers, but the gospel itself is for all people everywhere. Thus, the new person in Christ is introduced into the universal body of Christ which knows no sociological boundaries. We preach the gospel with confidence everywhere.

Jesus meets people "at home," among their own people in their own cultures (Acts 10:34-36). Because God does not limit Himself to part of humanity, He does not call people to receive a foreign Christ as Lord. The church grows within each human community by abiding in the living Christ who meets people where they are.

Richard Showalter, of Irwin, Ohio, is serving as coordinator of the Evangelism Church Growth Team for the Mennonite Church.

Many people are at home within a monocultural setting, with very little contact with people of other cultures. Others live in multicultural communities, particularly in cities. Local churches will grow and take shape in relation to the unique experiences and temptations of their members. Each living local cell will be a place where its own competing gods are dethroned, where Jesus comes in power to be Lord.

Growth in discipleship is often greatest where members help each other with their common struggles.

Numerical church growth is a worthy and important goal, though it is not an end in itself (Mt. 7:21-23). The goal of church growth is essentially the simple Spirit-led desire that nonbelievers come into the joy of salvation, that the lost be reconciled to God. This goal we affirm without qualification.

Sometimes, however, the goal of church growth is tainted with personal or group pride. We become interested in the growth of *our* church, *our* denomination, or *our* doctrinal orientation. Or we think that bigger is better.

We do not believe God honors such a party spirit. Nothing is more important than doing the will of God, not even "church growth."

Discipleship and church growth are two sides of the same coin. The same Lord who instructed us to teach "all things" told us to go to "all people" (Mt. 28: 19, 20). Discipleship is mere words apart from the love of God which reaches out to others for their eternal salvation. Church growth is irrelevant apart from the power of God displayed in a whole new creation (2 Cor. 5:21).

The careful study of how and why churches grow is one important aspect of the church's missions. In studying church growth, we observe people, patterns, and practices which God has honored. We also observe patterns which lead to unfaithfulness in evangelism and discipleship.

Church growth principles are tools for understanding what we observe. Since it is Christ who builds His church, all church growth principles are of less importance than our fundamental orientation to the will of God in fellowship, prayer, Bible study, and dependence on the Holy Spirit for life and guidance. But in this context church growth study and application has an important place.

It is significant that the "scientific" study of church growth, using the tools of sociology, psychology, anthropology, and history, has emerged in pragmatic, technocratic North America. In other cultures, other approaches to the growth of the church are dominant. We make no apology for being North American, or for desiring to place our intellectual tools at God's disposal in the proclamation of the gospel. Neither do we judge other approaches which proclaim Jesus. We stand with the worldwide Christian community in the fellowship of the gospel.

"But let each man be careful how he builds upon it. For no man can lay a foundation other than the one which is laid, which is Jesus Christ" (1 Cor. 3:10b, 11).—Drafted by Richard Showalter (coordinator) and affirmed as a working stance by Evangelism Church Growth Resource Team, June 21, 1979.

The first in a series of three vignettes by Richard Showalter depicting healthy congregational growth.

Listening on the hill

by Richard Showalter

The Hill District of New Haven, Connecticut, has 22,000 citizens. Many of its homes have one parent only, and many receive state aid. It lies in the center of a metropolitan area of 340,000, internationally known as the home of Yale University.

But for Adam and Alta Esbenshade and members of the Mennonite Bible Fellowship Church, the Hill District of New Haven is more than government statistics and population figures. It is home.

Home for work, play, and family. Home also for a budding young congregation.

For Adam and Alta, it started more than 25 years ago when an evangelist had tent meetings in Lancaster County. Adam heard that he was preaching against tobacco farming. Himself a tobacco farmer, Adam decided to attend a meeting to refute his arguments.

"But he didn't say anything about tobacco," said Adam, "and instead I met the Lord. My life was changed." Adam soon began teaching Sunday school at Weaverland, his home church, and later began to travel to New York City for street meetings and tract distribution.

Later still, while in family devotions, Adam heard a voice saying, "Adam, come over and help." Though the rest of his family hadn't heard the voice, Adam couldn't shake the conviction that God was calling him to some mission.

He went to his mother. "Why didn't the Lord call us when we were young?" he asked. (He was now already forty years old, and a successful farmer.) She responded by telling him a story she had never fully shared.

"When you were still crawling, your sister left you unattended. Dad drove over you with a team of horses and the doctor told us you wouldn't live until morning. That night we prayed and dedicated you to the Lord, telling Him that He could take you whenever He wanted. I think He wants you now."

For Adam, that clinched it. He would go.

Thus, as a forty-year-old farmer with no special training, but with a clear call from God, he offered himself to Home Ministries of Eastern Mennonite Board of Missions.

The years since have been spiced with miracles for the Esbenshades. After a short stint in Alabama, they were called

to New Haven to serve as pastor to I-W and VS personnel in the city. That was 1968; Adam was 47.

More than a decade later, the little church house in the Hill District is overflowing with members and visitors. Sunday morning attendance is averaging 80 in a building which should hold only 70. About half the Sunday congregation are not Christians; church membership is about 60. An associate pastor was recently selected from the congregation.

Adam frequently gives invitations to receive Christ in the public meetings. "I don't approach people about Christ personally on their first Sunday morning visits," says Adam, "because coming to church is enough of a shock!" They need to know they're accepted, not threatened.

"We worked from the start on the concept of this being 'our church,' not Esbenshade's church. It's a church of the people of Hill District."

And how does Adam lead? By listening, modeling, and releasing.

"I had to learn to listen to what's said," Adam says. "But even more important is listening to what is left unsaid. It's so hard to hear, *really* to hear."

But finally a leader must lead, and Adam does that by giving his congregation opportunities to observe him doing what he knows how to do. Preaching, teaching Sunday school, youth leadership, community activities—this he does with others, demonstrating what he understands, then inviting them to take charge.

"After all, it's *our* church, not mine!"

A sales model for pastoral leadership?

by Paul M. Miller

Pastoral Assertiveness by Paul Mickey, Gary Gamble, and Paula Gilbert. Abingdon Press, 1978. $7.95.

It is easy to predict that the era of the "un-leader" is passing, and that congregations will be asking for stronger leadership. But what model will this new strength follow? A lady theologian, a salesman, and a pastoral care professor have worked together to spell out a new model in *Pastoral Assertiveness*.

Paul Mickey, Gary Gamble, and Paula Gilbert blame the present passivity of pastors on the "Carl Rogers style." Rogers listens, responds, grunts, echoes, supports, draws out, clarifies, and sets his counselee free to decide. But Mickey, *et al.*, feel that this "Rogerian style" has been spread out over all pastoral leadership, producing pastors who come across as passive, unsure, unable to initiate or to lead. Mickey, Gamble, and Gilbert feel that both congregational needs, historical realities, and scriptural truth call for pastors who can alternate listening with leading, supporting with challenging, caring with setting limits, and accepting with courageous acting. They reflect the "office-health," or "medical model" of leadership too, along with the Rogerian-counseling model.

They advocate a blend of the salesman model with the confrontive-counselor model. They insist that, like a good salesman, pastors must have courage to evoke clear yes or no responses, have ego-strength to endure the no's they get, to meet resistances, to conquer distractions, to be convincing, to know what they are after, to press for decisions, and to secure signatures that represent commitment. Pastoral callings should press for "closure" even as good sermons do. Rogerian echoing and passivity should be modified toward assertiveness even in the one-to-one counseling hour, and be corrected by good sales methods in all other areas of pastoral care and leadership.

Mickey, *et al.*, urge a "sales manager" approach to church meetings. Pastors should have done their homework, gotten their agenda clear, elicited the gifts and strength of members, and then they should facilitate a movement past distractions or "transference rejections" to real agreements. They should secure "yeses" on small issues along the way, refuse manipulation by "big-givers," deal honestly with real objections, and help the group to find its consensus, spelled out in signatures.

Mickey and his coauthors believe such a strong leader can develop other strong leaders. From a position of courageous strength, the pastor-leader can elicit "radical-reciprocity," helping persons to grow into and to share in this strong leadership, being led by them even while he/she is leading.

A few things seem wrong with this sales-manager model of pastoral assertiveness. Sales persons tend to have fleeting contacts with many people, and need to sell and re-sell semi-strangers. Should not pastors seek deep covenants and commitments when persons become members, so these vows are foundational for all of life together?

Sales persons work alone, convincing "customers," but should not a pastor be "equipping-with-the-word" a team of mature leaders who share the burden of challenging the rising generation and the new believers?

Sales persons balance their own self-interest (in making sales and money) with their customers' self-interest in getting a needed product at a bargain. But should not pastor and people be re-surrendering self-interests to kingdom-of-God interests, and profit motives to those nearer to Christ's self-sacrificing love for others?

Unfortunately, salesmanship in our culture, seems to suggest manipulation. The sales model will need a lot of scrutiny and selectivity before it becomes the new model for pastoral assertiveness.

Congress defeats draft registration . . . for now

Members of Congress had gotten the message. The 252 to 163 vote on Sept. 12 against reactivating compulsory draft registration of all 18-year-old males was influenced by the heavy flow of mail members of the House of Representatives have received over the past nine months on this volatile issue. A significant number of Mennonites and Brethren in Christ were among those writing letters.

The task of monitoring this lengthy legislative process has been an in-season and out-of-season endeavor for the MCC Peace Section Washington Office. It began last January with a walk through the snow-covered Capitol grounds to request from the House Document Room clerk copies of the first in a series of bills that would revive the military Selective Service System, dormant for the past five years.

In March, while the dogwood and azaleas were getting ready to bloom, the final draft of an MCC Peace Section statement was readied for presentation at hearings by the House Armed Services Committee, reflecting the historic convictions of our people as these related to the current proposals before the Congress.

Nine months later, with fall already in the air—after many long-distance constituency phone inquiries, numerous briefings, strategy sessions, and meetings in Mennonite communities—the thrice-postponed vote in the House of Representatives was taken.

After four hours of emotional debate, the House voted instead to require the president to study and report to Congress by Jan. 15, 1980, whether registration should be resumed, whether youth should be automatically registered by computers using existing (school and other) records, whether women should be registered, and whether persons registered should be immediately classified.

More persuasive than the arguments of members of the Armed Services Committee of Congress, quoting General Rogers, Supreme Allied Commander of NATO, and other authorities, was the input of Congress members who reflected the perspective and the predicament that peacetime draft registration and eventual conscription places upon youth.

Conservative Representative Ron Paul (R-Tex.) said: "Neither my life nor my 18-year-old's life is yours to use; not in a free society. . . . We cannot preserve a free nation by the use of tyranny. . . . I might ask conservatives why they are practically willing to go to war over the concept of a registration of a *gun* and then relinquish their kids up wholeheartedly and allow them to be registered?

Liberal Congresswoman Elizabeth Holtzman (D-N.Y.) added: "What right do we have to reach into the lives of all the 18-year-old males of this country when we are at peace?"

The decisive "no" vote by the House will delay further action until next year. Senator Sam Nunn (D-Ga.), sponsor of the Senate Draft Registration Bill, S. 109, made an unanticipated move exactly one week after the House vote. He announced the withdrawal of his bill for the vote in the Senate, saying it "would be an exercise in futility," in view of the strong vote in the House.

Nunn called for a closed session of the Senate on Sept. 20 to make his case for resuming his legislative push for registration in 1980. Church agencies and anti-draft organizations are distressed at Nunn's attempt to push registration in secret, closed sessions of the Senate, rather than debating the issue in the open.

Pro-draft members of Congress can be expected to keep the issue alive in the coming months. Several factors make this likely: the number of 18-year-olds is diminishing with the end of the baby boom and the military recruiters face a shrinking "manpower pool." This plus the possibilities of global conflicts erupting could easily provoke an increasingly hawkish Congress to shift its position.

Among the alternatives that will receive further consideration as a means of resolving the shortfall in military recruiting will be compulsory national service (civilian and military options). Even Representative Patricia Schroeder (D-Colo.) who led the move to strike the registration section from the Defense Authorization Bill, H.R. 4040, suggested she and others might support some type of universal service program in lieu of direct draft into the military.—Delton Franz, MCC Peace Section Washington Office

Stop arms buildup, Johansen says at Goshen

Is the concept of a world without war realistically possible?

"It is easier to imagine a world without war than a world *after* war," said Robert C. Johansen, president of the Institute for World Order, in a public affairs lecture at Goshen College, Sept. 20.

Johansen began by asserting that it is not only possible to abolish war, but that it is necessary. This becomes clear, he said, when one considers the implications of the present military system and the prospect for its continuation.

"The military economy is inherently inflationary," he said, arguing that military goods are economically useless. Money poured into military weapons is virtually non-recyclable, contributing largely to inflation, he said.

Johansen recognized employment as a large factor in the economy and stated that twice as many military jobs exist than jobs in medicine and education combined. However, he continued, 1.4 million more jobs would be created if the same amount of military money were spent in the civilian sector.

Then Johansen referred to the SALT II treaty and the role it plays in the arms buildup. SALT II legitimizes nuclear weapons, he said, rather than abolishing them. Although he said he would vote for SALT II if he were a member of the Senate, he said he could not actively support the treaty because it deals with arms limitations rather than total disarmament.

The moral costs of the arms buildup are "incalculable," said Johansen, but he stated that no moral authority could justify the destruction of millions of people in a nuclear war. All world religions, he added, teach humanitarian concerns.

In terms of security, Johansen said that arms are often justified because they keep peace, yet the countries with arms are not the most peaceful ones. And in the case of nuclear warfare, the radioactive fallout would be destructive even to the attacking country.

Is arms reduction really possible? Johansen asked. Within a time context, he said, it could be possible. He referred to the early days of slavery when no one believed its abolition would be possible. He added that there are no technological barriers to a peace system.

Johansen encouraged his listeners to become part of a "new breed of abolitionists," to take a more active stance, even if this included refusing to pay war taxes and refusing to be drafted. He reminded his audience that those in opposition to slavery had also defied the law in order to bring about change.

Johansen said other countries are also interested in disarmament. The Russians, he noted, are also serving their own best interests, but they want to avoid nuclear war and would like to lift the economic burden of the arms buildup.

"Although pessimism is prevalent," Johansen concluded, "there are many new possibilities." He stressed the need for education and encouraged people to become more politically active.—Christine Wiebe

Refugee sponsorship promoted in Plains states

Interest by U.S. Mennonites in sponsoring refugees from Southeast Asia is increasing, says the Mennonite Central Committee coordinator for the U.S., Don Sensenig.

From Sept. 13-23 he promoted sponsorship among Mennonite Church groups in Kansas, Oklahoma, and Nebraska.

Sensenig particularly emphasized that potential sponsors who feel that aiding a whole family is too much for their resources could sponsor single persons. Further, he said that recent refugees from North Vietnam present a "real challenge." He thinks these particular refugees are being expelled because previous waves of refugees "came from newly communist areas in Laos, Cambodia, and South Vietnam."

During the coming months Sensenig expects U.S. Mennonites to sponsor 500 refugees, in addition to the 200 already sponsored. He said Canadian Mennonites have got into sponsorship in a "gratifying way" possibly because many have been refugees themselves. Mennonites and Brethren in Christ north of the 49th parallel have committed themselves to helping with 2,500 refugees.

What does sponsorship mean?

The key element Sensenig said, is moral support. This means taking time to befriend the displaced persons, and help them get oriented to a new life. It means being a source of comfort and encouragement. Sensenig cautioned sponsors against "treating refugees as children because of their small stature."

As the refugees gain independence the moral and financial support of the sponsor diminishes. Initial resettlement grants and several special grants are available from Church World Service, New York, the Protestant agency through which MCC receives refugees.



Five sons of the Cam Ly family, Denver, Pa., are among Vietnamese refugees making a new home in North America.

Sensenig hesitated to give a specific figure for the cost of sponsorship, but said $1,500 in aid would be an average sum for a small family. "If single persons are sponsored," he said, "they could move into spare bedrooms and the cost would be less."

Persons interested in sponsorship can contact the MCC offices in either Pennsylvania, Kansas, or California.

During the next two years various countries have promised to take a total of 260,000 Indo-Chinese refugees. This includes boat and land people. The "land people" include Cambodians, Laotians, and Hmong, who are mostly in camps in Thailand. These people also need sponsorship, Sensenig said.

Why do the refugees leave? Sensenig cited a combination of reasons. Economic hardship has been severe since the withdrawal of massive aid from the U.S., Russia, and China, when the Vietnam War ended, Sensenig said. Further, during the war tens of thousands of rural people fled to the cities for safety, and agriculture received a severe setback beyond the destruction of the countryside.

The Chinese in Vietnam are caught in a conflict between Vietnam and China. Another motive is the desire to reunify families. Some refugees don't like a communist government. Finally, the apparent aim of the Vietnamese government to establish control over all of Indochina also is a factor.

Sensenig and Linda Hiebert of the inter-Mennonite Indochina Project were interviewed on the CBS Sunday morning program, *For Our Times*, last month about the refugee situation.

Pastors and lay leaders confer on spirituality for aged

Educators and lay leaders from the U.S. and Canada attended an August conference on "Aging, Spiritual Well-Being, and Education" in Indianapolis, Ind., sponsored by the National Interfaith Coalition on Aging. Two years of endeavors to develop in the religious sector new and improved curricula in gerontology for training clergy and lay leaders for ministry to and with older adults, culminated here.

Carl and Irene Smucker of Bluffton, Ohio, who have begun their second year as aging ministries resource persons for Mennonite Central Committee, attended this conference. During the past year they have served with ministry on aging to many congregations and retirement centers in North America.

Smuckers have found that ministers are increasingly spending more time with older adults and their famililes. Some congregations have 25 to 50 percent of their members 65 years and older. These older persons are regular in attendance, faithful in giving, and are a source of much volunteer work.

At this national conference the results of the work done by 60 participants in Project GIST (Gerontology in Seminary Training), were disseminated. Twenty-seven participants reported on workshops for pastors and lay leaders which they had planned and carried out. Eighteen new courses and 14 revised courses had been taught in seminaries. Three books were to be published and one denominational position paper on aging was written. These reports were given in three two-hour, concurrent sessions.

The plenary sessions on Aug. 6 included noted church and educational leaders who discussed further the new definition on spiritual well-being which is "the affirmation of life in a relationship with God, self, community, and environment that nurtures and celebrates wholeness."

On Tuesday the plenary session included experts in the field of aging speaking on various aspects of education for a ministry on aging. Among these was Jesse Ziegler, executive director of Association of Theological Schools in the U.S. and Canada, who has been a well-known Church of the Brethren seminary professor. He spoke on the need to include aging concerns in the seminary curricula. Other persons spoke on providing a ministry to aging in congregational settings and in higher education.

The keynote address on Sunday, "Aging, Spiritual Well-Being, and the Educational Task of the Religious Sector," was given by David O. Moberg, Department of Anthropology and Sociology, Marquette University, Milwaukee. He stated that aging is a grossly neglected subject in current theological education. Moberg had just completed teaching a course at Princeton Theological Seminary and

in searching the library found that the only literature on the subject was an article that he had written in 1970. Aging in theological education is important and many resources are available, said Moberg. Sixty participants in the GIST Project represent a giant step forward.

Reuel Howe, religious educator, of Ann Arbor, Mich., himself elderly and the author of eight books on the subject, spoke on "Bringing Spirit to Aging Education in the 1980s." He said that religious education should help people deal with the agenda of their lives.•

Gift of love is theme of Palestinian worker

"We thank you for the love you have put in our hearts for everyone," prays Bishara E. Awad. Love is the compelling theme of the speech of this Palestinian who, as a Mennonite Central Committee volunteer, has been headmaster of a school established by MCC on the West Bank since 1972.

Awad speaks of a new gift of love for Israelis (for decades the enemies of his people), love between Christians and Muslims at Hope Secondary School, and love for all of those hurt in the Middle East conflict.

In an August visit to MCC headquarters, Awad talked of his deep disappointment that many North American Christians are interested only in the Promised Land for the Jewish people and have not extended their love to the Palestinians, who have suffered greatly in the 31 years since Israel became a state.

Many Christians rejoice at the expanding Israeli state because they feel it is a fulfillment of prophecy and proof of Christianity. But they sometimes ignore the fact that "hatred, persecution, and killing" are a daily part of Middle East life. "We know that Christ is for love and for peace," Awad said. "How can Christians ignore what is happening to the other people involved in this?"

Awad, born in Jerusalem, well understands the suffering of the Palestinian people. As a seven-year-old he witnessed the violent death of his father during the 1948 struggle between Jews and Arabs for control of Jerusalem. He recalls, "We became refugees then, leaving West Jerusalem for the Old Jerusalem. My mother worked and tried to care for seven children, the oldest eight. I lived in an orphanage for 12 years. My family never did go back to our original home."

He lived in the United States from 1960 to 1972 and is an American citizen. In his MCC assignment he lives in Beit Jala near Bethlehem, where others of his family have settled. They are more fortunate than the over one million Palestinians still living in refugee camps. "These Arabs have waited over 30 years for a settlement since they were forced to leave their homes," he said.

Palestinian families have lived in their villages for hundreds of years on land where their ancestors lived. "Now for a group of Israelis to come and kick them out cannot be right," Awad said. "They have no place to go."

Not only have Palestinians been displaced, but they now face persecution and violence, he reported. Land and water rights continue to be taken from Palestinian farmers. The seizure of land is illegal, but the Palestinians have little power to protest. Their frustration has led to scattered acts of violence.

In the middle of this injustice, Awad holds to hope of a resistance based on love. He reported that Palestinian Christian pacifists are looking for peaceful, nonviolent methods of protest. "There is too much suffering, too much hatred. Palestinians need to be heard. But something must be done in a positive way," he explained.

Another step in the road to peace is bridging the gap between Christians and Muslims, one aim of the Hope Secondary School. This school, formerly the MCC-operated Mennonite Secondary School in Beit Jala, took on a new name when its administration was transferred in 1977 to the Arab Charitable Society (ACS), a society of committed Christians from the West Bank. MCC will continue to offer some financial support to the school and to support the Awad family as MCC volunteers until 1981 when ACS will assume full financial responsibility for the school.

Hope Secondary is a boarding school for poor boys, who are not able to pay for their education. Some are without families, some are refugees. They study academic subjects and learn a skill such as typing or bookkeeping. About half the students are Christian and half are Muslim.

"We teach love here," Awad said. "Students learn to understand and have a concern for people regardless of their religion or race." His deep hope for the students is "that their concern will stay with them so these students will never carry weapons against each other in the name of religion."

Bishara's name means "good news." He believes the time has come for Palestinians and Israelis to respect each other, to end destructive hostilities, and to build a new future.

Receipts top $250,000 from Michiana Sale

Preliminary reports on the Michiana Mennonite Relief Sale held at the Elkhart County Fairgrounds, Goshen, Indiana, Sept. 22 indicate total sale day receipts at $261,500, all of which will go for Mennonite Central Committee relief. This amount is about $18,000 more than 1978 sale day receipts.

Quilt sales totaled $76,800 with one quilt selling for $2,800 and one for $2,500. One afghan brought $800. Antique sales reached $19,500.

Friday night Open House income was $20,400, mostly from food sales. This amount plus offerings for sale expenses from local congregations will be used to defray sale costs. Any amount above sale costs will be added to sale day receipts for MCC relief. The above sale contributions and Friday night income last year was approximately $6,000.

Representatives from other Mennonite Relief Sales came from Pennsylvania, Illinois, Iowa, Michigan, and as far away as Carlsbad, N.M. Twelve buses brought folks from a distance, one coming from Atlanta, Ga. Two hundred and eighty-five house cars and campers were parked on the fairgrounds overnight on Friday.

The ever-popular pancake and sausage breakfast began at 5:30 a.m. on Friday instead of the announced 6:00 a.m. and continued until noon in order to accommodate all interested persons.

At the Friday night service in the large quilt tent furnished by Evangelist Andrew Jantzi, the Reflections, a singing group from Fisher, Ill., presented a program of testimony and gospel music. John A. Lapp, dean of Goshen College, who with his wife and family recently returned from a sabbatical year in Israel for Mennonite Central Committee, also gave illustrations of how MCC is working with needy persons in the Middle East.

The 1980 Michiana Mennonite Relief Sale will be held on Saturday, Sept. 27.

Reconstruction directors appointed to Nicaragua

Philip and Lori Bontrager of Goshen, Ind., have been assigned to Managua, Nicaragua, for one year as Mennonite Central Committee's directors of reconstruction in relief efforts there.

Among the Bontragers' responsibilities will be to assist the reconstruction committee appointed by the three local conferences in program planning and implementation; to assure that Mennonite and Brethren in Christ relief work is coordinated with other agencies; to offer technical services to the government for resettlement and reconstruction projects; and to organize projects in areas where there are no Anabaptist church connections. They will also help formulate longer-term plans for the next phase of reconstruction.

The Bontragers will work closely with indigenous Mennonite and Brethren in Christ churches in Nicaragua. Those churches have already declared their peace stand by challenging the new government's decree for military conscription and declaring their commitment to peace through alternative service.

Lancaster affirms singles, elects new secretary

At the Lancaster Mennonite Conference assembly on Sept. 20, nine ministers and deacons were introduced who had been ordained since the assembly met last March. In addition it was reported that nine persons had been granted temporary ministerial licenses and four ordained persons have died.

Guest speaker for the assembly was Sanford G. Shetler, Johnstown, Pa. Speaking on the task of the church which he said is to evangelize the world, he described himself as an incurable optimist in spite of the fact that the church has many shortcomings.

Among other items of business the assembly adopted three statements: "The Role of Singles in the Church," "Stewardship in Giving," and "Family and Personal Devotional Life."

Moderator of the Conference, David N. Thomas, New Danville, Pa., explained that the conference body wishes to recognize the gifts of single persons in the church. "For too long the church has concentrated on the needs of married people often to the neglect of single persons," he said. The statement on the role of singles admits that "the church has not always been able to recognize that celibacy may not only be normal but preferable." It calls singles to use their "freedom and mobility to serve Christ" and reminds the church to "give special care to the needs of single persons who are often alone, sometimes insecure, and frequently unfairly pressured by a married majority."

The statement on stewardship points out that many organizations bombard the public today with appeals for funds. In setting guidelines for making charitable contributions, the statement cautions against "spectacular appeals that promote personal empire building and personality cults."

The statement on family devotions emphasizes the importance of teaching children Bible truths and affirms that Bible reading and prayer "can be a cohesive force in this divisive world."



Howard Witmer

H. Howard Witmer, 54, Manheim, Pa., was elected secretary of the Lancaster Mennonite Conference by the Board of Bishops in session at Salunga, Pa., Sept. 17. He replaces Paul G. Landis, who served as secretary for the past 16 years.

Witmer's appointment was announced to the fall conference assembly at the Weaverland Mennonite Church, East Earl, Pa., Sept. 20. He has served as assistant secretary of the conference since 1972. Witmer also serves as Lancaster Mennonite Conference representative to churches in Asia established through the work of Eastern Mennonite Board of Missions, Salunga.



43 Voluntary Service workers commissioned

Forty-three persons spent the week of Sept. 9-14 in Voluntary Service orientation at the headquarters of Eastern Mennonite Board of Missions, Salunga, Pa.

The Eastern Board volunteers and their assignments are as follows:

First row (left to right): Darvin Brunk, Royersford, Pa., child care/teacher aide in Buffalo, N.Y.; Edward Peoples, Miami, Fla., hospital worker in Birmingham, Ala.; Jan Brubaker, Rothsville, Pa., carpenter in Johns Island, S.C.; and Darryl Wenger, Manheim, Pa., youth worker in New York City, N.Y.

Second row: Lynn and Debra Hochstetler, Iowa City, Iowa, Lynn, carpenter, Debra, medical assistant/receptionist in Elmira, N.Y.; Joyce and Charles Brubaker, Strasburg, Pa., Joyce, nurse, Charles, tutoring coordinator/counselor in Buffalo, N.Y.; and Dale and Faith Hostetler, Kalona, Iowa, Dale, carpenter, Faith, nurse in Johns Island, S.C.

Third row: Martha Snader, Denver, Pa., teacher aide in Cottage City, Md.; Sue Keener, State Line, Pa., youth and child care worker in Buffalo, N.Y.; Jeanette Miller, Chesapeake, Va., teacher aide in Johns Island, S.C.; Sue Weaver, Harrisonburg, Va., teacher aide in Syracuse, N.Y.; Judy Weaver, Lititz, Pa., nurse in Mobile, Ala.; Nancy Yoder, Peach Bottom, Pa., secretary in Philadelphia, Pa.; and Ann Roth, Breslau, Ontario, unit hostess/children's hospital volunteer in Birmingham, Ala.

Fourth row: Charlene Landis, Lancaster, Pa., child care worker in New York City, N.Y.; Judi Peifer, Ronks, Pa., pharmacy technician, Birmingham, Ala.; Ruth Wenger, Harrisonburg, Va., teacher in Philadelphia, Pa.; Sue Sutter, Rittman, Ohio, teacher aide in Homestead, Fla.; Marjorie Stauffer, East Earl, Pa., hospital secretary in Lebanon, Pa.; Doris Ranck, Parkesburg, Pa., tutoring in Homestead, Fla.; and Linda High, Lancaster, Pa., secretary/tutor in Philadelphia, Pa.

Fifth row: Lynn Martin, East Petersburg, Pa., child care worker in Corning, N.Y.; Dawnell Miller, Napoleon, Ohio, child care worker in Reading, Pa.; Teresa Witmer, Greencastle, Pa., child care worker in Elmira, N.Y.; Donna Hefferman, Franklin, Pa., cooperative extension/nutrition program in Americus, Ga.; Karen Shultz, Lancaster, Pa., secretary in Philadelphia, Pa.; and Ann Shenk, Mount Joy, Pa., public health assistant in Buffalo, N.Y.

Sixth row: Donna Sider, Grantham, Pa., child care worker in Syracuse, N.Y.; Kathy McCoy, Elizabethtown, Pa., unit hostess/secretary/hospital work in Buffalo, N.Y.; Judy Schweitzer, Croghan, N.Y., teacher in Reading, Pa.; Dennis Witmer, Mountville, Pa., youth worker in New York City, N.Y.; Melanie Miller, Alpine, Calif., social worker in Lebanon, Pa.; Jane Witmer, Paradise, Pa., teacher aide in Anderson, S.C.; and Fred Kennel, Parkesburg, Pa., home repairman in Johns Island, S.C.

Seventh row: Harold Miller, Ulysses, Pa., church leader in Corning, N.Y.; Elvin Huyard, New Holland, Pa., home repairman in Homestead, Fla.; John Glick, Peach Bottom, Pa., maintenance man in Philadelphia, Pa.; and Wendell Metzler, Duncansville, Pa., construction worker in Elmira, N.Y.

Not pictured: Vonda Metzler, Bedford, Pa., church outreach with elderly and children in Cottage City, Md.; and Joyce Erb, Myerstown, Pa., hospital worker in Cottage City, Md.

A commissioning service for the 43 VSers was held at the Landisville Mennonite Church, Landisville, Pa., Sept. 14.

mennoscope

Author Don Kraybill was the main resource person at the Western Regional Retreat Sept. 13-16 for Voluntary Service workers with Mennonite Board of Missions (Elkhart, Ind.). The annual event, with nearly 30 participants from six VS units in three states and from the Elkhart home office, was held this year at Camp Keola, a General Conference Mennonite facility in the Sierra Nevada Mountains near Fresno, Calif. Don led four sessions centered on his book, *The Upside-Down Kingdom*, and each VS unit presented a skit illustrating an aspect of the theme. Other activities included quiet reflection and writing, sailing, canoeing, swimming, a homemade "Saturday Night Live" show, and a Sunday morning worship service. This was Kraybill's third participation in a VS regional retreat this year.

New address for Charles and Ruth Shenk, workers in Japan with Mennonite Board of Missions (Elkhart, Ind.): Nishi 9, Kita 3, Nakashibetsu Cho, Shibetsu Gun, Hokkaido 086-11, Japan.

Missionary Louella Blosser had the "rare privilege" of giving Sunday morning sermons three times in a month recently on the Japanese island of Hokkaido. She spoke at Obihiro Mennonite Church when an area women's meeting met for worship with that congregation and then later at the Mennonite congregations in Taiki and Nakashibetsu. Louella had been asked at each place to speak on the Holy Spirit and the gifts of the Spirit in the church. She and her husband, Eugene, are workers in Hiroo with Mennonite Board of Missions (Elkhart, Ind.). They have served in China and Japan for nearly 30 years.

A mason and a carpenter are needed immediately for a three-month assignment in Dublin, Ireland, with Mennonite Board of Missions (Elkhart, Ind.). The two volunteers or their home congregations are asked to pay travel expenses. Interested persons may contact Personnel Office, MBM, Elkhart, IN 46515. Telephone (219) 294-7523.

Carl S. Keener will head a resource team of persons from State College, Pa., in a Thanksgiving weekend retreat (Nov. 23-25) at Laurelville Mennonite Church Center. The retreat, a first of its kind, is planned for Christians who are serving in all facets of the secular educational sphere. Christians, particularly Mennonites, whose vocations have taken them to dozens of colleges, universities, and other secular schools will have an opportunity to participate in a retreat with persons having similar interests, concerns, and questions. A key question is, "How does one integrate spiritual concerns with secular subject matter?" Keener is an associate professor and curator in the Department of Biology, College of Science, at Pennsylvania State University. His team will include persons in administration, psychology, and statistics. The agenda for the retreat will be built largely from the interests of registered participants. In addition each member of the Keener team will speak briefly in the area of his expertise. In a series of Bible studies Keener will develop a biblically based philosophy that affirms Christians in secular education. A full program and registration form is available from Laurelville Mennonite Church Center, Rt. 5, Box 145, Mt. Pleasant, PA 15666.

A barge across a mile-wide river and a small twin-engine plane into the remote interior were two of the many forms of transportation used by Lawrence and Frances Greaser last month during a four-week visit to Brazil for Mennonite Board of Missions (Elkhart, Ind.). Lawrence, MBM's associate secretary for overseas missions, plans to see all MBM workers in South America during his Aug. 29-Oct. 31 tour. Greasers' trip began with flight delays causing them to arrive in Brazil 12 hours late—at 2:00 a.m. In addition to meeting with missionaries, their hectic schedule included participation in two ordinations, a wedding, and an interview with Northern Brazil's first Mennonite leader, Teodoro Alves. Greasers left Brazil for Paraguay on Sept. 29.

Adriel School, West Liberty, Ohio, has job openings for two positions. A program assistant is needed to be in charge of recreation activities and substitute as a child care worker. A bachelor's degree in social work, psychology, or a related field is required. Also needed is a social worker to assume responsibility for a caseload of from 10 to 12 children and their families, and supervision of a cottage living unit. A master's degree in social work or a related field is required. Interested persons may contact James Burkett, Adriel School, Box 188, West Liberty, OH 43357; phone 513-465-5010.

A campus open house and career fair weekend will be held at Goshen College for high school students Oct. 12-13. In addition to observing campus life, visiting high school students will attend special meetings about financial aid, life at Goshen College, and the transition from high school to college. Campus activities planned for the weekend include a career fair on Saturday morning and special Arts-in-Process Festival, with contributions by each of the six departments in the Humanities Division on Saturday afternoon and evening. Entertainment activities include the first concert in the Artist Series by the Billy Taylor Jazz Trio on Friday evening and a late movie on Saturday evening. Interested students may contact David Miller, assistant director of special programs, Goshen College, Goshen, IN 46526, for more information.

The Amish Historical Library, Aylmer, Ont., is trying to determine how commonly Froschauer editions of the Zurich Bible (and the later reprints) were brought to North America by Amish and Mennonite immigrants. The library would like to hear from anyone who has a copy. Correspondents should indicate the printing date of the Bible, and if possible the name of the persons who brought it to America. The library will keep the location of copies confidential in order to avoid theft. Persons who have a copy may write to: David Luthy, Director, Amish Historical Library, Route 4, Aylmer, Ont., Canada.

David D. Yoder, director of Follow-Up for the Media Ministries office of Mennonite Board of Missions, reports that Home Bible Studies now offers courses focusing in greater depth on more specialized subjects. The first of these courses is "Friendship Evangelism," based on the book by the same title. The study outlines a ministry of love that touches non-Christians at a point of need, such as need for friendship. The second course, "When You Don't Agree," is based on the book by that title. The course describes conflict-resolving skills and shows how to use them. The third course, "Gospel of John," explores the truth behind the facts of Jesus' life. The selection of texts and the preparation of test questions was done cooperatively with Eastern Mennonite College. Students who meet the requirements of EMC may take this course for college credit. Students who complete any of the above courses receive a Home Bible Studies certificate, Yoder notes. More information is available from Media Ministries, Box 1252, Harrisonburg, VA 22801.

Eastern Mennonite College has scheduled two weekends in October to give high school seniors a firsthand look at campus life. The first "Senior Weekend" was held Oct. 5-7, with the second set for Oct. 26-28. Participants in the Oct. 26-28 weekend are encouraged to arrive by 1:00 p.m. on Friday attend regularly scheduled classes, David A. Detrow, assistant director of admissions, noted. Both weekends the seniors will take part in "meet the profs" sessions, receive information on financial aid and career planning, and tour the campus. EMC will cover meals, lodging, and other expenses for all high school students registered for the entire weekend. More information is available by contacting EMC's admissions office at (703) 433-2771, ext. 118.

Richard McSorley, SJ, of the Center for Peace Studies in Washington, D.C., has written a book, *New Testament Basis of Peacemaking*, which may be of interest to *Gospel Herald* readers. The author seeks to refute the idea that the Old Testament condones war. McSorley shows peacemaking to be an integral part of the gospel. Glen A. Horner, chairman of the Ohio Conference Peace and Service Commission, recommends the book "keeping in mind that it raises many questions that need to be tested in the community of believers.

Summit Christian Fellowship, Barberton, Ohio, faces the necessity of making a forced change in location. Last month traffic was rerouted one way past the church to accommodate construction of the State Street Bridge, scheduled for completion next summer. Sometime after that the street in front of the church is to be widened, which will make it difficult for the congregation to continue worshiping in its present location. A building fund was begun by the congregation's 28 members last fall. The Ohio Conference Evangelism Commission has pledged a grant of $8,6000 in initial assistance.

Merv Birky was ordained and installed as pastor of the West Union Church, Parnell, Iowa, on Sept. 9. Presiding at the ordination were J. John J. Miller, Dean Swartzendruber, and Emery Hochstetler, area ministers representing the Committee for Leadership of the Iowa-Nebraska Conference. Hochstetler, who had been pastor of the West Union congregation since 1964, resigned as of Aug. 31 to pursue other interests. Merv and Venita Birky and their two daughters, Lisa and Kara, have moved to their residence at R.R. 2, Box 80, Wellman, IA 52356, phone (319) 646-2294.

Uganda must undergo economic, political, and moral reconstruction before life there can return to normal, a prominent African churchman told a Goshen College audience on Sept. 19. Kodwo Ankrah, acting general secretary of the All-Africa Council of Churches, described the events leading to the downfall of dictator Idi Amin. He said that every family in Uganda was touched in some way by the cruelty of Amin's regime. Since Amin's downfall, Uganda has been in near chaos, he continued. Now Uganda must undergo a "moral reconstruction" to educate people in the value of human life and in responsibility to work toward self-government. A native of Ghana, Ankrah is a 1958 graduate of Goshen College.

Mexican Mennonite churches intend to found a Christian leadership educational center by September 1980. They have requested Helen Ens, General Conference missionary, to direct the center, which will provide continuing education for youth and adults outside of the formal education offered by the primary and secondary schools. It will be bilingual (German and Spanish), mobile, and offer day, evening, and extension courses. During the coming year a program of studies will be formulated. The director will be responsible to a committee elected by the churches. The decision came during a three-day consultation, Aug. 27-29, in Cuauhtemoc, Chichuahua, Mexico. Attending the meeting were representatives from the Mexican churches; three persons—Howard Habegger, J. K. Klassen, Hector Valencia—representing the GC Commission on Overseas Mission; Jerry Hildebrand, executive secretary of the Evangelical Mennonite Mission Conference (Canada) mission board; and COM and EMMC missionaries.

The Pigeon River Conservative Mennonite Church, Pigeon, Mich., will observe its 75th anniversary Nov. 10, 12. Speakers will include former bishop Willard Mayer and Ivan J. Miller, Grantsville, Md. Former members and friends are invited. Additional information is available from Joseph Wertz, Pigeon, MI 48755.

Special meetings: William R. Miller, North Liberty, Ind., at Traverse Bay, Traverse City, Mich., Oct. 11-14. **Lloyd Weaver, Jr.,** Newport News, Va., at Mattawana, Pa., Oct. 14-21.

New members by baptism: three at Leetonia, Ohio.

Change of address: Winston Martin from Hammondsport, N.Y., to 22 Mill Street, Milverton, Ont. N0K 1M0. **John F. Garber,** Harrisonburg, Va., to R. 2, Madison Run Terrace Subdivision, Grottoes, VA 24441. **Paul Mininger,** from Goshen, Ind., to c/o Gen. Delivery, Hesston, KS 67062. **Hubert Schwartzentruber** from Elkhart, Ind., to 42 Yardley Avenue, Toronto, Ont. M4B 2A8, phone: (416) 757-1804.

readers say

I'm writing to tell you how your editorials have been so very interesting and helpful to me, an 87-year-old reader of the *Gospel Herald.* I always read your editorial first, then the items and comments page, gradually working (or shall I say reading?) my way to the front page. I always read the "Readers Say" column and hope they never delete it. Often, I do not agree with what some of the writers say, but that too is helpful. It causes me to think and refer to articles in previous issues about which comments are made and reread the article referred to.—**Mrs. Adam Kauffman, Hesston, Kan.**

° ° °

Words cannot express the emotions I experienced when I first saw the cover of the Aug. 14, issue of the *Gospel Herald.* At last, a picture of a city—a real, live, beautiful city—on the cover of a Mennonite publication! Something I thought, in moments of depression, I would never live to see.

And now, my cup runs over. Your Sept. 11 issue not only has another picture of a city, but it's Kansas City! The home of the Rainbow Boulevard Mennonite Church! Okay, so it's the Missouri side and we're on the Kansas side. Makes no difference. It's *our* city. Thanks.

We have a lot of things going on here—from providing a legal service project, creating and maintaining a community park, rehabilitating buildings, and children's work to the traditional church programs. Persons and groups interested in discovering what life, and faith, are like in a city are welcome to contact us. We'll be happy to plan a weekend—or a longer period of time—of service projects, educational experiences, and good times.

Those of us who live in Kansas City are encouraged by the recent emphasis at Waterloo on urban concerns. Certainly God is to be found in the "outdoors." But, just as certainly, God is also present in the urban centers of our world.—**Frank G. Ward, Kansas City, Kan.**

° ° °

I was interested in the four responses (May 29, 1979) to the Three Mile Island nuclear incident—especially the "human reaction" of Patricia Lehman McFarlane.

But I hope Patricia keeps reading the enchanting priest-poet, Gerard Manley Hopkins. I think she will find that he is a contemporary mind who could have faithfully transcended the nuclear age just as he celebrated faith amid the manmade horrors of the last century.

In Hopkins' "Wreck of the Deutshland" (quoting from memory) the cry of the perishing nun is a timeless response to holocaust: "While she on the deck of the dark-about ship was crying, Oh, Christ! Christ! come quickly!"—**Wayne Burkhart, Mbujimayi, Zaire**

° ° °

One gets the idea from the way Gerald Baechler (Aug. 28, 1979) and others quote Jeremiah's "crying, peace, peace, when there is no peace," that Jeremiah was warning against social protest, and against a bunch of "peaceniks" (like some Mennonites) teaching nonresistance. Both of these ideas are 180 degrees off course.

First, this quotation is, in its context, part of one of Jeremiah's strongest social protests. The immediate context (Jer. 8:8-13; cf. 6:9-15) speaks of "the false pen of the scribes" who have made the law of the Lord "into a lie"; of the wise men who "have rejected the word of the Lord"; and of the prophets and priests, every one of whom was "greedy for unjust gain" and dealt falsely. These were the people who were saying, "Peace, peace," when there was no peace, and who "healed the wound of my people lightly." In other words, they were putting "Band-Aids" on a social cancer, and trying to convince everybody that all was well! In 8:15, Jeremiah speaks of the frustrated hopes of the people for peace and a time of healing.

Second, Jeremiah himself advocated nonresistance in the face of the Babylonian threat to his nation, and warned of the folly of the government policy of resistance. This policy had the support of the groups of people mentioned above. If it is any comfort to Baechler, Jeremiah didn't change his nation's way either.

Sisters and Brothers

by Joel Kauffmann



Similarly, the words of Jesus, "There shall be wars and rumors of wars" are frequently (mis) quoted to imply some strange things. In the same context Jesus also predicted false Christs leading many astray. The implications for us from these two predictions should be similar.

I agree, peace can only begin with new life in Christ. He also said, "By their fruits you shall know them."—**Ben Kanagy, MD, Nazareth, Israel**

• • •

It seems as though every issue of the *Gospel Herald* recently has another article on the issue of opposition to the military and the payments of the so called "war taxes." Without adding to the controversy of the Smoketown Statement, I would like to thank Gerald W. Baechler, of Kitchener, Ont., for his "Hear, hear!" article of Aug. 28.

When I first came into contact with the biblical teaching of peace, the thing that struck me the most was that peace is a way of life, not just opposition to the military. Are we Mennonites so obsessed with opposing "war taxes," the draft, nuclear weapons, etc., that we forget the rest of the doctrine of peace? Our forefathers knew the importance of peace but only as a result of the work of Christ in the lives of the people. In the midst of persecution and great danger to their own lives, they went out preaching Christ and Christ first!

Yes, we certainly must present our witness to those around us who have never even given a thought to the issue of peace. However, it seems the "in thing" is to oppose the military, while at the same time many of our families are torn in bitter disputes and many of our churches cannot understand why no one new ever comes any more. Could it be that we have forgotten what the gospel of peace is really about? Is it really possible to talk about peace, hoping to bring about change, without in the first place talking about Jesus changing lives?

Even though our nation seems to be heading for a renewal of the draft and increases in military spending, I hope that we do not fall into the trap that so many of our fellow Christians have—emphasizing one aspect of the message of Jesus and forgetting about the rest. We are not the flower children of the sixties. We are Jesus people and there is a big difference.—**John Verburg, missionary in Guatemala City, Guatemala**

• • •

Thanks for the two magnificent articles by Carl S. Keener, "Ten Issues Facing the Mennonite Church Today," and "Putting It Together for God." They will be grist for many conversations in our congregation and, I hope, will point the way for us to bring together our understanding of God and our life in the world.—**Marlene Kropf, Portland, Ore.**

births

"Children are an heritage of the Lord" (Ps. 127:3)

Beachy, Vernon and Ada (Hochstetler), Hicksville, Ohio, third daughter, Terri Diana, Sept. 15, 1979.

Boettger, Ken and Myrna (Martin), Tofield, Alta., third child, first daughter, Andrea Marie, Sept. 15, 1979.

Frey, Marvin and Ardith (Bauman), Elmira, Ont., first child, Eric Johnathon, Aug. 25, 1979.

Frye, Cal and JoAnne (Swartzendruber), Shickley, Neb., second son, Timothy Jay, Aug. 21, 1979.

Jarrard, Dan and Sherrill (Hackenbracht), Tempe, Ariz., second daughter, Heather Maree Anne, July 18, 1979.

Lind, Robert and Rachel (Craul), El Cajon, Calif., first child, Rosa Marie, Aug. 30, 1979.

Stauffer, Timothy and Sherry (Coblentz), Hicksville, Ohio, second child, first son, Justin Del, Aug. 26, 1979.

Stauffer, Tom and Elaine (Warfel), Alma, Kan., first child, Miriam Elizabeth, June 24, 1979.

Steckly, Douglas and Marilyn (Regier), Wellesley, Ont., first child, Jennifer Lynn, Aug. 25, 1979.

Troyer, Don and Verna (Hostetler), Paoli, Ind., second child, first son, Nathan Ryan, Sept. 18, 1979.

Troyer, Ronald and Debra (Nofziger), Waterford, Pa., first child, Ellery James, July 31, 1979.

Yoder, Philip and Linda (Delagrange), Woodburn, Ind., first child, Lindsey Marie, Sept. 13, 1979.

Zehr, Richard and Jeanne (Johnson), Grabill, Ind., second child, first son, Clinton Nathaniel, Aug. 20, 1979.

Zellner, David and Lynn (Angell), Tucson, Ariz., second child, first son, Zebulun John, Feb. 9, 1979.

marriages

"They shall be one flesh" (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Baxter—Garber.—John E. Baxter II, Paradise, Pa., and Donna J. Garber, Lancaster, Pa., Neffsville cong., by Clyde D. Fulmer, Sept. 15, 1979.

Brown—Smoker.—Robert Brown, Gap, Pa., Church of the Open Bible, and Gladys Smoker, Atglen, Pa., Andrew's Bridge cong., by Irvin Engle, May 26, 1979.

Charles—Witmer.—Steven Charles, Philadelphia, Pa., Habecker cong., and Betty Witmer, Philadelphia, Pa., Hernley cong., by Paul M. Witmer, father of the bride, Aug. 4, 1979.

Gerber—Nussbaum.—Glenn Gerber, Apple Creek, Ohio, and Phyllis Nussbaum both from Kidron cong., by Bill Detweiler, Sept. 15, 1979.

Glass—Hess.—Dale Robert Glass, Jr., Lancaster, Pa., and Karen Joyce Hess, Lancaster, Pa., Byerland cong., by Ernest M. Hess, Sept. 16, 1979.

Good—Detweiler.—Ethan Good, Kutztown, Pa., Oley cong., and Carol Joy Detweiler, Souderton, Pa., Diller cong., by Dale Savage, brother-in-law of the groom, Aug. 25, 1979.

Groff—Lentz.—Glenn Groff, Denver, Pa., Lichty cong., and Ruth Lentz, Manheim, Pa., Hernley cong., by Paul M. Witmer, May 12, 1979.

Handrich—Kingery.—Lynn Handrich, Fairview, Mich., Fairview cong., and Krystal Kingery, Ann Arbor, Mich., Catholic Church, by Father Rademacher and Virgil Hershberger, Aug. 4, 1979.

Horst—Kaufmann.—John Alton Horst II, and Phyllis Kaufmann, both from Tiskilwa, Ill., Willow Springs cong., by Don Heiser, Sept. 16, 1979.

Jacobs—Histand.—Roger Jacobs, Trumbauersville, Pa., and Charlotte Histand, Silverdale, Pa., Trevose cong., by Henry S. Musselman, Sept. 15, 1979.

Jantzi—Martin.—James Douglas Jantzi, Milverton, Ont., Maple View cong., and Carolyn Joy Martin, Milverton, Ont., Poole cong., by Amsey Martin, father of the bride, and Alvin Leis, Sept. 1, 1979.

Johnston—Kuepfer.—Michael Johnston, Tara, Ont., and Patricia Kuepfer, St. Clements, Ont., both from Poole cong., by Amsey Martin, Aug. 11, 1979.

Jones—Daniels.—Richard Jones and Renee Daniels, both of Canton, Ohio, First Mennonite cong., by Melvin D. Leidig, Sept. 15, 1979.

Lange—Stamm.—Stephen Lange, Archbold, Ohio, Lutheran Church, and Tina Stamm, Archbold, Ohio, Lockport cong., by Keith Leinbach, Sept. 15, 1979.

Lohmeier—Cook.—John Lohmeier, Lincoln Neb., Lutheran Church, and Wendy Sue Cook, Lincoln, Neb., Bethel-El cong., Milford, Neb., by Bob McKelvey, Sept. 15, 1979.

Peachy—Heyerly.—Ed Peachy, Canby, Ore., Allensville cong., Belleville, Pa., and Gwen Heyerly, Hubbard, Ore., Zion cong., by Mark Yoder, Aug. 4, 1979.

Roggie—Hershberger.—Cal Roggie, Croghan, N.Y., Croghan cong., and Donna Hershberger, Sugarcreek, Ohio, Walnut Creek cong., by Paul Hummel, June 9, 1979.

Ropp—Yantzi.—Wayne Ropp and Sharon Yantzi, both from Tavistock, Ont., by Gerald Schwartzentruber, July 7, 1979.

Schultz—Elsasser.—Robert N. Schultz, Milverton, Ont., Poole cong., and Janine Barbara Elsasser, Mc Arthur's Mills, Ont., Mc Arthur's Mills cong., by George Elsasser, father of the bride, and Amsey Martin, Aug. 18, 1979.

Tuttle—Plank.—Tom Tuttle, Bellaire, Ohio, United Methodist Church, and Cheryl Plank, Orrville, Ohio, Martins cong., by Wayne D. King, Aug. 25, 1979.

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Bontrager, Elsie Katherine, daughter of Clair and Verna (LeFever) Shimp, was born at Lampeter, Pa., Dec. 13, 1937; died of cancer at Newton, Kan., Sept. 16, 1979; aged 41 y. She was married to Mervin Bontrager, who survives. Also surviving are 3 children (Beverly Kay, Kenton Delayne, and Janelle Renee), her mother, one sister (Mabel Brenneman), and one brother (Clair Shimp). She was a member of Whitestone Mennonite Church. Funeral services were held at Hesston, Kan., Sept. 19, in charge of Paul Brunner, John Lederach, and Jerry Weaver; interment in East Lawn Cemetery.

Coiner, John Hamilton, son of Everette and Kate (Jackson) Coiner, was born at Fishersville, Va., June 16, 1904; died of a heart attack at his home on May 10, 1979; aged 74 y. He was married to Beulah Rickman, who survives. He was a member of Mountain View Mennonite Church, where funeral services were held on May 12, in charge of Roy D. Kiser and Charles C. Ramsey; interment in the church cemetery.

Fox, Gilbert Francis, son of Isaac and Betty (Wood) Fox, was born in Albemarle Co., Va., July 18, 1902; died in the Staunton hospital on Sept. 12, 1979; aged 77 y. He was married to Mary Lou (Tomlin), who survives. Also surviving are 7 daughters (Ruby—Mrs. Reginald Bridge, Becky—Mrs. Joseph Bridge, Hattie—Mrs. Milton Morris, Phyllis—Mrs. Barney Morris, Mrs. Joyce Wilkins, Annie—Mrs. James Sheffield, and Ella—Mrs. John Bosley), 14 grandchildren, 4 great-grandchildren, and 2 brothers (John and Clarence). Funeral services were held in the Charlottesville Funeral Home in charge of Roy D. Kiser; interment in the Community Cemetery, Yancey Mills.

Frey, Fannie, daughter of Samuel P. and Minnie (Gautsche) Rupp, was born in Fulton County, Ohio, July 30, 1899; died at Fulton County Medical Center, Wauseon, Ohio, Aug. 31, 1979; aged 80 y. On Mar. 14, 1918, she was married to Edward B. Frey, who survives. Also surviving are 5 daughters (Myrtle—Mrs. Lawrence Baer, Helen—Mrs. Earl Rychener, Alice—Mrs. Earl Yutzy, Rhoda—Mrs. Kenneth King, and Ruth—Mrs. Charles Shenk), 3 sons (Warren, Willard, and Lester), 47 grandchildren, 48 great-grandchildren, and 3 sisters (Cora Wyse, Sophie Grieser, and Ada—Mrs. Galen Grieser). She was a member of West Clinton Mennonite Church, where funeral services were held on Sept. 2, in charge of Edward Diener, Dan L. Sommers, and Olen Nofziger; interment in Pettisville Cemetery.

Cover and pp. 794 and 795 by Robert S. Grant; p. 801, MCC, Jim King; p. 803, EMBMC, David Fretz.

calendar

Senior Weekend II for high school seniors, Eastern Mennonite College, Harrisonburg, Va., October 26-28

Mid-America New Call to Peacemaking meeting at Hesston College, Nov. 16-17.

Ministers' Week, "Leading God's People in the '80s," Eastern Mennonite College and Seminary, Harrisonburg, Va., Jan. 14-17, 1980.

Jewish dissident aiding Christians reported arrested in Soviet Union

Viktor Yelistratov, a prominent Soviet Jewish dissident and supporter of unregistered Soviet Pentecostal Christians, was recently arrested in Moscow, according to a report received in New York City by the Research Center for Religious and Human Rights in Closed Societies.

Yelistratov was seized by the KGB (secret police) at the airport in Moscow upon his arrival from the Soviet Far East, where he had met with leaders of an unregistered Pentecostal church.

Among those Mr. Yelistratov met with was Boris Perchatkin, a 33-year-old fur trapper, carpenter, and jack-of-all-trades in the coastal city of Nakhodka, near Vladivostok, whose Pentecostal church activities have brought repeated brushes with the security police.

Perchatkin was the moving spirit behind the formation of a new—underground—Council of Pentecostal Churches, established at a secret meeting in June in a forest near Moscow.

The meeting was attended by 20 delegates, representing some 30,000 Pentecostal Christians throughout the Soviet Union who want to immigrate "to any noncommunist country."

Shortly after the meeting, Perchatkin was arrested in Moscow, interrogated by the KGB, and sent back to Nakhodka under virtual house arrest, according to the New York-based research center, which publishes the authoritative periodical, RCDA—Religion in Communist-Dominated Areas.

West Berlin bishop advises Christians to refuse service in event of conflict

The time has come when Christians and other persons dedicated to peace should refuse to join in the use of modern weapons of destruction, a retired Protestant bishop who was a leader of the church's resistance to Hitler declared in West Berlin, recently.

Bishop D. Kurt Scharf used the 40th anniversary of the outbreak of the Second World War to tell a broadly based assembly in West Berlin that he has concluded that further participation in war cannot be justified.

"We in the confessing church in 1938 with a war threatening accused our people of their guilt and condemned the war as a seduction to criminal acts and hate," Bishop Scharf said, adding: "But we did not dare to call for a refusal to serve in the military and cooperate with the war."

He said that after the Second World War, the various church synods did not speak out against the participation in all military service as a principle.

San Juan paper urges jailing of defiant prelate

Puerto Rico's leading newspaper has declared that a Roman Catholic bishop should be jailed for trespassing on government property during a demonstration protesting the use of an island here for U.S. military training.

"When Roman Catholic Bishop Antulio Parrilla Bonilla invaded federal property during a demonstration at Vieques' Blue Beach last May 19, was he doing so out of religious conviction or out of ideological principle?" asked the editorial in the *San Juan Star*.

"The answer is that Parrilla, who is an outspoken Independentista, was probably acting from both motivations, though his stated objections to his conviction in U.S. District Court for trespassing seemed rooted primarily in the political realm," the *Star* said.

Religious leaders urge Senate to ratify arms treaty with USSR

Leaders of major American religious groups reiterated their support for Senate ratification of the second Strategic Arms Limitation Treaty (SALT II) in testimony before the Senate Foreign Relations Committee.

Among those appearing were Claire Randall, general secretary of the National Council of Churches; Cardinal John Krol, archbishop of Philadelphia, for the U.S. Catholic Conference; and Albert Vorspan, vice-president of the Union of American Hebrew Congregations.

Also testifying was Charles Yost, who, with Theodore Hesburgh, president of Notre Dame University, is cochairman of Americans for SALT.

China plans new Bible, the first since 1949

A Chinese-language edition of the Bible will be published in China for the first time since the 1949 Communist Revolution, according to Yin Ziehzeng, pastor of Peking's only Protestant church.

Yin, in an announcement, said the government had already "sanctioned translation and publication" of the Old and New Testaments, which he said were slated to be completed late in 1979 or early in 1980.

Earlier, the Chinese Communist authorities announced that the Koran, Islam's holy scripture, would be printed at state expense—again for the first time since 1949—as part of a general liberalization in China under the current leadership.

Yin said the new edition of the Bible will be printed in the simplified Chinese characters adopted by the government in the 1950s to foster literacy among the people, especially young Chinese.

Religious leaders weigh challenge of secularism

"Commitment to the message of Jesus is absolutely contrary to the values upon which the standards of success are based," a Jesuit theologian told an ecumenical Christian leadership conference at Stanford University.

"One does not win popularity by offering one's followers a cross, or amass wealth by encouraging one's disciples to sell what they have and distribute the proceeds to the poor," said Herbert J. Ryan, professor of historical theology at Loyola-Marymount University, Los Angeles.

Warning against the confusion of learning with knowledge, Ryan said, "The neophyte gets so wrapped up in learning the terminology and apparatus of scholarship that he can express himself only in the technical terms he has recently mastered. The hallmarks of the truly learned and knowledgeable scholar, however, are simplicity and clarity in communicating to others what he knows. We must be ever mindful that the purpose of our learning is to serve our knowing of the meaning of the kingdom of God which Jesus proclaimed."

The convocation was jointly sponsored by Fuller Theological Seminary in Pasadena and the Lowell Berry Foundation of Oakland, in conjunction with the Roman Catholic Archdiocese of San Francisco and Diocese of Oakland. It brought together Roman Catholics, Protestants, and charismatics and evangelicals from both traditions.

Black pastor finds acceptance serving white Florida church

Venice C. Douglas may be the first black pastor to serve a predominantly white congregation here.

"In all honesty, things are a little better than I anticipated going into a mission situation with this uniqueness," confesses the 33-year-old native of Chicago who was installed recently as the pastor of Our Savior Lutheran Church.

Neither he nor the members of his congregation view his calling a gimmick.

"I look at it as an honest attempt to follow the commandment that Jesus Christ gave us to go out and preach," says the graduate of DePaul University and Concordia Lutheran Seminary who served Our Savior congregation as vicar for nearly a year before being called as pastor.

NEWSPAPER

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

On with the real business

How we understand the Bible seems to be of crucial importance to us as a people. Denominationally, we spent a number of years studying principles of biblical interpretation before officially endorsing a lengthy statement on that subject at Estes Park, Colorado, in 1977.

More recently, a meeting of concerned brethren, held in eastern Pennsylvania, has drawn responses from all over the church in a way that neither they nor we anticipated. Among the questions discussed was the authority of Scriptures in general and biblical teaching on the payment, or nonpayment, of certain taxes in particular.

We have been a "people of the *Book*," historically. This has meant that we took the Bible pretty much at face value. It can be documented that time and again this has led us into paths of costly discipleship.

We, as Mennonites, have for centuries been willing to be separate (different) from "the world," because we have understood separation to be a biblical doctrine. Now, it would seem, many of us have grown weary with battle fatigue to the point that we would rather not be quite so different, especially in economics and politics.

Granted, some of the visible forms of separation practiced in the past could not be supported biblically, does that mean that the distinction between the Christian and an increasingly secularized society should be wiped out? I think not. We need to work toward a new practice of the principle. That's only one example of change away from a literal understanding of the Scriptures. Our departure from genuine humility and our uses of power in brotherly relationships is another.

Our inability to come to consensus on matters pertaining to permanence of marriage, simplicity of lifestyle, litigation, unions, and capital control only further illustrates how far we have strayed from an old-fashioned literalism in practice.

At the same time, some church members have become quite concerned with a verbal exactitude which far outstrips their desire or ability to comply with biblical teachings. Is there a possibility that the more we become assimilated in society and compromise our differences as Christians, the more we demand of the written Word?

We need to keep in mind the goal of the Scriptures and Jesus, Himself: to bring God to man and to reconcile man with God. In this sense, Jesus is a conduit and the Bible is a bridge. Our Lord once said, "I am the way. . . ." The way to what? God, of course!

So, if the purpose of the Scriptures is to span the chasm between God and man, we should be spending a great deal more time on this relationship than insisting on one kind of literalism while abandoning another, or in quarreling over details while missing the most important questions. We accept as truth that Jesus is the way to God. But it is not ours to unravel the mystery of how this applies before His birth, from creation to this event; nor how it works with all those who are "lost" because of a church (in the most universal sense), which either through negligence, limited capacity, or both, did not fulfill its mission to preach the gospel to all creatures.

What I am trying to say is that it is far more important to search the Scriptures for purposes, meanings, and principles, than to measure and fight each other over man-made impositions on the Scriptures and false or limited orthodoxies. It is time to remember the admonition regarding the spirit versus the letter of the law.

Most important, obedience to God's will through Jesus, our Lord, is a far more important test of interpretation than is anyone's use of words. And can any Christian miss the centrality of God's agape in the process of salvation, conversion, and the fellowship of the "saints"?

This truth can never be threatened by all the "scientific" inquiries or critical analyses in the world. It is written in our hearts that there is no greater law than that of God's love for us, our love for God, and our love for each other.—David E. Hostetler

Gospel Herald

October 16, 1979

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART LIBRARY

Building bridges across the barriers

by Nathan Hege



Florence and Roy Kreider at the market

Do Mennonites have anything to say about reconciliation in Israel? That is an ever-present question which cannot be ignored by a people who profess to believe in the way of peace.

Many Christians followed the Camp David talks with keen interest. Some of us were certain nothing would be accomplished. Others hoped that a truce might be found. But who of us took the trouble to acquaint ourselves with the vast complexity of the forces that militate against peace in that land? Or to learn about the handful of Israeli Christians—both Hebrew and Arab—who long for their countrymen to meet the Prince of peace?

The nature of the problem. The land of Israel is diverse almost any way you look at it, quite different from the popular Western concept that it is a place where Jews of every nationality come home to rest in peace.

It is that, of course, and many Jews long to return to the land of their ancient roots. But Israel can also be a place where old animosities flare at the slightest provocation.

To get a picture of the problem, pour into the mix of Jewish diversity a sprinkling of Jews who have descended from proselytes. Add Muslim Arabs, some of whom are biologically Jewish. Add non-Jews who are loyal to Israel. Then full-blooded Jews who have trouble understanding the "whims" of their own Western type government, and you have a situation ripe for conflict.

In this small nation of 3.7 million people there are Jews who have come from a hundred countries, many of them with a purely secular outlook. Included also are better than half a million (580,000), or one in seven persons, who are non-Jewish. The small Christian population of 82,000 persons is largely Catholic or Eastern Orthodox, while the Protestant community is less than one percent of the total.

Not only is there great diversity in Israel. Beliefs that people—even Christian people—in the outside world have about Israel are also diverse. Church workers in Israel sometimes see only the Israeli view of political events while those in Jordan see only the Arab viewpoint. Tourists likewise see pretty much what they want to see. Often they return from a visit to the Holy Lands with the same views (if not prejudices) with which they went.

Some Christians want to see the Jews have their own state without molestation from any other people. Some say that since Jews and Arabs have lived intermittently in Palestine through the centuries, it is impossible for one side to claim any more right to ownership than the other. Some Christians pray for Jews to return to the Holy Land so they are on hand for the fulfillment of God's promises. Others insist just as strongly that there is no such thing as "holy" land, that God's chosen people are only those who have made Christ their Lord.

Does the Christian church hold out any hope for reconciliation amid a turmoil that defies analysis? Or is it also so fragmented as to be of little help? That is a question every disciple of Christ concerned about the peace of Jerusalem must address.

A Mennonite response. Mennonite Central Committee as well as various Mennonite mission boards have been patiently trying



Paul Swarr teaches a new song



Bertha Swarr and acquaintance

to say something for a quarter century. In the early 1950s Mennonite Board of Missions, Elkhart, Indiana, and the Eastern Mission Board, Salunga, Pennsylvania, jointly sent several families to Israel with the understanding that it may **not** be appropriate to try to start a Mennonite Church. The more urgent need, early discerned, was to try to help bring some cooperation among the many denominations already there. The multitude of denominational centers and projects, and especially in Jerusalem and Nazareth, was making for confusion. Their aim was to bring churches and persons together into a community of churches to help establish a Christian identity.

The situation was deplorable. Denominations had staked out their claims and wanted no one else to tread on their territory. Finally the United Christian Council was formed when the need for Christians to think in terms of community rather than to "divide the turf" became increasingly obvious.

Even the late Prime Minister Ben Gurion urged the churches to work for peace. In 1971, he sought to encourage church leaders of all denominations to exercise what influence they have within their inter-ethnic communities to cultivate an awareness and understanding of one another's problems and not to think only of their own. It was indeed a loud call for the church that professes to proclaim the gospel of peace.

The Mennonite mission agenda was to help reconciliation take place. It was seen as a new direction, a sort of "cutting edge" for missions. In those days mission workers, wisely or no, felt it best not to publicize broadly what they were doing. The idea was much too volatile there as well as here.

The past 25 years have been long, but experience has taught us a few lessons.

Understanding the past. The first step anyone must take in relating to Jews is to understand them—their long history, their strong monotheism, their cohesive communities, their persistence in the face of great odds, their refusal to become absorbed by other peoples.

But perhaps even more significant in any talk of reconciliation is to realize the unhappy encounters Jewish people have had with Christians through the centuries. The pogroms to exterminate them, the Crusades, the accusations which see them as Christ killers, all are an indelible scar on the Jewish psyche. Even the holocaust, the most potent horror that haunts Jewish memory, they see as perpetrated by people who bore the name Christian. In Jewish parlance it was "the baptized ones" who tried to destroy them from the face of the earth.

For example, a young Jewess grappled with the claims of the Messiah for many years but could not bring herself to accept the faith of Christians, for her history was full of persecution stories which the "baptized ones" had perpetrated against her people. She was about to turn away in despair when a small group of Messianic believers assured her that Christ truly changes people's lives—if they allow Him. And they introduced her to a few who had been changed.

The Christian tourist who sets foot on the burning sand of the Jordan Valley or looks across the settlements from Mount Gerizim or the Mount of Olives must recognize that deep within the heart of every Jew are painful hurts which are lacerated again every time a new threat arises to their homeland. The animosities are too deep for any superficial balm that a hastening traveler, before he tries to understand, might try to proffer.

The Western church likes to hear of mass movements, of people turning to Christ in great numbers. This fills the media

Nathan Hege edits *Missionary Messenger*, publication of Eastern Mennonite Board of Missions and Charities.

Gospel Herald

Editor: **Daniel Hertzler** (on sabbatical). Managing Editor: **David E. Hostetler.** News Editor: **Dave Graybill.**

Volume 72 Number 42

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan: $9.50 per year mailed to individual addresses. Eighty Percent Plan: $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States. Copyright © 1979 by Mennonite Publishing House.

mills and gets the attention of the Christian world, giving them grist to write more books and to speculate once again on future events in the Middle East. The sale of end-time literature and the Israel connection has become big business.

God at work today. But God also has other ways to do His work. We may overlook the significance of ones and twos turning to the Lord, often without the intervention of another Christian, by the personal calling of Christ Himself. He still comes with a small voice or as a blinding light from heaven just as He called that recalcitrant Jew, Paul, long ago and revolutionized his life.

The story is told of a staunch Hebrew (now deceased) who argued with great skill with a Christian scholar. He was adept in leveling pointed questions at his Christian friend. It turned out that he was more interested in the *spirit* of their answers than their logic.

One evening alone in his room he was suddenly surrounded by a presence. He described the experience as "most beautiful . . . a glorious presence . . . the room was aglow. What He spoke brought illumination to my spirit. It was an overwhelming experience of worship," he continued. "All my doubts about the external world and about the realities of Jesus were suddenly gone." When meeting with a Christian friend afterwards to whom he related the happening," he said, "I assure you we are one in the faith."

This is an example (and there are many others among both Jews and Muslims) of one who met the Lord without the intervention of a Christian. God did what intellectual argument and matching of wits could not accomplish.

"When the church deepens its life together, new believers seek us out for nurture and fellowship," is the way one pastor who has lived in Israel put it.

Immanuel House in Jaffa near Tel Aviv is a place where people can see a real demonstration of how God's people ought to live. In a 33-room house, used at one time by the Anglican Church, both Jewish and Arab believers from diverse backgrounds—fragmented historically, politically, socially—find a oneness that the living Christ brings. "The only thing they have in common is Christ," is the way a traveling church leader described their fellowship.

Their daily living is convincing. The vacationers who drop in for a week or two set on converting a Jew to the faith have little idea of the slander they bring upon resident Christians who are trying to give a sustained and authentic witness.

The anti-bribery law, for example, was pushed through the Knesset by extremist Jewish orthodox groups to counteract this type of high pressure evangelism. A calculated move to harass the work of Christian witness, the law makes an overheard conversation about Christian subjects a major offense for which one could be put into prison.

This reverse to the efforts of Christians who are working for reconciliation did bring Christian groups together. They went to the government pointing out what the letter of the law would permit and asked for clarification. Israel has a democratic government, and all sides are to be heard. Government officials recognized the possible threat to freedom and assured Christian leaders that the ultimate extent of the law would never be enforced. Some Orthodox extremists, however, did succeed in harassing several Hebrew believer groups.

Removing the walls. Can Christians learn to love Jewish people as people so as to make it unnecessary for them to pass laws which protect themselves against evangelism? An inescapable conflict exists, of course, when two groups of ardent faith are set on converting each other. The message of the cross dare not be compromised, but Christians have a long way to go in extending unconditional love to a people who have been maligned for centuries.

"The first step in removing the 'wall between' created by the church must be a quest for forgiveness," says Roy Kreider, who has lived in Israel for 25 years. "Many Jews are convinced," he says, "that Jesus cannot be the Messiah or Christians would have behaved differently toward Jews." After a careful study of Jewish-Christian estrangement, Kreider has come up with some significant insights about building bridges to Jews. Let him explain in his own words:

"Christians at last are remembering that the Jewish and the Christian origins are the same. This establishes a strong feeling of kinship with Jewry and prepares the ground for the Christian approach. This relation of origin is totally different from the relation Christians may have to other world religions and so cannot be compared with them.

"The church desperately needs an encounter with Judaism to keep it Christ-centered, just as Jewry needs to dialogue with the church to keep before them their high calling, their divine vocation and destiny. To recognize interdependence is a long step toward reconciliation.

"We need to get back to a message of peace which is good news. He is our Peace (Shalom) who has made us both one. Shalom is the root meaning of the word 'evangelize.' It is a great tragedy of Christian history that the word has come to convey *bad* news to the Jewish people.

"Suffering love can become a bridge, and Christians who have a persecution history share with Jewish people who are keenly aware of the pogroms perpetrated against them in the past. Until we realize that we are in their debt and from whom we have much to learn, our thoughts of 'evangelizing' will not have the necessary content nor be effectual. At the point we admit our need to learn will our history of persecution for conscience' sake become a bridge in communication.

"Dialogue is an essential feature of witness of any kind, for it expresses the basic quality of the gospel which manifests itself through relationships in community. The Christian faith which preempts all other faiths is an inevitable barrier in communication, so concrete action in terms of meaningful relationships is more important than a plethora of words."

In summary Kreider says, "If Jewry is to be convinced by the life and witness of the church, does not their present mood depend upon our quality of love and our Spirit-fulness? For we are always divinely linked to Israel whom we provoke to spiritual jealousy, or whom we harden, as the case may be. What we do, or fail to do, what we say, or are unwilling to say, either hastens or delays the fullness that awaits them."

S. P. Yoder, unlikely poet

by Susan Y. Ackerman



S. P. Yoder

Three things are very much alike: Talent without tact; ability without knowledge; and a sharp ax with a broken handle.—S. P. Yoder

A hundred years ago, in the hardworking farm tradition, the title "Mennonite poet" should have been a contradiction in terms. But for Simon P. Yoder (1847-1926), poetry was a lifelong expression of his faith and appreciation of life. J. C. Wenger speaks of him in *The Mennonites in Indiana and Michigan* as "one of the well-known laymen of the Mennonite Church ... poet and author of *Poetical Meditations and Thoughtful Paragraphs*, 1916."

S. P. Yoder was born to Jacob and Anna Yoder in Juniata County, Pennsylvania, moving to Mahoning County, Ohio, and then on to Barker Street, Michigan, in 1863. As a young man he was often confined to bed, unable to attend school or be of much help to his family. He turned naturally to books and pen, an interest that, but for his ill health, might have been swallowed up in farm work.

His early interest in words showed up in his diaries, which he began to write in 1868 at the age of 20. His diaries include a day-by-day account of the six months he spent at a "water cure" establishment in Dansville, New York—"Our Home," as he fondly referred to it. The fact that he weighed in at 83 pounds on his twenty-first birthday, there, indicates how frail he was.

Someone at the "Home" encouraged him in his writing, and even his diary blossomed out as the months went by. He recorded new thoughts provoked by the doctors' lectures instead of merely the weather. Some of the topics that came up in addition to questions of diet, rest, and hygiene were the rights of women, faith in the restoration of health, political issues of the day, travel lectures by those who had been out on the "plains."

Though he was pronounced fit to leave the home at Dansville, he still had to spend the next two years recuperating in bed. Eventually his interest in printed matter led him to buy a printing press, with which he printed letterheads, visiting cards, and other such materials. He encouraged people to buy good books.

And he quietly began to write his own poems.

In 1874, a note appeared in the *Herald of Truth* (*Gospel Herald's* forerunner): "The following Poem was written by a young man who has been an invalid for a number of years, and writes only with the greatest difficulty. But, anxious to do something for the cause of the Prince of Peace, he with much labor wrote these lines, and purposes to give the proceeds to the Aid of the needy brethren, who are about to emigrate from Russia to America for conscience' sake."

The poem, "Christianity Requires Peace," a lengthy defense of nonresistance, was printed on a colored and decorated sheet and offered for sale. All proceeds were donated to the Russian emigrants. His careful records show orders from fifteen states and Ontario, Canada.

In July of 1875, another note was printed in the *Herald of Truth* by editor John F. Funk: " 'Christian Love and Sympathy' is the title of the NEW POEM written and published by the author of 'Christianity Requires Peace'. ... It is sound Gospel truth and well worthy a perusal. We trust he will find many purchasers for it. It contains large stanzas and is very neatly printed. This beautiful Poem will be sent to any address for two 3-cent stamps. Only 50 Cts. per dozen."

The *Herald of Truth* was not alone in printing S.P.'s poetic efforts. A carefully kept notebook records twenty-six items published during the year 1873. Unfortunately, there are no copies of the articles, only the designation poem, article, question, or puzzle. Recorded are such papers as *Independent Register, National Agriculturist, Bristol Banner, Young Folks' Rural, Schoolday Magazine, Mount Joy Herald, Weaponless Watchman, and Herold der Wahrheit* (which was the German counterpart to *Herald of Truth* and for which S. P. wrote in German).

One notebook page is titled in flowery letters, "A General

Susan Y. Ackerman resides in Newport News and is the mother of three small children.

Summary of Articles from the pen of S.P.Y. Published during the year 1873," and another: "My Literary Index for 1875." It is evident that while still in his twenties, he had a concept of himself as a poet and writer, and took his talent seriously. However, as befitted a modest and quiet man, most of what he wrote he kept to himself.

S. P. attended an Amish fellowship which worshiped in a schoolhouse in Barker Street, Michigan. He wished to marry, but several obstacles were in his way. First, his bride-to-be, Mary Metzler of Mahoning County, Ohio, was counseled not to marry him because of his history of ill health. Such counsel influenced her little, however, and they asked to be married.

Then the Mennonite bishop in Ohio balked, saying he didn't want to be criticized for marrying members of two different churches. So, S. P. got a certificate, in German, from the Amish church to the effect that he was a member in good standing. He took it to bishop John F. Funk in Elkhart, Indiana, who wrote, certifying in English, that S. P. Yoder was now a member of the Mennonite Church.

Then, satisfactorily wed, he and his bride moved in 1883 to a farm in Mahoning County, where he followed his interests in bees and pure-bred poultry, especially his favorites the silver-laced wyandottes. These interests crop up in his "light poems" such as "Bees—Humble and Honey," and "Make your Chickens Happy" (published in the *Ohio Farmer.*)

In 1902, with their five children, the Yoders moved to Warwick County, Virginia, along with others who were establishing the Mennonite "Colony" there. He built a house and established a lovely little farm. Taking his horse and wagon on a retail route to sell his chickens, honey, vegetables, and eggs, he managed to support his family.

A granddaughter, Alta Y. Bauman, remembers a severe neighbor criticizing S. P. because his place, abloom with flowering shrubs and trees, was too pretty and "fancy." His answer took poetic form in "Make Home Beautiful?"

> Raise flowers—and do not say,
> "They're weeds and only in the way,"
> Naught's made in vain, they're not to eat,
> God made the flowers as well as wheat.

All this time he continued to write. Not only poems, but sometimes short paragraphs, which were first published from time to time in the *Herald of Truth* under the heading "Notes and Comments by Cephas," which was the pen name he occasionally used. S. P. wrote: "These notes were jotted down from time to time while the writer was engaged in the every-day duties on his little farm, while driving to market, or while seated at the home fireside on stormy winter days and quiet evening hours."

In 1913, he received first prize in a *Farm Journal* contest for a poem about his wife and her spinning wheel. He collected and published many of his writings in a book *Poetical Meditations and Thoughtful Paragraphs* in 1916. Mennonite Publishing House printed 1,000 copies, 500 of which were bound and sold. However, before the others could be bound, the building in which they were kept was burned and all the books were lost.

When the book came out, various churchmen wrote reviews of it. John F. Funk said, "So far as we know this is the first and only book of poems written by a Mennonite author that has ever been published in the English language in this country."

E. L. Frey, Wauseon, Ohio, wrote: "Will say in regard to the book, A book of poems indeed not only rhythmical and lyric; but sentimental, instructive, and spiritual."

But D. H. Bender, principal of Hesston Academy and Bible School grumped: "I would suggest that since the work is quite profuse on the subject of universal love, universal religion, and against Pharisaism and sectism, it would have been well if more were said along the line of obedience to God's commands and loyalty to the church."

The latter criticism was also encountered in S. P.'s home community. He was considered "soft" in certain areas and did not draw the same lines that were the norm then in the Denbigh, Virginia, community. He and Bishop George R. Brunk were known to differ on various issues, and his grandchildren recall the times the two of them spent in "friendly arguments."

But S. P. continued to express his vision of the wideness of God's wisdom and love. Some of the titles in his first books were: "Prepare to Live," "Union of Believers." "Religion in the Heart," "Provoke Unto Love," and "Look up and Live." Some poems were written to express certain Bible doctrines: "Swear Not at All," "Feet Washing," and "Salvation."

Some of his poems reflected his interest in world events and social issues. "The Christian's Only Foe: A Reply to Ernst Lissauer's 'Hymn of Hate' " was written in the midst of the First World War; December 1915, expressing Christ's teachings on loving one's enemies. "The Lost Race" eulogized America's Indian tribes, and chides Christians for not doing something to keep them from sinking into the oblivion of history. "Our Country's Shame" deplored the dominion of "King Alcohol and Prince Nicotine, his ally."

Grandchildren of S. P., now "senior citizens" themselves, remember his gentle, loving way with children. He wrote a poem "Give the Boy a Chance," reflecting his faith in young people and their struggle to mature. In fact, he dedicated a book to "The rising generation, our bright-minded and warm-hearted boys and girls the hope of the church and nation."

In his seventies, he continued to write. Many of these poems were collected posthumously in a book by his son J. Harvey Yoder, who is now 98 years old and lives in Denbigh, Virginia. Thirty-one of those in this second book carry the notation "For the *Gospel Herald.*" He had poems published in *Beams of Light* as well as *Words of Cheer*, seemingly capable of changing the style and weight of his writing to suit his audience.

A letter to S. P. Yoder from J. A. Ressler, editor of *Words of Cheer*, dated July 22, 1924, concerning some poems he had submitted, contained this paragraph: "You write of having been an invalid, but of having regained your strength to some extent. I, too, was an invalid boy, and marked for an early death. Apparently, though, the Father had other plans for your life and mine, did He not?"

Carrying out those "other plans," S. P. Yoder died in September 1926, at the age of 79, still writing poems from his hospital bed in his last illness. And he left a rich legacy.

Hear, hear!

Approximately 4,000 people attended Waterloo 79. And there were probably 4,000 viewpoints. What I discovered as a first-time delegate and new Mennonite broadened and deepened my experience as a member of the Rochester Area Mennonite Fellowship, reaffirming what I had found in my housechurch group. I left Waterloo 79 feeling excited about what it means to be a Mennonite.

What follows are some reflections about myself as I experienced broader community in Christ at Waterloo.

I accepted the challenge . . . of being a delegate with many misgivings. What did I, a new Mennonite, have to offer? I knew few Mennonites and had no "background." I couldn't qualify in the Mennonite game and my alto voice was uncertain. I studied my workbook, read Acts, and stepped out in faith toward Waterloo.

My days were a kaleidoscope of sharing, worshiping, learning, walking, listening, and seeing. I experienced Mennonite singing and my alto voice became strong as I sang out with joy. I discovered that Mennonites are a diverse people and there was room for my traditions and my personhood within the church. Being Mennonite did not mean being boxed and labeled. But being Mennonite did mean certain things.

Being Mennonite meant believing. Being Mennonite meant living one's faith. Being Mennonite meant that peace was not a word tagged at the end of parting comments but a commitment.

Being Mennonite meant discerning God's will. Being Mennonite meant sharing in community. It meant a calling out of gifts and use of gifts not as men, women, blacks, whites, and Latinos, but as God's people.

Being Mennonite included a rich heritage and tradition. But it did not involve being chained to that tradition. Being Mennonite was possible in God's dynamic today as well as in Anabaptist history.

This was my chosen church and I belonged. Gathering my new people about me like a cloak, I stepped out in faith toward home, excited about beginning.—W. Jacqueline Johnson

During the last ten to fifteen years the Mennonite Church seems to have advocated confusing and contradictory ideas about children in the church. In a reaction to revival calls and the baptizing of very young children of thirty to forty years ago some congregation and individuals have swung to an opposite extreme which says that a person cannot make a choice for Christ until he is eighteen to twenty years old. The confusing thing is that statements made by both these people and by those who advocate child evangelism hold some truths: "A child is in the church until he decides to leave it." "You cannot really make a commitment for a lifetime until you are an adult." Or: "A young child can come to Jesus with as much as he understand." "Even a child can feel sorrow for sin and the need for forgiveness."

My concern is for young teenagers whose position in the church can be very ambivalent. In some of our congregations they begin to participate in the celebration of the bread and wine. They teach Sunday school classes. The children sing "Lord, I Want to Be a Christian" and "I Have Decided to Follow Jesus." In Sunday school they learn about repentance and conversion. They may respond to a call to Christ at summer camp. Yet they are given no opportunity to become Christians. Many of our teenagers are very intelligent and knowledgeable about the world. We encourage them to be responsible for their actions. Yet, somehow, we think they are not mature enough to take decisive action for Christianity. We discourage them from dedication of their lives to God until they have even been away from home and on their own—yet we expect them to be "good kids" through their teen years with high standards of morality and fidelity.

On the other hand, in some Mennonite congregations the influences of churches who emphasize personal salvation and fear of God's punishment is again drawing our practice toward baptism of small children who have learned the correct responses. It can even happen that in one congregation a pastor who gives an altar call every Sunday may be followed by one who speaks of community and caring but seldom about confession and commitment.

I am concerned about the "secret believers" we have among our teenagers who are somehow not allowed to confess Christ. Their fledgling Christianity cannot be welcomed and supported by the congregation. There is no celebration among believers when these young people commit their lives to Christ. The rite of baptism is postponed for them for years.

I am also concerned for the young folks who grow up in the church, never hear presented there a definite call to commitment, and as they continue to take the bread and wine in communion services consider themselves full-fledged church members, seeing no necessity for confession, repentance, or baptism.

How are congregations handling this dilemma? Are church leaders addressing this problem? I welcome clarification and guidance from fellow Christians.—**Name withheld by request.**

The second in a series of three vignettes by Richard Showalter depicting healthy congregational growth.

This is my church

by Richard Showalter

Mountain View, Belleville, Pennsylvania. Mark Yoder listened as Pastor Ivan Yoder preached. "He's saying it again," he thought.

"By *grace* we are saved, not by works. We haven't done a thing to earn our salvation. Neither dare we expect others to earn theirs! Do we really believe the gospel of Jesus Christ is for *all* people? Do we care enough to accept others as Jesus accepts them—where they are?

"True evangelism crosses *all* barriers, just as it moved from the Jew to the Gentile in the New Testament. We must find out what our neighbors think. We must begin to like them, learn from them, and develop an attitude of trust. We must expect the Holy Spirit to lead them in discipleship as they confess Jesus as Lord."

"Yes," Mark mused, "that's the key. Readiness to accept with joy those whom God is accepting into His family. I couldn't have said it like Ivan, but that's what the Spirit has been saying to me, too."

Ever since Mark had courted his girl friend by taking her with him on evangelistic visits to his neighbors, God had given him a constant, deep down motivation to share the gospel with others. He, along with others, had seen the Woodland congregation (later named Mountain View) reach out with some success into the community. People confessed Christ.

Yet now, fifteen years later, he knew the difficulty of incorporating new believers into the local church. Some had stayed. Many had come and gone.

The time was the mid-sixties, and for several years the pastors, Elam Peachey and Ivan Yoder, had been preaching the vision which God had given them—the gospel for every person without distinction, and readiness to receive every new believer into the fellowship upon confession of faith.

On the surface, it seemed simple and biblical. Yet Mark knew by now that the message carried dynamite.

Does this mean that just *anybody* can be a part of our church? Is that what the Spirit is saying?

What about long-haired kids?

What about the divorced?

What about those who didn't understand nonresistance?

What would happen to the church in twenty years?

What about unity in discipleship?

But Elam and Ivan seemed to care about discipleship as much as ever. Indeed, they were preaching and teaching the Bible fearlessly. That was a strong point at Woodland. A closing prayer, and Mark left for his farm home with his wife and children, pondering.

Five years later, Mark sat in the congregation and thanked God for the church's growth. A third of the congregation did not share his traditional background. New believers were steadily being added. What's more, they were definitely his friends—not just neighbors. And they were staying.

That morning Jim Crisswell walked forward at the closing invitation. "I would like to turn my life over to Jesus Christ," he said, "and become a member of the fellowship here." Praise God!

Crunch.

Now what would happen? A member of the National Guard in a Mennonite Church? Conflicting thoughts tumbled through Mark's mind, yet he knew the choice was already made.

Jim became a member, and once a month he missed services to do guard duty. Sometimes Sunday school discussions were lively on the subject of military service. The pastors taught as usual. But fellowship was secure; never did Jim question his brothers' loyalty to him, nor they his. Jim was elected assistant Sunday school superintendent, an important congregational office; still he was in the National Gaurd. But conviction was growing that military service was not for him. (Eventually, he voluntarily discontinued with the Guard.)

Today Mark and Jim speak confidently about God's grace in knitting new people into Mountain View, and the imperative of receiving those whom the Lord brings.

"If they'd have told me I had to leave the Guard that morning I asked for baptism, I'd have turned around, walked out, and never returned," says Jim. "I couldn't have taken it. But now I'm as deeply committed to the peace position of the Mennonite Church as anyone in the congregation. This is my church!"

Churches, Hesston College team with MBM in missions week

Mennonites in the Hesston, Kan., area were offered a variety of events and speakers during "Hesston Missions Week," Sept. 17-23.

Originally planned by Mennonite Board of Missions (Elkhart, Ind.) as a small-scale weekend emphasis, the missions event quickly turned into a major happening sponsored by Hesston area Mennonite congregations, Hesston College, and MBM.

The week began with presentations at College Community Gatherings on the Hesston College campus by two young MBM persons—Duane Beachy, a Voluntary Service worker in Oklahoma, and John Paul Lederach, an overseas mission associate in Spain.

Sent—Stories of People in Mission was shown at Hesston Mennonite Church Wednesday night. The 30-minute MBM audiovisual presentation premiered in August at Mennonite General Assembly in Waterloo, Ont.

An MBM overseas "alumni" dinner hosted by Hesston Mennonite Church Thursday evening brought together 35 former missionaries and children of missionaries. Led by Dorsa Mishler, the longtime personnel secretary who worked with most of the missionaries, the event included a virtual "Who's Who" in Mennonite missions. The oldest participant was Florence Cooprider Friesen, an MBM worker in India from 1916 to 1941.

Hesston College's weekly "Campus Celebration" Thursday night featured the sharing of personal experiences by several missionaries. The informal service was interspersed with prayer and singing.

Wilbert R. Shenk, MBM's secretary for overseas missions, led the college's Biblical Studies Weekend, Sept. 21-23. More than 50 persons from the college community registered for the mini-course in missions.

Using 2 Corinthians and David Bosch's *A Spirituality of the Road*, Shenk emphasized the personal preparation that persons need to make for a life of service. He called for a spirituality in action instead of a cloistered piety.

About 80 persons from six Hesston area congregations met for an "Evening in Mission" Saturday at Hesston Mennonite Church. About a dozen such events have been held across the continent since mid-1978.

Participants at the dinner meeting saw the audiovisual *Sent* and heard reports on mission outreach in South Central Conference, growing churches in Southern Africa, Mennonite involvement in the city, and the challenge of funding Mennonite missions.

On Sunday MBM workers went into seven area churches to speak in morning worship services.

Simon Gingerich of MBM's church relations office praised the work of the week's local planners, including Paul Brunner, Jerry Quiring, Waldo Miller, John Lederach, and John Koppenhaver.

Board plans studio and warehouse at Media Ministries, Harrisonburg

The directors of Media Ministries (formerly Mennonite Broadcasts) have decided to build a studio and warehouse adjacent to their main office along Edom Road near Harrisonburg, Va.

During their Sept. 28-29 meeting, they asked their parent organization, Mennonite Board of Missions, (Elkhart, Ind.) to authorize funding for the addition from the sale of property on the corner of Edom Road and Parkwood Drive to Virginia Mennonite Conference for an office and information center.

As a part of this land transaction, the directors asked MBM to purchase land from EMC to the west and south of their present office to accommodate the studio and warehouse addition.

The directors approved: a committee of staff to oversee the building process, an architect to plan the building, and a job foreman to oversee the construction on a voluntary service basis.

A major part of the addition will provide space to store paperback books purchased in quantities at reduced rates for the bookrack ministry, Choice Books. Construction of the addition is expected to start in June 1980.

The Board had decided to build a studio several years ago, but, "I'm glad we were delayed," said Kenneth J. Weaver, executive director. "The warehouse and studio can now be built simultaneously and more easily because of the addition of land to the west and south."

Also at the meeting, the directors set guidelines for balancing the budget in fiscal year 1980, which begins Feb. 1. The move was necessary because contributions to Mennonite Board of Missions are running about 16 percent behind budget.

In a separate action, the directors approved a statement outlining a philosophy and approach to the media which emphasizes pre-evangelism (nudging the unchurched to consider Christian truth), but they challenged the staff to find ways of measuring the effectiveness of pre-evangelistic programming.

While the directors agreed that one shouldn't demand more from a particular medium than it can deliver, they rejected the views of such theologians and communicators as Harvey Cox and Malcom Muggeridge, who say that the gospel, because of its nature, cannot be communicated through mass media.

"I disagree with those who say the media and the gospel are diametrically opposed to each other," George R. Brunk III said. He went on to affirm the use of storytelling, parables, and drama to reach an unchurched audience.•

Hesston committee meets to begin president search

A presidential selection committee met Sept. 22 in Wichita, Kan., to begin searching for candidates for the presidency of Hesston College. Laban Peachey's resignation will be effective June 30, 1980.

The president of Hesston College will be elected by the Mennonite Board of Education upon the recommendation of the Hesston College Board of Overseers. The president is initially chosen to serve a four-year term.

The committee includes: Floyd Miller, Colorado Springs, Colo., who serves as chairman and represents the Hesston College Board of Overseers; Bonnie Sowers, Hesston, Kan., faculty representative; Don Kraybill, Elizabethtown, Pa., Mennonite Board of Education representative; Frank Brenneman, Hillsboro, Kan., alumni representative; Bob Hartzler, Washington, Iowa, Board of Overseers representative; and Howard Hershberger, Hesston, Kan., staff representative. Al Meyer, executive secretary of Mennonite Board of Education, also attended Sept. 22.

The first of the monthly meetings centered on the procedures involved in the process. Floyd Miller presented a list of selection criteria developed and approved by the Board of Overseers, the Mennonite Board of Education, and the Hesston College faculty and staff. After the Sept. 22 acceptance of the criteria and an appraisal of the current situation at Hesston, the committee will now work on developing a list of candidates.

According to a Hesston College official, the committee will attempt to work by consensus throughout the process.

Skinner leads meetings at EMC and EMHS

A hectic schedule did not appear to ruffle Tom Skinner as he led both Eastern Mennonite College and High School's Fall Spiritual Renewal Weeks, Sept. 24-28. The New York City evangelist led separate morning meetings for college and high school and combined evening sessions.

Using the theme "Committed: To Grow and to Minister" Skinner stressed the importance of "becoming a member of the family of God." In that family, Skinner told the audience, "loving one another is a commandment—not an option.

"Becoming a Christian means doing more than accepting Christ and then sitting back, twiddling your thumbs, and waiting for the kingdom to come in. You cannot be a follower if you are not committed to helping others," the evangelist asserted.

This new group of people has a new set of goals, according to Skinner. "We give up our self-serving attitudes—the attitudes that say we should examine what's in it for us before we help others. We need to remember that everything we have is God's, so if He decides to take it back—well, praise the Lord—it was His anyway." Skinner added: "The important thing to remember is that God never leaves you with absolutely nothing. The theology of prosperity says that if you are a child of God, that's all the riches you'll need to be a member of His kingdom."

Several times Skinner suggested individuals use the Lord's Prayer as a life model. "In Jesus' mind there was something going on in heaven that he wanted to happen on earth within the family of God. We just have to read the Bible to find out what 'Thy will be done' means," the speaker asserted.

Skinner described the function of the church as becoming "an outreach colony in Satan's kingdom." He went on to challenge the notion that America is God's kingdom. "We have even gone so far as to print it on our money. It's hard to convince some people that the vision that the Apostle John saw was not 'The American Dream,' " he quipped.

A key for Christians to understand how Jesus wants us to promote His kingdom is by being salt, he said. "We can be salt," Skinner noted, "if we disregard the world's standards of normalcy and take on God's standards. People will see that what we have is better and they will thirst after it. So we can be the salt that stimulates this thirst and then lead them to the living water."



Tom Skinner addresses EMC students

The meetings were "very well attended," according to Campus Ministries Director Ross D. Collingwood. "Tom is prophetic. It's a prophecy that is rooted in biblical truth and incorporates the totality of the gospel," Collingwood said. "One concept that especially spoke to us as a community was the importance Tom placed on being a Christian family here on campus. That's a place we can begin to work in earnest," he noted.

Frederic uninvited guest at largest-ever MDS orientation

As Hurricane Frederic raged in on the gulf coast, Mennonite Disaster Service workers began arriving Sept. 13 at Pine Lake Fellowship Camp near Meridian, Miss., for the orientation for longer-term volunteers.

Although Meridian was not hit as hard as many coastal towns, MDSers did experience a bit of what disaster victims go through when they were unexpectedly without power or water for two days. The new volunteers also saw firsthand the coordination of disaster recovery as MDS leaders gathered to survey the situation.

At the orientation, Nelson Hostetter, executive coordinator of MDS and Joan Barkman, administrative assistant, presented sessions on MDS structure, how MDS responds to disaster situations and what the resources are, during the three-day meeting.

Raymond Byler, pastor of the Open Door Fellowship in Jackson, Miss., and a coordinator of MDS response during the Jackson floods last spring, gave input on the topic of the "Kingdom of God." During his three sessions he emphasized the present phase of the kingdom, the ethics of the kingdom and the consummation of the kingdom.

Orlo Kauffman, presently camp director of Pine Lake Fellowship Camp, is experienced in directing VS programs for both MCC and Mennonite Voluntary Service. From this experience he spoke on the topic of human dynamics, including how one feels about oneself, others within the unit, and how one relates to disaster victims.

Twenty-nine people participated in the orientation, the largest group MDS has ever had in orientation. Eleven of the participants will be involved in leadership positions in MDS projects.

Meanwhile, MDSers are responding to needs created by Hurricane Frederic, particularly in Mobile and Fairhope, Ala., and Gautier, Miss. In Mobile 90 percent of the homes were damaged by the hurricane. Ed Eby of Manheim, Pa., went in immediately after the storm to survey the situation. A United Methodist Church offered its facilities for MDS headquarters. Beachy Amish volunteers from Montezuma, Ga., were there almost immediately, equipped with chain saws, generators, and food staples.

The entire unit from Jackson went to Gautier, Miss., to work at emergency phase cleanup and repairs there. With 90 percent of the buildings in the city damaged, MDS will have much work there. It is expected that many rotating volunteers will join longer-term workers.

New Call conference set for Hesston, Newton

Two nationally known peace advocates, Jesuit professor Richard McSorley and Quaker professor T. Canby Jones, will participate in the Mid-America New Call to Peacemaking Conference, Nov. 16-17, at Hesston and North Newton, Kan.

On Friday at 8:00 p.m. McSorley will speak on "Nuclear War and the Gospel" in Krehbiel Auditorium at Bethel College, North Newton, Kan. His address is part of the annual Bethel College Peace Lectures. McSorley is professor of theology at Georgetown University in Washington, D.C.

On Saturday, participants in the New Call to Peacemaking Conference will convene in the Hesston College Mennonite Church beginning at 8:30 a.m. The theme for the conference is "Conscription of Youth and Wealth."

T. Canby Jones of the department of religion at Wilmington (Ohio) College will address the conference on that theme at 9:00 a.m. Jones is a widely traveled speaker among the Society of Friends, and is well known for his development of the early Friends' theme of the "war of the Lamb."

The balance of the conference consists of six different workshops, a plenary session, and a closing worship. The plenary session will deal with resolutions to be forwarded to the central planning committee for the fall 1980 second national conference of the New Call to Peacemaking. A worship service will close the conference at 3:30 p.m.

New Call to Peacemaking is a cooperative effort of the three historic peace churches—Church of the Brethren, Friends, and Mennonites—to explore the biblical implications for peacemaking in the modern world. (Registration information for the Mid-America conference appears in Mennoscope.)



MCC orients 48 in September sessions

Forty-eight volunteers and salaried workers were oriented in Sept. 4-14 sessions at Mennonite Central Committee headquarters. Seventeen are serving in the U.S. and Canada. Thirty-one are in overseas assignments.

Mennonite Church workers are:

First row: Dawn Ruth Nelson, Goshen, Ind., to Dublin, Ireland; Brenda Barg, Scarborough, Ont., to Toronto, Ont.; Catherine Woolner, Kitchener, Ont., to Recife, Brazil; Irene Leaman, Brownstown, Pa., clerk in central files, MCC, Akron, Pa.; Marlin King, West Liberty, Ohio, to Bolivia.

Second row: Charles Eberly, Harrisonburg, Va., portable meat canner operator; Paul Nelson (husband of Dawn), Goshen, Ind., to Dublin, Ireland; Peter Woolner (husband of Catherine), Kitchener, Ont., to Recife, Brazil; Ron Kraybill, Lancaster, Pa., director of conciliation services with MCC, Akron, Pa.; Randall Loucks, Hesston, Kan., to San Pedro Carcha, Guatemala; Marilee and Ron Diener, Elkhart, Ind., to Santa Cruz, Bolivia.

India seminary begins construction of new campus

Union Biblical Seminary, a school in India operated by three Mennonite denominations and nearly 20 other evangelical groups, has received permission to go ahead with its $1.8 million relocation project.

The deed for the new property was formally registered Sept. 26 after being approved by the proper government official three weeks earlier. This ended a two-year effort to purchase land in Pune near Bombay.

Construction at the new site was to begin in mid-October. The seminary has been located in Yavatmal since its establishment 26 years ago.

Mennonite, General Conference Mennonite, and Mennonite Brethren churches have been active supporters of UBS. Wilbert R. Shenk, overseas mission secretary for Mennonite Board of Missions (Elkhart, Ind.), is chairman of the seminary's Cooperating Home Boards in North America.

S. Paul Miller, director for development at UBS, said the last major hurdle for the relocation project was the approval of the Charity Commissioner in Bombay.

Miller and his wife, Vesta, missionaries for nearly 40 years with Mennonite Board of Missions, had moved to Pune last year to work through the paperwork necessary for purchasing land for the seminary's relocation.

The UBS community met for prayer Sept. 6 as Miller and a representative of the Medical Mission Sisters, the sellers of the land, took their lawyers to meet with the Charity Commissioner. "He informed us immediately that he would under *no* circumstances grant the transfer," Miller said.

After much discussion, the commissioner finally said, "Don't you know how to get such things done? Get a government minister to arrange it for you."

The church delegation explained that numerous contacts had been made with government officials, including positive conversations with the Chief Minister in Delhi.

The commissioner pondered that a bit, then said, "I am going to sanction it!" He promptly wrote out the order for the property transfer and asked Miller to give the check to Sister Rosalia of the Medical Mission Sisters.

The commissioner's change of mind was "almost unbelievable," Miller said. "I do not know how the lawyers interpret it, but Sister Rosalia and I were both very thankful for all the prayer support we were sure we had."

The acting principal of UBS said the next step is to let bids for construction and to select a contractor. Also, renewed efforts must be made to raise the remaining $700,000 needed to complete the project.

Principal Saphir Athyal, on a one-year sabbatical leave in the USA, said the key to fund raising is to get construction at Pune underway. "Psychologically this is crucial," he said.

Athyal is spending part of his sabbatical contacting churches and foundations for contributions, with the help of the seminary's Cooperating Home Boards.

UBS, meanwhile, is trying to raise as much of the remaining money as possible within India.

Ordination tops retreat of Brazil Mennonites

The ordination of Osvaldo Freitas on Sept. 7 highlighted a two-day retreat at Aconchego Cristao Camp near Brasilia for Brazil Mennonite Conference's Region III.

The service was led by Glenn Musselman, executive secretary of the conference and longtime worker with Mennonite Board of Missions (Elkhart, Ind.). About 50 persons attended.

Osvaldo, 28, first became exposed to Christianity through contacts with former MBM missionary Mildred Eichelberger. He later worked at the Campinas bookstore with missionary Kenneth Schwartzentruber, attended Bible institute for two years, and served as a copastor in Araguacema with missionary Robert Gerber.

Osvaldo's wife, Rivane, 26, directs musical activities and the women's groups at Goiania Mennonite Church. She attended Bible institute three years.

Freitases were appointed to the Goiania leadership three years ago by Brazil Mennonite Conference. Goiania is the capital of the state of Goias and much of Freitases' ministry is directed to those who come from rural areas to find employment in the city.

The pastor couple began their work by doing a community survey and making contacts. The congregation now has a membership of 40 and is in the process of building an addition to the church.

Aconchego Cristao Camp, site of Osvaldo's ordination, was built earlier this year with funds and volunteers from Yellow Creek Mennonite Church, Goshen, Ind.—Frances Greaser

Israel Center begins expansion, development

Immanuel House and Center, located in Israel's largest urban area, has announced a $250,000 "Project 80" development effort to expand its Christian witness among Jews, Arabs, and Gentiles.

Four of the 10 Immanuel staff members—Roy and Florence Kreider and Paul and Bertha Swarr—are workers with Mennonite Board of Missions (Elkhart, Ind.). Swarrs are currently serving as pastor couple for the interdenominational congregation that meets in the building.

Hoping to raise all the necessary funds during 1980, the Immanuel staff is developing its building and grounds to provide a congregational complex, a library-study center, a hostel, several one-room apartments, a youth club, and offices.

"The vision placed upon our hearts," one staff member said, "is that Immanuel House be a center in the greater Tel Aviv area serving the body of Christ in Israel, yet relating also to the international and worldwide fellowship of His body.

"We long to bring together the richness of God's first revelation of Himself through biblical Judaism," the staffer continued, "with that fuller revelation in the Messiah, the Head of this worldwide spiritual fellowship."

Immanuel House and Center is located near the Mediterranean Sea at the edge of Jaffa along the dividing line between that ancient seaport and the bustling new city of Tel Aviv.

Built in 1884 by actor Peter Ustinov's grandfather, the Immanuel House was originally a hotel surrounded by the prosperous German Colony of Jaffa. In its heyday, Germany's Kaiser Wilhelm II was a guest. In 1927 the hotel was bought by the Israel Trust of the Anglican Church, which continues to supervise Immanuel's ministry today.

During the Israeli struggle for independence after World War II, the building was taken over by British police and then by Israeli police. At one time the basement served as a prison.

The program offered by Immanuel House today began to take shape about 1970. Since then, for example, its ecumenical congregation has become increasingly "local," encouraging closer links with other Hebrew-Christian congregations. Last year, a congregational worship room seating 100 persons was opened.

Only 2 percent of the 3.8 million Israeli population are Christians. Most of the 83,000 Christians are members of the country's non-Jewish minority groups, and most of them are Catholic or Greek Orthodox. Only 5 percent of the Christians—or 3,700 persons—are Protestant.

Immanuel House staff members noted that the number of Jewish Christians in Israel is extremely small. "It is out of this need for ministry oriented to the Jewish world in Israel," a staffer said, "that the vision for Immanuel House and Center has sprung."

mennoscope

Seven persons, including two Mennonites, were arrested for trespassing Sept. 26 at the Rocky Flats nuclear weapons plant near Denver, Colo. In addition to two counts of trespassing, a misdemeanor, each person was charged with one count of "deprivation of property." The latter charge is a felony carrying a maximum fine of $10,000 and/or 10 years in prison. The seven persons, all members of Christian communities, include Ladon Sheats, Baltimore, Md.; Peter Sprunger Froese, Colorado Springs, Colo.; and Al Zook, Robertsberg, W.Va. Zook and Sprunger Froese are Mennonites. Hearings were set for Oct. 3.

Richard Showalter was ordained to serve as pastor for the Mechanicsburg (Ohio) Mennonite Fellowship, Sept. 20.

Interested in pursuing a career in mental health services? Need financial assistance? The Mennonite Mental Health Services organization, Mennonite Central Committee and MCC (Canada) each year award scholarships of $500 to mental health students. Applications for the 1980 scholarships must be received by March 1 and awards will be announced Apr. 1. Candidates must be classified as college juniors or seniors, or as graduate students, must have a declared vocational interest in an area related to mental health, must hold a college grade average of at least C+, and must show evidence of a vital interest and participation in the Christian church. Additionally, preference will be given to applicants who are members of Mennonite, Brethren in Christ, and Church of the Brethren congregations, who attend or have attended church-related colleges, who have financial need, and who have had voluntary service experience. Application information is available from: Director, Mennonite Mental Health Services, 4905 N. West Ave., Suite 118, Fresno, CA 93705.

General Conference Mennonites Robert Hull and Donald Kaufman of Newton, Kan., will present a workshop on "War Tax Resistance and the World Peace Tax Fund Act" at the national assembly of Pax Christi USA in Atchison, Kan., Oct. 19-21. Pax Christi USA is part of the International Catholic Peace Movement whose goal is "to work with all people for peace for all humankind, always witnessing to the peace of Christ." The national assembly is open to all, and is expected to draw several hundred participants to Kansas Benedictine College in Atchison. Hull is the secretary for peace and social concerns of the General Conference Mennonite Church. Kaufman is the author of *The Tax Dilemma: Praying for Peace, Paying for War* (Herald Press, 1978).

Associated Mennonite Biblical Seminaries, Elkhart, Ind., is offering a special evening course entitled "Women in Church and Society" to meet each Wednesday, 7:00-9:45 p.m., for six weeks, Oct. 17-Nov. 21. Herta Funk, who is director of adult education and women's role in the church for the General Conference Mennonite Church, will be the instructor. The course is slated as a "survey course" and will give an "overview of a wide range of issues pertinent to the discussion of the roles of women in church and society," according to Funk. Some of the issues to be examined include women in church history, women in church structures, men's roles in relation to women, and women and current issues. Interested persons may contact the AMBS Registrar's Office, 3003 Benham Avenue, Elkhart, IN 46514, for more information.

Is a tour to the sites where Anabaptist history happened just a thinly disguised excuse to spend good money for travel? Or, is such an experience, as some contend, a mind-expanding opportunity of a lifetime comparable in many ways to a college education? Is a tour to Israel helpful in understanding and interpreting the Bible or would one be better advised to study an atlas on Bible lands at home and give the money to missions? These questions are among those to be discussed as Menno Travel Service, Laurelville Mennonite Church Center, and TourMagination jointly sponsor a retreat for Mennonite tour leaders and other interested persons. The date is Nov. 16-18; the place Laurelville Church Center. Jan Gleysteen, David Hostetler, Elma Esau, and Arnold Cressman will share the leadership and lectures.

Eastern Mennonite College has 1,042 full- and part-time students enrolled for its fall term, according to figures released Sept. 26. J. David Yoder, director of admissions and records, said EMC has 994 full-time and 48 part-time students, making this the fourth year in a row for enrollment to exceed the 1,000 mark. However, EMC has 11 fewer full-time students than last fall. In spite of the lower enrollment figures, the EMC official said he is "encouraged" by the size of the incoming freshman class. The 289 students is 31 more than a year ago, he pointed out, adding that "EMC also graduated its largest senior class—232—in history last May." An enrollment jump was also recorded in the senior class (up from 222 last fall to 231). The sophomore class dropped from 290 to 244, and the junior class dropped slightly from 235 to 230. Among the EMC students are 31 on a "Euroterm" seminar, 11 in a Washington, D.C., Study Service Year program, and two seniors doing an internship in Costa Rica.

Eastern Mennonite Seminary on the EMC campus set an enrollment record with 68 full-time students this fall, a 23 student increase over last year, according to EMC officials. Another 28 part-time students—two less than last fall—gives EMS a total enrollment of 96, Seminary Dean George R. Brunk III reported. Brunk attributed the higher enrollment to "greater awareness across the church of the need for theological training for effective ministry."

A "placing of the first stone" ceremony was held Sept. 28 for Casa Aibonito on the grounds of Mennonite General Hospital in Aibonito, Puerto Rico. The 10-story Casa Aibonito apartment complex will serve the elderly and the handicapped. The Mennonite hospital was founded by and continues to relate to the Health and Welfare Division of Mennonite Board of Missions (Elkhart, Ind.). Domingo Torres is the current administrator.

A scholarship fund for persons interested in deaf ministry has been set up by the Deaf Ministries Office of Mennonite Board of Missions (Elkhart, Ind.). One thousand dollars will be available each year to one or more persons taking courses in biblical studies, interpreting, counseling, education, and rehabilitation at an accredited institution. "This is one attempt to encourage persons interested in deaf ministry to pursue an appropriate education," said Deaf Ministries Director Reuben Savanick. "Hopefully, as more skilled persons become available, more churches will consider active involvement in deaf ministry." Further information may be obtained from Savanick at 801 Market St., Scottdale, PA 15683.

New address for Steven and Deborah Fath, workers in Bolivia with Mennonite Board of Missions (Elkhart, Ind.): Casilla 3086, Santa Cruz, Bolivia.

Persons wanting to participate in the Mid-America New Call to Peacemaking conference at Hesston and North Newton, Kan., Nov. 16-17 are encouraged to preregister by Nov. 2. Preregistration forms are available from: Peace and Social Concerns office, General Conference Mennonite Church, Box 347, Newton, KS 67114; Mid-America Yearly Meeting, Religious Society of Friends, 2018 W. Maple St., Wichita, KS 67213; or Lee Lengel, Church of the Brethren, McPherson College, McPherson, KS 67460. Cost is $5 each, $7.50 a couple, and $3 for students and persons over 65.

Catholic missionaries among Indians in Paraguay asked Mennonite missionaries Albert and Lois Buckwalter to speak at their annual conference recently. Longtime workers with Mennonite Board of Missions (Elkhart, Ind.), Buckwalters described their experiences with the three Indian tribes who have developed the United Evangelical Church in Argentina's Chaco region. The MBM missionaries also recently attended a Protestant consultation for missionaries and Indian leaders in the Chaco. Both the Catholic and the Protestant events dealt with relating the gospel to Indian culture.

Persons are needed for an urban ministries team to assist in the Pittsburgh "urban thrust" being undertaken by Allegheny Mennonite Conference and Mennonite Board of Missions (Elkhart, Ind.). The team leader should be theologically trained and have experience or at least strong interest in urban ministry. Other team members should be open to developing small service industries in the inner city. Students with long-term urban interest who would join the team on a part-time basis while studying in Pittsburgh are also invited to apply. Interested persons may contact Personnel Office, MBM, Box 370, Elkhart, IN 46515. Telephone (219) 294-7523.

Lombard Mennonite Church, Lombard, Ill., has a youth minister for the first time in the congregation's history. Ryan Ahlgrim, a 1979 graduate of Goshen College and a Lombard native, will serve on a half-time basis during the next year. According to copastor Emma Richards, Ahlgrim first became acquainted with Mennonites while growing up because his family lived within a block of the Lombard church building. As youth minister, Ahlgrim will work with a variety of groups, including junior-high-age persons, MYF, young adults in the congregation, and students in a Mennonite fellowship at nearby Wheaton College. Also at Lombard, the church and the Mennonite Church General Board offices were broken into twice within a week late last month. According to Richards, a small amount of money was taken in the first break-in.

Japanese Mennonites held a memorial service for missionary Ruth Shenk's mother while the funeral was being conducted the same day in the U.S. Ruth and Charles Shenk, workers for 20 years on the Japanese island of Hokkaido with Mennonite Board of Missions (Elkhart, Ind.), had been informed by telephone two days earlier of the death of Fannie Frey in Archbold, Ohio. At Nakashibetsu Mennonite Church in the town where Shenks live, Pastor Hiroshi Kaneko led a tribute to Fannie's Christian faith and life. The congregation responded with prayer, a reading, and the singing of one of Fannie's favorite hymns.

The Student and Young Adult Services Division of Mennonite Board of Missions (Elkhart, Ind.) now has three full-time staff persons at the home office. Hubert Brown, who had taken a leave of absence to serve as a pastor in California for one year, is back this fall as secretary for Student and Young Adult Services. Rick Mojonnier, an SYAS staffer in Philadelphia who came to Elkhart to serve as interim secretary in Hubert's absence, has been asked to stay on as associate secretary—a new position. Melba Martin continues as administrative assistant.

The largest research grant in Goshen College's history was announced Sept. 25. The $247,000 grant from the National Institute on Aging, a division of the National Institutes of Health, has been awarded to the college for the research of Merle E. Jacobs, research professor of zoology, who is studying the aging process in fruit flies. The grant is for five years and includes $92,000 for an electron microscope. Jacobs, principal researcher for the project, has been studying the effects of a certain group of amino acids on the hardening and coloration of tissues in fruit flies in order to understand and the aging mechanism in the flies.

Stanley N. Grove, associate professor of biology at Goshen College, will be the research associate in the project with responsibility for the operation of the electron microscope. The project will also later involve some research into the aging mechanism in fungi and some mammals. The goal is to understand the human aging process.

Special meetings: Don E. Yoder, Tempe, Ariz., at Forrest Hills, Leola, Pa., renewal mtgs., Oct. 21-24. **Stan Shirk,** Lyndhurst, Va., at Ridgeway, Harrisonburg, Va., revival mtgs., Oct. 21-28. **Dan Yutzy,** Upland, Ind., at Oak Grove, West Liberty, Ohio, renewal conf., Oct. 26-28. **Millard Lind,** Goshen, Ind., at Market St., Scottdale, Pa., Oct. 26-28. **Milton Troyer,** Milford, Neb. (replacing John Drescher), at Yoder, Haven, Kan., Nov. 4-11. **Paul Brunner,** Hesston, Kan., at Beth-El, Colorado Springs, Colo., renewal mtgs., Nov. 11-14. **Abram Charles,** Lancaster, Pa., at Mechanic Grove, Quarryville, Pa., evangelistic mtgs., Nov. 11-18. **Myron Augsburger,** Harrisonburg, Va., Central, Archbold, Ohio, spiritual renewal mtgs., Nov. 18-25. **Lloyd Weaver,** Newport News, Va., at Tuttle Ave., Sarasota, Fla., revival mtgs., Nov. 28-Dec. 2.

Change of address: Samuel E. and **Ella May Miller,** from Harrisonburg, Va., to 1218 Dogwood Drive, Park View, Harrisonburg, Va. 22801.

readers say

I was surprised to read Carl Keener suggesting (*GH* 9/4) that we as a church should choose between believing in "human freedom of choice" or "the Calvinist's vision that God is omnipotent, omniscient, immutable, and impassible." I agree that our finite human reasoning cannot logically reconcile the two, but do we base our doctrine on reason or on Scripture? We Mennonites espouse both human freedom (with its correlate, man's responsibility for his actions) and God's sovereignty not because we borrowed from a Calvin or a Wesley but because we found both sides clearly taught in Scripture.

But Keener insists in his second article (9/11) that our church needs "a coherent vision of reality." And to help us achieve this, he suggests "a reconceived vision of God" along lines proposed by Whitehead and Hartshorne. But such a "God" clearly sacrifices Paul's vision of a God who "works all things after the counsel of his will." Whitehead's God never commands but only lures the entities of the universe toward his aim of a maximum unity-in-diversity. And he is dependent on the universe's response to this luring, for he evolves along with the universe, being deficient of actuality without the universe. If this is really the God Keener is proposing for our church, then his "hard saying" that we can "enrich God's existence" and that "God is everlastingly different because of our lives" becomes even more hard.

Let us rejoice in our understanding when we can see the reasons behind a doctrine clearly taught in

Scripture, and let us rest in our faith when we cannot. And let us pray for wisdom to discern when a doctrine is clearly taught in Scripture.—**Harold Miller, Corning, N.Y.**

° ° °

My attention is repeatedly drawn back to Revelation 3:14 ff. when I read many of the negative responses to the Smoketown Statement, especially such as "Hear, hear," Sept. 18.

But, both Laodicea and the Mennonite Church are called back to our source Jesus Christ for purifying and refining so that we may have truly good works, become truly rich, and have our great need truly filled.

Praise God for Smoketown (at least smoke indicates heat, Laodicea was neither hot nor cold) and hopefully with it a new awakening and repentance. May it not be too great a threat to a Laodicean religiosity.

Sorry about the "private enclave" but out of necessity this too is often the way it had to be done 450 years ago. A radical voice such as Smoketown would scarely be heard in a regular scheduled "Diet of Waterloo," and those voicing opposite opinion to the current fad are quickly considered less than Anabaptist. And it just might well be that those agreeing with the "critical statement from the private enclave" may be demonstrating the Anabaptist ideal of love more than those critical of the critical statement.—**Percy Gerig, Grants Pass, Ore.**

° ° °

This letter is on various items. [One] is the (to be feared) Fundamentalists and Evangelicals. How many Mennonites have written comprehensively in support of the veracity of Scriptures? If one wants to read on biblical archaeology, the Bible and science, Christian creationism, Christian catastrophism, Christian psychology, or needs a Bible dictionary or handbook, name me some Mennonite authors.

Who spearheaded the missionary movement while Mennonites slept peacefully, or even argued against it? Who operates powerful short-wave radio transmitters, which Mennonites make use of, sending the gospel into lands where it is otherwise squelched?

We need to serve God in our place with our individual denominational emphases, but let us not downgrade those who serve elsewhere in God's kingdom. There are problems though, such as their position on war, but it seems to me that we are not the only right church, and God will be the final Judge.

Carl S. Keener's second article certainly made up for the pessimistic gloom that seemed to touch me as I read the first article (p. 698, Sept. 4, 79 *G.H.*), but again living it out is a challenge rather than an easy possibility.

As a person interested in science and the nature of the cosmos, I greatly appreciated, not only the writing style, but also the substance of "putting it together for God." It is good to know that we have among us people who are able to accept science and the Bible.

Keener's words about rediscovering the Bible are especially pertinent. The Anabaptists made good use of (them), and as I observed to a brother, the Bible was all they had. Their attempts to interpret it were to be led by the Spirit and fellow believers. They did not rely on religious precedent nor bend the Scriptures to fit the circumstances as other reformers of the time did when they refused to give up the idea of a state church and infant baptism. Unfortunately, bending the Scriptures is a temptation that is ever with us, especially when social problems multiply and threaten to overwhelm us and hard decisions have to be made.—**Allan W. Smith, Listowel, Ont.**

° ° °

I am one hundred percent in accord with Kathleen M. Haddad's article on "Why I Cover My Head," in the Sept. 25 number of the *Gospel Herald*. I praise God for giving her the courage to write it and the publisher for printing it, in this permissive age.

First Corinthians 11 is a distinct part of God's Word which shall stand forever. We, Christ's followers who testify we love Him, will gladly keep His commandments. In Jn. 14:23, Jesus said, "If a man loves me, he will keep my word" and that His "commandments are not grievous" (1 Jn. 5:3).

I have worn the covering 65 years. It has not been a chore but a protection. Also 1 Cor. 11:10 proclaims accompanying power.

Is it pride that keeps us from obeying that particular commandment? Do we remember that God's Word says pride cannot enter heaven? This makes it serious.—**Alma B. Weidman, Ephrata, Pa.**

° ° °

I praise the Lord the *Gospel Herald* gave room for the article "Why I Cover My Head." In this day when church leaders are discouraging it, we who have the conviction that all Scripture is given by inspiration of God need to remain faithful.
—**Catherine Yoder, Hartville, Ohio.**

° ° °

"Cry aloud, spare not" (Is. 58:1). I read "Why I Cover My Head" in the Sept. 25 *Gospel Herald* by Kathleen Marie Haddad. I liked the way she gave it: "We covered our heads because it was 'the right thing to do.' " We are to live by every word that proceeds out of the mouth of God. No one can erase it.—**Clara Geiser, Apple Creek, Ohio.**

births

"Children are an heritage of the Lord" (Ps. 127:3).

Aeschliman, Jay and Cynthia (Bontrager), Atlanta, Ga., first child, Quinn Anthony, June 22, 1979.

Baker, Edwin and Carol (Levy) Middlefield, Ohio, fifth child, second son, Joseph Andrew, Sept. 2, 1979.

Byler, James and Mary Lou (Yoder) Middlefield, Ohio, second child, first son, James Ryan, Aug. 3, 1979.

Cowan, Terry and Karen (Begly) Columbus, Neb., third child, second son, Christopher Ryan, Aug. 14, 1979.

Dengler, David and Adele (Freed), Souderton, Pa., second child, Carrie Sue, Sept. 24, 1979.

Eby, Lester and Margaret (Sauder), Alma, Ont., second child, Samuel Lloyd, Sept. 11, 1979.

Horst, John L., and Joan (Graybill), Harrisonburg, Va., first child, Michael John, July 21, 1979.

Hostetler, James and Ronda (Mettert), Topeka, Ind., first child, Lori Michelle, Sept. 21, 1979.

Koppenhaver, Ronald and Rachel (Osborne), Hesston, Kan., third child, first daughter, Megan Lucille, Aug. 23, 1979.

Kurtz, Philip and Marsha (Good), Grabill, Ind., third child, second son, Brent William, Sept. 17, 1979.

Leaman, Dale and Carolyn (Sauder), fifth child, fourth son, Joseph Paul, July 28, 1979.

Lehman, Vernon and Mary Jane (McIntyre), Bath, N.Y., first child, Leanna Therese, July 5, 1979.

Martin, Steve, and Lucie (Weaver), Elkhart, Ind., first child, Emily Noel, Sept. 15, 1979.

Matthews, Lawrence and Louise (Lehman), Bluffton, Ohio, first child, Brendon Lawrence, Sept. 22, 1979.

Miller, Edward L. and Jane (Boese), Kalona, Iowa, second daughter, Allison Suzanne, July 31, 1979.

Miller, Kenton and Barb (Kinsinger), Wellman, Iowa, second son, Andrew Seth, July 20, 1979.

Miller, Leon and Lynda (Byler), Belleville, Pa., first child, Michael Scott, Aug. 15, 1979.

Mullet, Gary and Charlene (Brenneman), Kalona, Iowa, third and fourth children, second son and second daughter, Hannah Catherine and David Benjamin, Sept. 12, 1979.

Reinford, Floyd Landes and Mary Jane (Hunsberger), Sellersville, Pa., sixth child, Ryan Scott Reinford, Sept. 18, 1979.

Savanick, Reuben and Marty (Detweiler), Scottdale, Pa., second son, Nathan Detweiler, Sept. 21, 1979.

Schrock, Merlin and Linda (Tennefoss), Harrington, Del., third child, second son, Joel Anthony, Sept. 21, 1979.

Smoker, Lloyd and Priscilla Sue (Leaman), Ephrata, Pa., second child, first daughter, Crystal Dawn, Sept. 19, 1979.

Stoltzfus, Dale and Kathy (Brunk), Leola, Pa., second child, first daughter, Suzanna Jill, July 13, 1979.

Swartley, Donald and Susan (Rausch), Telford, Pa., third son, Ian Nathaniel, Sept. 23, 1979.

Troyer, Richard and Shirley (Fisher), Bellefontaine, Ohio, second child, first son, Lance Edward, Sept. 12, 1979.

Wenger, Hans and Ann (Shenk), Lancaster, Pa., first child, Robin John, Aug. 15, 1979.

Yoder, Paul and Linda (Nisley) Sarasota, Fla., first child, Joanne Marie, Sept. 19, 1979.

marriages

"They shall be one flesh" (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Alajajian—Hodel.—Charles John Alajajian, Newtonville, Mass., Waterford Evangelical Church, and Hilda Hodel, Lombard, Ill., Lombard Mennonite cong., by E. Joe Richards, Sept. 22, 1979.

Buller—Steiner.—Glenn Buller, Elkhart, Ind., Sunnyside cong., and Judy Steiner, Goshen, Ind., Kidron cong., by Harold Buller, father of the groom, and Bill Detweiler, June 2, 1979.

Burkholder—Quillet.—Ron Burkholder, Archbold, Ohio, Central Mennonite, and Nancy Quillet, Fayette, Ohio, Zion Methodist Church, by Charles Gautsche, Sept. 22, 1979.

Conn—Mays.—Bradley Conn, Wattsburg, Pa., Beaverdam Mennonite cong., and Donna Mays, Wattsburg, Pa., The Arbuckle Church, by Rev. Lyman, August 11, 1979.

Good—Zimmerman.—Dale H. Good, Terre Hill, Pa., and Sharon Y. Zimmerman, Stevens, Pa., both of Ephrata Mennonite cong., by Wilbert Lind and Frank E. Shirk, Sept. 22, 1979.

Horst—Esau.—David Horst, Columbiana, Ohio, Leetonia Mennonite, and Debra Esau, Beatrice Neb., First Mennonite cong., by Randall C. Miller, August 25, 1979.

Horst—Weaver.—Thomas A. Horst, Mohnton, Pa., South Seventh St. cong., and Thelma S. Weaver, Ephrata, Pa., Schubert cong., by Luke L. Horst, Sept. 22, 1979.

Kniss—Myers.—Fred Kniss, Arcadia, Fla., Pine Creek Chapel cong., and Rosalyn Myers, Lowville, N.Y., Lowville cong., by Milton J. Zehr, Aug. 18, 1979.

Kremer—Franz.—Rodney R. Kremer, Milford, Neb., East Fairview cong., and Dorlee J. Franz, Goessel, Kan., Alexanderwohl cong., by Simon G. Gingerich, Aug. 4, 1979.

Miller—Tenney.—James Miller, Burton, Ohio, and Patti Tenney, Chardon, Ohio, both of the Maple View cong., by Ray Mullet, Sept. 22, 1979.

Martin—Wideman.—Chester Martin, Alma, Ont., Bethel cong., and Sharon Wideman, Elora, Ont., Knox Presbyterian Church, by Rev. Robert Whitehead, Sept. 15, 1979.

Musselman—Swain.—Morriss Musselman, Ariss, Ont., Bethel cong., and Tracy Swain, Ariss, Ont., at United Church, Elora, Ont., by Rev. E. R. Ingleby, Aug. 18, 1979.

Stauffer—Schmidt.—Randy Stauffer, Bellwood cong., and Patricia Schmidt, United Methodist, both of Hesston, Kan., Sept. 1, 1979.

Swartzentruber—Carper.—Jay Conrad Swartzentruber, Shipshewana, Ind., First Mennonite cong., and Lu Ann Carper, White Pigeon, Mich., Methodist, by Samuel J. Troyer, Sept. 29, 1979.

Tiber—Miller.—David Tiber, Burton, Ohio, New Testament Baptist cong., and Lois Miller, Burton, Ohio, Maple View cong., by Paul Tiber, father of the groom, Sept. 15, 1979.

Wilson—Gottshall.—Daniel Wilson, Hopedale, Ill., and Lorraine Gottshall, Eureka, Ill., Roanoke Mennonite cong., by James Detweiler, Aug. 4, 1979.

obituaries

Blessed are the dead which die in the Lord" (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations

Cressman, Clare, son of Adam and Matilda (Erb) Cressman, was born in Ontario, Apr. 8, 1907; died at K-W Hospital, Kitchener, Ont., Sept. 19, 1979; aged 72 y. He is survived by his wife (Mary Brubacher), a son (Dennis), 2 daughters (Dorothy—Mrs. Wayne Lichti, and Elizabeth—Mrs. Gary Gerber), 8 grandchildren, and a sister (Grace Cressman). He was a member of the First Mennonite Church of Kitchener, where funeral services were held on Sept. 21, in charge of Glenn Brubacher and Stanley Sauder; interment in church cemetery.

Cunningham, Ernest, son of Elmer and Flocie (White) Cunningham, was born in Whitmer, West Va., Feb. 6, 1921; died at Riverside Hospital, Newport News, Va., Sept. 21, 1979; aged 58 y. On June 2, 1946, he was married to Opal Butcher, who survives. Also surviving are 3 sisters (Lennie Lambert, Mabel Bennett, Ruth Tickle), and 2 brothers (Warren B. and Walter H.). He was a member of the Warwick River Mennonite Church, where funeral services were held on Sept. 23, in charge of Carl Mericle, Nelson Burkholder, and Truman Brunk; interment in Peninsula Memorial Park in Newport News.

Egli, John O., son of John and Anna (Riggenbach) Egli, was born at Hopedale, Ill., Mar. 13, 1899; died at Manson, Iowa, Sept. 23, 1979; aged 80 y. On Dec. 3, 1919, he was married to Ella Zehr, who preceded him on Feb. 25, 1975. He is survived by 2 sons (Merle and Norman), 5 daughters (Dorothy—Mrs. Paul Oswald, Lois—Mrs. Henry Showers, Elfrida, Judy—Mrs. Gary, and Dana), 12 grandchildren, 12 great-grandchildren, 3 brothers (William, Ed, and Elmer), 2 sisters (Mrs. Art Martin and Mrs. Frank Naffziger). He was preceded by two sons (Ivan and Irvin) and one grandson. He was a member of the Manson Mennonite Church, where funeral services were held on Sept. 26, in charge of Irvin Nussbaum; interment in Rose Hill Cemetery.

Gingrich, Newton Lavern, son of Ozias and Naomi (Schmidt) Gingrich, was born at Drake, Sask., Oct. 13, 1925; died of a heart attack at Emmaus Center, Drumbo, Ont., Aug. 1, 1979; aged 53 y. On June 11, 1949, he was married to Mary Somers, who survives. Also surviving are 3 sons (Daryl, Duane, and Dennis), one daughter (Diane), his mother (Naomi), 4 brothers (Vernon, Gordon, Virgil, Delmar), and 2 sisters (Vietta—Mrs. Tom Oshiro, Velorous—Mrs. John Shearer). He was ordained to the ministry on June 19, 1949, and served as pastor of the East Zorra until one month prior to his death, where funeral services were held on Aug. 4, in charge of Glen Schumm, Ralph Lebold, Wm. Snyder, Ivan Kauffmann, and Nelson Yantzi; interment in church cemetery.

Good, Alpha I., daughter of Ephriam and Lucetta (Stahly) Welty, was born in Etna Green, Ind., July 29, 1903; died of heart failure at Elkhart, Ind., Sept. 16, 1979, aged 76 y. On June 22, 1928, she was married to Amos C. Good, who preceded her on Mar. 9, 1954. Surviving are a foster daughter (Nancy Welty) and 2 brothers (Harvey Welty, Sr., and Vernon Welty). She was a member of the Prairie Street Mennonite Church, where funeral services were held on Sept. 19, in charge of Philip Bedsworth; interment in church cemetery.

Ketterman, Burrel George, son of George and Sarah (Vance) Ketterman, was born in Pendleton County, W.Va., Mar. 30, 1904; died at Rockingham Memorial Hospital, Harrisonburg, Va., Aug. 6, 1979; aged 75 y. In June 1927 he was married to Nida Bennett, who died on Mar. 15, 1965. On May 1, 1966, he married Clara (Vance) Arbogast, who survives. Also surviving are 3 daughters (Sherry Brown, Avinell Weaver, and Thelma Brunk) and a son (Norman B.). Four stepsons (Harold, Wade, Carl, and Bruce Arbogast), 2 stepdaughters (Ruby Heatwole and Olive Arbogast), 11 grandchildren, and 11 stepchildren, 2 sisters (Grethel Long and Alma Scotto), and 2 brothers (Fred and Glen). He was a member of the Weavers Mennonite Church, where funeral services were held on Aug. 8, in charge of Alvin Kanagy and Lloyd Horst.

Lewis, William B., son of Allen S. and Susan (Benner) Lewis, was born in Franconia Township, Pa., Dec. 28, 1911, died at Grandview Hospital, Sellersville, Pa., Sept. 21, 1979; aged 67 y. On Jan. 20, 1934, he was married to Kathryn K. Yoder, who survives. Also surviving are one son (William Y.), 2 daughters (Cora—Mrs. Donald Detweiler and Elaine—Mrs. Earl Anders), 10 grandchildren, 3 sisters (Martha—Mrs. Jacob Clemmer, Mabel—Mrs. Arthur Leatherman, Ada—Mrs. Samuel Leatherman). A daughter (Linda Y.) died in 1950. He was a member of the Franconia Mennonite Church, where funeral services were held on Sept. 25, in charge of Floyd Hackman and Curtis Bergey; interment in adjoining cemetery.

Miller, Marcella, daughter of Sam and Anna (Meyers) Bilger, was born at Silverdale, Pa., Apr. 3, 1905; died at Goshen (Ind.) General Hospital on Sept. 17, 1979; aged 74 y. On Sept. 26, 1937, she was married to Levi D. Miller, who preceded her in death on Mar. 7, 1974. She is survived by one daughter (Mrs. Kay Putnam), 3 grandchildren, and two sisters (Mrs. Pearl Hargraves and Mrs. Ruth Mosemann). She was a member of the North Goshen Mennonite Church. Funeral services were held at Yoder-Culp Funeral Home on Sept. 19, in charge of Don Brenneman and J. C. Wenger; interment in Townline Cemetery, rural Shipshewana.

Neer, Anita, daughter of Lester and Alta M. (Wyse) Short, was born in Fulton County, Ohio, Nov. 3, 1951; died in a car-truck collision, which also claimed the lives of her husband and daughter, near West Liberty, Ohio, Sept. 16, 1979; aged 27 y. On Aug. 26, 1972, she was married to David Eugene Neer, and they had a daughter (Sarah Christine). She is survived by her mother (Alta Wyse), 3 brothers (Gerald E., Wayne A., and J. Ward), 2 sisters (Ruth Ann—Mrs. Bruce Yancey and Gloria—Mrs. Jack Rutt), one grandfather (Henry Wyse), 3 nieces, and 3 nephews. She was a member of Pinegrove Mennonite Church, Stryker, Ohio. Funeral services were held at South Union, West Liberty, Ohio, Sept. 20, in charge of Howard S. Schmitt and David Gehman; interment in Fairview Cemetery.

Neer, David Eugene, son of Eugene and Rhoda (Weber) Neer, was born in Bellefontaine, Ohio, Sept. 13, 1952; died at West Liberty, Ohio, Sept. 16, 1979, in a car-truck collision which also claimed the life of his wife, Anita, and daughter Sarah Christine; aged 27 y. On Aug. 26, 1972, he was married to Anita Short, and they had a daughter. He is survived by his parents, 2 brothers (Lynn M. and Paul E.), 2 sisters (Rose—Mrs. Carl Berkey and Elizabeth), grandparents (Mrs. Earl Neer, and Mr. and Mrs. Newton Weber), a niece, and a nephew. He was a member of the Oak Grove Mennonite Church, West Liberty, Ohio. Funeral services were held at South Union, West Liberty, Sept. 20, in charge of Howard S. Schmitt and David Gehman; interment in Fairview Cemetery.

Neer, Sarah Christine, daughter of David and Eugene and Anita (Short) Neer, was born in Springfield, Ohio, Aug. 27, 1977; died at West Liberty, Ohio, Sept. 16, 1979, in the same car-truck collision that claimed the lives of her parents; aged 2 y. She is survived by her maternal grandmother (Alta Wyse Short), paternal grandparents (Eugene and Rhoda Neer), maternal great-grandfather (Henry Wyse), paternal great-grandparents (Mr. and Mrs. Newton Weber), aunts, uncles, and cousins. Funeral services were held at South Union Mennonite Church, West Liberty, Ohio, Sept. 20, in charge of Howard S. Schmitt and David Gehman; interment in Fairview Cemetery.

Showalter, Lewis P., son of George and Elizabeth (Blosser) Showalter, was born on Nov. 8, 1890; died at Rockingham Memorial Hospital, Harrisonburg, Va., on Sept. 2, 1979; aged 88 y. In 1912 he was married to Anna M. Suter, who died in 1955. In 1922 he was ordained to the ministry in the Virginia Conference, and served churches in the Northern District for 57 years. He is survived by 2 sons (John and Marvin), a daughter (Ruth F.), a brother (Michael B.), 2 sisters (Elizabeth A. and Maggie F. Brenneman), one grandchild, and one great-grandchild. He was a member of the Cross Roads Mennonite Church. Funeral services were held at the Zion Mennonite Church in charge of J. Ward Shank, Ralph Birkey, and Harvey Yoder; interment in the Zion Cemetery.

Stoltzfus, Annie S., daughter of Christian B. and Fannie E. (Kauffman) Yoder, was born in Belleville, Pa., May 31, 1898; died at Tel Hai Retirement Community, Honey Brook, Pa., Sept. 20, 1979; aged 81 y. She was married to Enos B. Stoltzfus, who died in 1975. Surviving are 5 daughters (Martha—Mrs. Marvin Bartel, Ruth—Mrs. Henry Bowman, Nancy—Mrs. Wilmer Byler, Orpha—Mrs. Floyd King, Salinda—Mrs. Floyd Weber), 2 sons (David and Titus), 31 grandchildren, 23 great-grandchildren, 6 sisters (Barbara—Mrs. Joseph Peachy, Nancy—Mrs. Emanuel Yoder, Mrs. Susie Peachy, Mary Yoder, Nora Yoder, and Mrs. Fannie Yoder), and 2 brothers (Jonathan Z. and Samuel C. Yoder). She was a member of the Conestoga Mennonite Church, where funeral services were held on Sept. 23, in charge of Ira Kurtz, Nathan Stoltzfus, and Christian Kurtz; interment in Conestoga Mennonite Cemetery.

Unzicker, Irene I., daughter of Raymond and Elsie (Beck) Ingold, was born at Fisher, Ill., May 23, 1925; died of cerebral hemorrhage at Champaign, Ill., Sept. 20, 1979; aged 54 y. On Sept. 7, 1947, she was married to Virgil Unzicker, who survives. Also surviving are 3 sons (Dennis, Steven, Randall), 3 daughters (Lisa, Sandra—Mrs. Maglione, Janet—Mrs. Grawl), parents (Raymond and Elsie Ingold), 2 brothers (Clarence and Harold), 4 sisters (Barbara—Mrs. Ray Wilson, Joann—Mrs. Robert Horsch, June—Mrs. Elmer Simpson, Dora—Mrs. Ed Eichelberger), and 5 grandchildren. She was a member of the East Bend Mennonite Church, Fisher, Ill., where funeral services were held on Sept. 23, in charge of Wilbur Nachtigall; interment in East Bend Memorial Gardens, Fisher, Ill.

Wanner, Elizabeth E., daughter of Albert A. and Alpha (Eberly) Greenawalt, was born in West Hempfield Twp., Dec. 11, 1905; died at St. Joseph Hospital in Lancaster, Pa., Sept. 8, 1979; aged 73 y. She was married to Samuel Z. Wanner, who preceded her in death in 1968. She is survived by one son (Jay Marvin), 2 daughters (Marian LaRue—Mrs. James W. Miller and Marlene—Mrs. Robert J. Ober), 11 grandchildren, 7 great grandchildren, one sister (Mary—Mrs. Irvin Forry), 3 brothers (Albert E., Abram E., and Benjamin E. Greenawalt). She was a member of the Landis Valley Mennonite Church, where funeral services were held on Sept. 11, in charge of Elam W. Stauffer and Lester Hoover; interment in adjoining cemetery.

Cover and p. 810 by Paul Kaufman, p. 817 by Jim Bishop; p. 818 by Jim King

calendar

Southeast Convention Annual Meeting, Bay Shore, Sarasota, Fla., Oct. 26-28

Annual All-Unit Meeting of Mennonite Disaster Service, First Mennonite Church, Saskatoon, Sask., Feb. 8, 9, 1980

Lutheran laity reject "domineering" pastors

A four-year research project involving more than 5,000 Lutherans has identified the qualities that they want most in their pastors.

It has found that what Lutherans look for first and foremost in their ministers is that "they be persons of faith, unquestionably Christians for whom Jesus Christ is both Savior and Lord."

Next, they want their clergy to relate well to people.

And third, they want their ministers to maintain the Lutheran heritage, but not uncritically.

What they don't want are ministers who are domineering and authoritarian or who exhibit "negative" behavior that hinders ministry.

Moshe Dayan asked to resign over young-type PLO meeting

Israeli Foreign Minister Moshe Dayan has been criticized by several members of the Israeli Parliament for meeting with an Arab physician who is a strong supporter of the Palestine Liberation Organization (PLO).

In a briefing for department heads at the Foreign Ministry, Dayan said he had met with Haider Abdul-Shafi, a Gaza physician and leader of the Red Cresent Society, the Arab equivalent of the Red Cross. He said he planned to have more such encounters with Palestinian leaders because "you can't find out about Palestinian feelings just by talking with Jews."

Moshe Arens, who chairs the Knesset's Foreign Affairs and Security Committee, said the meeting had hurt Israel's position in opposing United States contacts with the PLO.

Yosef Rom, a member of the Knesset from the governing Likud bloc, called upon Mr. Dayan to resign, while acknowledging that he had not met with a PLO member but a PLO sympathizer.

Germans join in confession of World War II guilt

Protestant churches in East and West Germany joined in a pastoral statement—their first common action in a decade—confessing to a common German guilt for the start of World War II forty years ago and making a renewed appeal for peace.

The joint authorship of the statement, entitled "A Word About Peace," caused as much comment in the German press as the content of the message. The statement was to have been read in all German Protestant churches on Sunday, Sept. 2. The war broke out on Sept. 1, 1939, when German armies invaded Poland.

Noting that churches in the (East) German Democratic Republic and the (West) German Federal Republic independently proclaim the gospel in differing politicio-economic and military systems, the statement opened with these words:

"Today they are speaking together in the awareness of their common perplexity and guilt. On the boundary line between two world systems, they are making a common confession of their particular responsibility for peace."

The joint statement praised the Helsinki agreement as a sign of hope for the lessening of tensions between nations, and then declared:

"The present arms race consumes immeasurable energy and resources. The political leaders who are involved in difficult negotiations to stop this development need constant encouragement."

The statement adds that all Christians must be ready to place the cause of peace for all peoples before their own interests and to use their wealth more and more to achieve a just distribution of resources among various peoples.

Medical mission couple abandon Zimbabwe clinic after 26 years

With great reluctance, two United Methodist missionaries from Iowa, who have served in Zimbabwe Rhodesia for 26 years, have decided that they will have to abandon their mission station and return home.

The mission at Nyadiri, 90 miles north of Salisbury, has simply become too dangerous a place to serve, caught, as it is, in a crossfire between guerrillas and government forces. Marvin Pitburn and his wife, Carolyn, came to Rhodesia in 1953, and helped to develop the mission at Nyadiri, which, from a ramshackle clinic, has grown into a complex of brick buildings, including an orphanage, a primary school, colleges for teachers and nurses, and a 200-bed hospital. Pitburn is the sole physician at the hospital; his wife, the only anesthetist.

The mission serves 200,000 people in 6,000 square miles of country dominated by the Mozambique-based guerrillas loyal to the nationalist Patriotic Front's co-leader, Robert Mugabe.

Energy crisis, says the Vatican, calls for cut in living standard

The Vatican daily newspaper *L'Osservatore Romano* has called for the developed nations to cut their living standards in order to help solve the worldwide energy crisis.

In a front-page editorial, Gianbattista Mondin, a noted theologian, said that world leaders "must make their citizens understand that the era of consumption is decisively setting, and, then, they must adopt drastic remedies for the reduction of consumption.

"To meet this objective, there is only one path to take: that of reducing our present standard of living. And if we do not decide to take this unhappy path freely and voluntarily today, history will impose it on us inevitably and very bitterly tomorrow."

Church closings in China proved boon to Christianity

A Chinese Christian leader currently touring the U.S. has said that the closing of churches during the Cultural Revolution of the late 1960s may have actually been a boon, not an impediment to Chinese Protestant believers.

When churches of every religion were shut down during this extreme reassertion of revolutionary purity, "Christians in China began to meet in smaller groups in a voluntary way," said Bishop Guangxun Ding, principal of the Nanking Theological College. "Today, although we are reopening some of the churches, these groups are the main form of existence of Chinese Christianity." The prayer, silence, and lack of an ordained leader is similar to a Quaker meeting.

The result is a completely laicized, nondenominational form of worship by China's approximately 700,000 Protestants. Bishop Ding now characterizes himself an "ex-Anglican" who is still a bishop "only in the sense that I haven't been deposed by anybody." He said he could not speak for what is estimated to be 3 million Roman Catholics in China.

"Joy of Bach" scheduled for December PBS airing

"The Joy of Bach," an hour-long presentation of the life and music of the famed composer produced by Lutheran Film Associates (LFA), will be shown on nearly 300 stations of the Public Broadcast System on Dec. 23.

Funding for the nearly $500,000 production went through LFA by Lutheran Brotherhood, the American Lutheran Church, Lutheran Church in America, and the George Gund Foundation. The Lutheran Church-Missouri Synod, which has been involved in previous LFA productions, did not take part in this one and cited financial considerations as its reason.

"We see this as a musical Christmas gift to the American people—and it's our hope that the production will become a perennial television favorite," said Robert E. A. Lee, executive secretary of LFA.

The production has also been shown or scheduled for showing on television in Germany, Austria, Switzerland, Holland, Belgium, Hungary, Czechoslovakia, Greece, Ireland, French-speaking Canada, and South Africa.

NEWSPAPER

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

The papal visit and the Mennonite Church

The late Harold S. Bender, Mennonite historian and church leader, was sometimes affectionately, and not altogether irreverently, called the Mennonite pope, or Pope Bender for short. He had earned such a reputation for scholarship and an unswerving defense of the faith that, as far as church members and some outside observers were concerned, he was the leading authority on the Christian faith as expressed by the Mennonite Church.

Furthermore, he was a rare specimen in that he had become what might be called a pastoral theologian. That is, he did not do scholarship for its own sake but, rather, bent all his efforts toward the care, development, and interpretation of the church. Since his death, the church has continued to count on the excellent services of dedicated scholars, but no strong churchman-scholar has emerged to shepherd the flock. Our theologians tend to be monographic rather than comprehensive.

It might be argued that, in a priesthood of all believers, such should not be necessary and could in fact be detrimental to a functional brotherhood.

This kind of thinking seems not to bother the Roman Catholic Church at all. To the contrary, strong central leadership is adulated almost to the point of worship. Television has made common knowledge of Pope John Paul II's reception by millions in Boston, New York, Philadelphia, Iowa, Chicago, and Washington, D.C., and perhaps in no small measure contributed to the turnouts. The pomp and pageantry was tailor-made for color TV.

But beneath the surface, there are issues facing the R.C. Church in North America that will simply not go away by the wave of a mitre or a papal visit. As a starter, church attendance is dropping dramatically both in Canada and the U.S.

Religious vocations are also decreasing in numbers, which, unless corrected, will lead to a serious leadership deficiency in the future. Pressures for the training, ordination, and use of women priests in parish ministries and in the official hierarchy are mounting.

A shortage of the "religious" is making it difficult for the church to staff its parochial schools. Many of the schools find themselves in financial trouble. This puts a burden on parents who are both paying school taxes and supporting their own schools. Hence the urge to get tax exemption on the one hand or aid from public coffers.

Some families, and especially women, resent mandates from a "celibate" (unmarried) clergy on matters having to do with birth control, abortion, and divorce/remarriage. Statistics indicate there is a widespread disobedience on the part of the otherwise faithful regarding the use of contraceptives.

To the North American church, Pope John Paul II brought a mixed message. On the one hand he exuded a virile, charismatic, and open spirit. On the other, on doctrinal matters he looked something like a "fundamentalist."

Now, what can we learn from these observations? Before getting too free with criticism, we should remind ourselves that not all is well in the Mennonite fold either. We have to do business with some of the same issues our Catholic brethren are facing, and in some instances, are doing so no more successfully.

Though we are averaging an annual church growth rate of about 1.5 percent, what is that in the face of world need? And what good is that when we are so anxious to be accepted on North American social religion's own terms that we ditch those distinctives which make true Christianity an authentic contribution to a public discussion of public moral and social issues.

Because we fear authority figures we tend to mow down those who could lead, and, hence, very few have the courage to stand up and challenge the status quo. Those who do become prophetic, i.e., obnoxious, are soon branded strident or impractical.

Despite an increasing enrollment in our seminaries, many congregations are suffering for lack of leadership. A substantial number of seminary students do not enter the pastoral ministry. Could it be that we are projecting Protestant-type expectations on our pastors while cutting them off at the ankles with traditional Mennonite or Anabaptist views of brotherhood and the ministry?

We have not resolved the issues of birth control and abortion in practice. There are studies and statements, of course, but by and large such matters are settled by local counseling or by default.

The mixed message John Paul II gave his church in America is no more confusing than some signals we are making. For lack of clear doctrinal positions and strong leadership we are following many varieties of leaderships outside the church and getting quite defensive when someone challenges us for doing so.

I am not calling for authoritarian leadership or doctrines written in stone. I am calling for clearer consensus on the issues that matter and a willingness to support standards that help people understand what it means to be a part of our movement. This has to be accomplished in the Spirit of Christ, of course, and with Him as Head of the church.—David E. Hostetler.

Gospel Herald

October 23, 1979



Opher Hinton at the prison piano

Wrongly imprisoned: Riding it out with a purpose

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART LIBRARY

by Marion Keeney Preheim

"I am serving time for a crime I never committed," claims Opher Hinton, a Mennonite from Philadelphia. He also feels that the Lord willed him to be in prison, that He has a reason for his being there.

Opher's ordeal began the summer of 1975. At the beginning of the summer he was looking forward to serving as assistant director of the Diamond Street Mennonite Church's summer camp. He also had an offer for several years in a Voluntary Service assignment.

As he strolled down a street on a midsummer evening, a car suddenly swerved in beside him. A Temple University security guard jumped out and yelled, "Halt!"

Opher ran. All his instincts from growing up in the city told him being caught meant trouble. As a small child, he ran home and hid under the bed whenever a policeman approached him. All the children he knew did this. As a young black man he had even more to fear.

The security guard caught Opher and arrested him for armed robbery. A married couple had just been held up in a Temple University parking lot three blocks away. The thief had taken her pocketbook and his briefcase and wallet. Opher says the assailant also cut the woman's forehead. The couple described the man who ran away as having on dark pants, a black leather jacket, and black sneakers.

The arrest upset Opher, but he did not worry too much. He had on white sneakers that evening, although he did have on a leather jacket and dark pants. They found no knife or stolen goods on him.

Out on bail after a week, he picked up the plans he had already made. He filled out his term as assistant director of his church's summer camp using his talent in art and sculpture with the children. Opher turned 19 in August. He began to wonder if he should go to a Mennonite college rather than into VS.

First, however, he needed to get the trial over. Each month he went down to court to schedule it. Freeman Miller, who became pastor of the Diamond Street Mennonite Church one week after Opher's arrest and has related to him ever since, says, "I can testify how often we went down to court. I went with Opher most of the time. Each time it was a postponement."

They finally realized the lawyer was causing the delays, expecting to be paid in full before proceeding. After he was paid, the trial was scheduled. The crime Opher was accused of occurred on July 12, 1975. The court set the trial date for January 4, 1977. It only took four days.

At lunch on January 8, while awaiting the jury's verdict, Opher told Freeman not to worry. He felt the jury, having heard the evidence and its contradictions, would find him innocent. Without any explanation the jury returned a verdict of "guilty."

Officials immediately took Opher to the Holmesburg County Prison. He was to stay there until the judge decided his sentence. Then they would transfer him to a state penitentiary, his supposed crime being a state offense.

"I felt really bad at first," Opher says. "I thought the lawyer had sold me out, that he and the court had made a deal. But I just sat down after a month or so and thought the Lord had a reason for me to be in prison."

Part of Opher's acceptance stemmed from his past activities. The church had meant much to him, but he had also been drawn

into some pranks and illegal activities with other teens. "The best way to learn by your mistakes is to get caught," he began thinking, although he still claims he did not commit the crime of which he was accused.

Even further events did not make Opher bitter. The court accused him of several other crimes similar to the one for which he was convicted. They told him if he pleaded guilty he could serve the time concurrent with his original sentence. If he pleaded innocent, they would make his time consecutive. Feeling caught, Opher decided not to fight these new cases.

Opher spent months at Holmesburg waiting for his sentencing. The judge for the original crime sentenced him for three to seven years, with 20 years probation. One of the judges agreed his sentence could be three years but would not count the time spent in the county prison, which would add a year to his sentences. Opher was transferred to Graterford State Penitentiary near Norristown, Pennsylvania, the fall of 1977.

Opher kept up his resolve to maintain the faith. Bob Warner, a fellow prisoner, learned to know him when he arrived at Graterford. "He's been walking with the Lord ever since I've been here," he says. "He participates in the church services, giving his testimony and singing." Prisoner Gary Glinka says, "I've watched him ever since I came. He's shining for the Lord." Other prisoners began saying, "Every time I see this guy he's smiling."

Opher says he has learned to grow spiritually in prison, but he has not done it all alone. A movement called Yokefellowship founded in 1955 by Elton Trueblood, a Quaker writer and theologian, has spread to many prisons. It provides a church inside prison walls and emphasizes small groups and Bible study.

The Bible study groups are especially crucial. The prisoners indicated they get into lengthy discussions over what a Bible passage may mean. Opher says, "Out in a worldly situation, an argument would mean we'd never speak to each other again, but here when we walk away we still have the same love for each other."

What often happens after the group Bible studies, the prisoners say, is that they go back to their cells and spend their evenings and sometimes all night pouring over Bible commentaries and dictionaries to find out what the Scripture means.

Opher Hinton feels he is growing and that God has some purpose for him. Perry King, a fellow inmate, affirms his growth. He says, "I see his determination to serve the Lord in here and also when he gets out."

King, Hinton, and some others have banded together because they want so much not to be phony Christians. They know that, if their faith is not real, once they get out on the streets, they will easily be tempted to go back to their old ways.

To aid prisoners inside and outside the prison, Mennonite and other ministers keep in close touch with them. Back in the early 1970s Sydney Barnes, one of the prison's chaplains, put out a call for churches to become involved. "The Mennonites are God's own people," he says. "They were the first ones to answer the call for persons to work in the prison ministry."

The first Mennonite to inquire was Glenn Alderfer, a lay minister. Then Charles Ness of the Upper Skippack Mennonite Church volunteered. Raymond Jackson, who grew up in the Diamond Street Mennonite Church and is now pastor of Bristol Mennonite Church, joined the team.

One thing they do is conduct weekly Bible study groups. The prison has seven active groups. Alderfer, Ness, and Jackson each have a group. Freeman Miller leads one session a month for Jackson. Ministers from other denominations do the remaining groups.

The pastors also provide other ministries. Their churches and others, such as the Towamencin Mennonite Church, arrange for men who have no place to go on their furloughs to stay with church members. Prisoners on parole are assisted in finding a home and job. Some men have been baptized and are now members of Mennonite churches as a result of the ministry.

Concerned about men making the transition from the prison to the community, Mennonites are initiating plans for a halfway house in Montgomery County. Charles Ness, chairman of a committee formed for that purpose, has invited Mennonties and other denominations to join their efforts for such a service. They also see the possibility of judges assigning some people to the halfway house rather than sending them to prison in the first place.

Other prisoners may need a church or halfway house to begin relating to them, but Opher Hinton already has deep ties with the Diamond Street Mennonite Church which he has attended since the age of three. Even as a youth, when attracted by street life, he still kept up with church activities. And he has a home to which he can go. He credits his family members, especially his mother, with keeping him out of a gang.

For his first furlough August 17 through 19, Opher's church planned a welcome. They had two causes for celebration—his birthday on August 18 and his baptism on Sunday, August 19. At the service Hinton gave a half-hour talk during which he told how, through practicing nonresistance, he had turned former foes into friends.

Hinton is making plans for how he can serve when he gets out of prison. He is eligible for parole in September 1980. Using the mistakes he made before going to prison and what he has learned since, he hopes to work with young people.

Reflecting back and looking forward, Hinton says, "It's hard to be a young person in the city. You've got to do your own thing. Now I think it's not so much doing what I want to do, but rather serving the Lord and doing what He wants me to do."

Marion Keeney Preheim works for Mennonite Central Committee, Akron, Pa.

Gospel Herald

Editor: **Daniel Hertzler** (on sabbatical). Managing Editor: **David E. Hostetler.** News Editor: **Dave Graybill.**

Volume 72 Number 43

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan: $9.50 per year mailed to individual addresses. Eighty Percent Plan: $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States. Copyright © 1979 by Mennonite Publishing House.

Three major facets make up the Mennonite Church West Africa witness today: maintaining partnership with national Mennonite churches in Ghana and Nigeria, cultivating relationships with African independent churches in both English- and French-speaking areas, and participating in rural development in North Ghana.

Meeting the church in a new land

by Wilma Shank



Wilma and David Shank

"Six days you shall labor, and do all your work; but the seventh day is a sabbath to the Lord your God; in it you shall not do any work." This is one of the commandments that the African Prophet William Wade Harris emphasized in his ministry in the Ivory Coast back in 1913-14. Today many in the Harrist churches faithfully observe this commandment.

The last Sunday in June as I again sat in their midst, dressed in my white "robe" (dress), I sensed a church spirit that reminded me of my Mennonite roots. At worship, as I looked toward the "amen" corners, women were seated on the left side of the main aisle, and the men to the right. The "amen" corners were occupied by men only: the elders and the apostles (there are 12 of the latter in each congregation). Four-part singing was sometimes a cappella, but many of the songs were accompanied by six to ten calabashes. Voices were full and strong and much less inhibited than what I remember of my home congregation in Wadsworth, Ohio.

Although most of the service was conducted in a new language, I did hear repeatedly the Ebrié word *nasio*, meaning "thank you." It came through about seven times in a poetic manner in one of the opening prayers. What they were thanking the Father for, I have yet to learn.

The opening singing and prayers were followed by a small group—including a young mother and father, who carried the tiny baby—coming forward and kneeling for the presentation of the baby. The five white-robed preachers advanced from behind the altar; the head preacher, with his cross/staff in hand, prayed for the group.

A second, larger group came forward and knelt for a prayer of thanksgiving because a sick person had found healing. Again the five white-robed preachers advanced from behind the altar and the head preacher thanked God for healing as those kneeling within reach held onto the cross-staff.

Yet a third group appeared and knelt; a close relative had died, and the whole situation was committed into the hands of God as the white-robed preachers stood before the group and the head preacher prayed.

The brief French translation during the moment of preaching reminded the congregation that the Prophet Harris taught that there was one and only one God to worship, that they should read the Bible. Formerly it was a closed book, but with their youth going to school they could and should read the Bible. Six days they could work, but the seventh day was for worship and rest. As one of the preachers pointed out these commandments, I was reminded of how my husband's study had revealed Harris' emphasis on the *one* God, *one* Book, and the *one* day.

At the close of the service, the men responsible for order ushered the people out, row by row, starting with the front row of men. The apostles were the first in the church, and they remained in place until everyone had exited.

We joined the white-robed singing group in the street and headed toward the home of one of the preachers, observing silence as we passed in front of the Catholic Church with its service still in progress. Recognizing the repetitious and melodious use of the Ebrié word for God, Nankan, in the chorus of one of the songs, was again a concrete reward for the beginnings of my Ebrié language study.

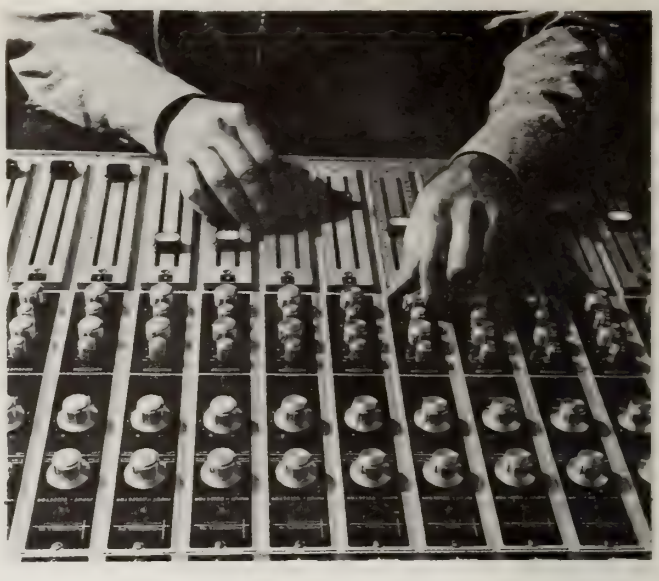
As we met with the youth leaders and representatives after a spicy African dinner, I again was made to think of my own background and my church of a generation or two ago. Here was the same feeling of a deep respect for the elders and the ministers; there was the same reputation for honesty and trustworthiness, as reflected in the example cited of the lifting of a rule requiring the payment of a money deposit in advance for the use of a youth center. The rule was lifted for the Harrist group, it was reported, because they could be trusted. Even the place of women in the church was similar to our Mennonite practice of a couple generations ago; among the youth representatives, only two young women were present.

We were introduced at the beginning of the youth meeting as those "who have carried on an interest in favor of the Harrists and have yet remained quite anonymous, David Shank and his wife, and Shank's young colleagues: Mr. Krabill and his wife [Jeanette]. We are also happy to have with us Mr. Weaver and his wife [Ed and Irene], who are on their way to Botswana, visiting and ministering in African Free Churches."

In this planning session for the third biennial Harrist Youth Congress, the Krabills and Dave and I were invited to be present at Bouaké, 400 kilometers north of Abidjan in July, an invitation we gladly accepted.

Wilma Shank serves with her husband, David, and colleagues Jeanette and James Krabill as Mennonite Board of Missions, Elkhart, Ind., workers in a ministry among African Independent Churches in West Africa.

Can electronic bridges span the gaps?



by J. Allen Brubaker

You're attending this party where everyone's talking and nobody's listening. You spot this creature you've been wanting to meet, but at the moment she's surrounded by half a dozen guys. Each is trying to impress her with his ability to talk louder and more persuasively than the others. You have neither the voice nor the inclination to join the shouting match. But you remember overhearing her earlier in the evening describing a Christmas ski trip, "Vail is really terrific, but those lift lines are impossible."

So you wander over and start a conversation with no one in particular, but within her hearing. "I used to go to Vail," you say, "but over the holidays those lift lines are impossible. So last year I found this place that most people have never heard of. . . ."

"Excuse me," she says, "but I couldn't help hearing what you said and. . . ." Well, you got her attention. Not by shouting, nor telling jokes, but by introducing a subject she was interested in, by describing a problem in a way that echoed her own feelings. And now she's eager to hear all about the good news you found for her. How did you know what to say to get her interested? You listened.[1]

This parable may shed some light on the Christian's use of media today. The gospel is good news only when it touches people at their point of need and turns them toward a viable solution. To know what needs and hurts people feel, we listen—not just to words, but to meanings behind the words. As we listen to North Americans today, we discover that guilt, loneliness, and meaninglessness are very real problems. Because Christ died on the cross, release from guilt (forgiveness) is available. New friendships in Christ's body, the church, provide an alternative to loneliness and the support for living and growing toward wholeness. Because God has a love affair with the creatures He created in His image, life has purpose. Christ's resurrection means death has lost its sting. So the gospel is still good news today. The challenge is to communicate the message in ways that are consistent with the gospel and that focus on bringing people into active involvement in a local fellowship of believers.

God is our example. Theologian Harvey Cox says that Christians too often come across in the media in the context of power and manipulation and that a gospel presented in such a context is no longer the gospel. "God's message to us was not emblazoned across the sky, but lived out in the life and suffering of a Man who opened Himself to the abuse and contempt of those who rejected Him. God comes in weakness, vulnerability, and powerlessness," Cox says. He believes the message of the gospel is essentially incompatible with any coercive form of communication. Therefore, he calls for media to be "turned toward accessibility, two-way communication, and genuine conversation," and away from "weapons of domination and manipulation."[2]

Too often Christians copy the commercial advertiser's use of media, employing and selling them things. Do not some religious television programs fall in to this trap—using highly sophisticated fund-raising techniques to rake in millions more than their costs for production and air time; creating a strong and loyal commitment to the preacher and his service rather than to Christ and a local congregation; dispensing freebie lapel pins, inscribed bricks, luminescent crosses, and other "junk" to induce viewers to roll out the green rather than trying to involve them in people-to-people ministries in their own communities?

Can the media be a bridge to non-Christians? Not if we fall into the trap of trying to manipulate and coerce people into accepting Christ to fulfill our own needs or simply throw around religious jargon or clichés that have little, if any, meaning to the uninitiated.

Robert Cleath, a Christian who teaches speech communications at California Polytechnic University, says, "Christian television has almost succeeded in doing the impossible: making the God of glory a crushing bore." He says,

> People often flip their dials away from evangelical telecasts, not because of the offense of the cross, but because of the offense of the dross of superficial content, unsuitable church service, and gushy religious chitchat leading to the inevitable appeal for funds.

J. Allen Brubaker works for MBM Media Ministries in Harrisonburg, Va.



In television's gaudy electronic city infected by urban blight, the suburb of Christian programming—located in the low-rent areas of Sundays and early a.m. hours—is in great need of renewal. My lover's quarrel with Christian telecasters arises not from the lack of sincere Christian dedication, but from the frequent irrelevance of their packaged religious presentations. Most have become dispensers of religious junk food as marketable as the Super Whopper in a land where conservative Christianity is both the folk religion and the undergirding foundation of our society's institutions.

All too often God is projected as a celestial Jack-in-the-box ready to turn our scars into stars the moment we exercise possibility thinking. Or He is a finger-snapping Lord of the Dance who can miraculously put a healthy bounce in our step as we hustle through the discotheque of life. Or He is a gutless wonder surrounded by stained glass who blesses the status quo and seldom angers the power structure with challenging denunciations.[3]

Russ Reid, a Christian and president of a California-based ad agency by the same name, says, "... we're in a vicious circle in our Christian television. We produce television programs that appeal to Christians who will support the kind of television that meets their needs because we've never asked the hard questions about whether most of the Sunday kind of television is really effective in evangelism and church growth. And the answer, in my judgment, is an unequivocal 'no.' "

Reid believes slice-of-life spots that show Christian faith in action have a powerful impact on listeners and viewers. He hopes the church doesn't throw out the value of TV spots because that, for him, is the use of television at its best. He also believes drama provides an effective way to use television to communicate the gospel. He cites as an example a prime-time program like *Little House on the Prairie*, which presents a story showing God's love and mercy in the dramatic context.[4]

Focus on pre-evangelism. Dr. Robert J. Schihl, theologian, television producer, and professor of broadcast communications for Christian Broadcast Network University, Virginia Beach, Virginia, believes the church needs to focus more of its broadcast efforts toward reaching the unchurched. (Those persons who have not attended church or synagogue within the last six months.)

Citing a 1978 poll done by the Gallup organization, he said 1953-1978 represents a zenith in Christian broadcasting, but the research tells us that the number of unchurched has actually increased one percent.

He supports using Jesus' parable model to work at this type of programming. The parable or spot model, dropped into secular programming, is able to catch the attention of the unchurched and move the individual to admit need. That's what he calls pre-evangelistic or preparing-the-soil evangelism, and he believes there's nothing more impactful to the unchurched than "a church tag on the end of a quality spot."[5]

How does all this fit into Mennonite Board of Missions' philosophy and approach to sharing the gospel through the public media? The MBM Media Ministries Division (formerly known as Mennonite Broadcasts) is committed to reaching the unchurched.

The staff attempts to empathize with the hurts and hungers of people today, especially the unchurched and non-Christians. Writers and radio speakers try to show how God's love and forgiveness in Christ and the support of the Christian community provide a resource for dealing with needs. This requires genuine listening, putting oneself in the other's place. It calls for the use of stories, illustrations, and parables that deal with real life issues.

Writers and speakers try to use genuine conversation, rather than bowling people over with powerful oratory, glittering giveaways, or appeals for support. The content of the messages focuses upon bearing testimony to the resources we have in Christ and His people. Persons who respond are encouraged to get in touch with a local congregation, and whenever possible or appropriate, local pastors and other resource persons are asked to contact respondents.

A recent example. Margaret Foth's *Your Time* talk on alcoholism last fall spoke to a need of Polly Freeman (not her real name). She wrote asking for a copy of the message and said, "I am 28 years of age with a mentally-ill husband and no job. I have blood disease, heart trouble, and epilepsy. ... I feel I'd rather die than live—I tried suicide—but I'm still alive. I'm reaching for something to fill the void in my life. ..."

Follow-up assistant Eva Stauffer replied and learned that the Freemans are poor—often without enough money to buy food and the medicines they need. Polly was lonely and her life seemed hopeless. She had no Bible, so Eva sent her one and explained God's love for her. Eva also assured Polly of her love and prayers and gave her the name of a local Mennonite minister to contact.

In a later letter Polly wrote, "I was afraid to write how I felt—but am glad you understand and care. It helps so much to know someone cares. You explained John 3:16 so simple—and yet I don't know how to 'believe.' " By this time Eva felt she needed a personal visit and called the Mennonite pastor who lived not far

1. Reinhard, Keith L. and Brugaletta, Yolanda. 1973. "The Folks Out There Will Hear You Better If You Spend More Time Listening to Them." [Adapted from Ad Age workshop presentation in New York City.]
2. Cox, Harvey. 1979. "Bad News for the Good News." *Media and Values*. Spring, pp. 2-4.
3. Cleath, Robert. 1978. "We've Only Begun." *Eternity*, September, p. 25.
4. Reid, Russ. 1978. "TV Guide to Christian Programming." *Eternity*. September, pp. 19-24.
5. Dr. Robert J. Schihl met with the staff and board of Mennonite Broadcasts on June 1 to share his perspective on religious broadcasting.

from Polly. He and a member of his church visited her.

Polly's next letter brought good news. "I did a lot of serious thinking after your last letter. When the pastor came, I told him I wanted to change my life, and needed God. For the first time in my life I prayed and asked Jesus to come into my heart. I told the Lord how sorry I was for all my sins (I can't remember all I said) and then he prayed for me. Afterward there was a peace in my heart. I felt the weight of sin and guilt lifted. I now have Jesus—I am not alone. I am now a Christian. I love the Lord. Thank you for not giving up—please keep me in your prayers."

A letter from the pastor confirmed Polly's decision and gave a glimpse of the work of his congregation. "Polly has decided to commit her life to God in a new way. This first step of Christian faith will need much support. [A lady in our congregation] ... will be spending more time with Polly in an informal way, while I plan to include her in a new class we have in our congregation for persons who want to learn more about the basics of Christian belief.

"If all goes as planned, Polly will receive counseling from the Family Planning section of the City Health Clinic." (A member of the congregation works there.)

Polly wrote in her last letter, "I am reading in the Gospel of John, as you suggested, and am claiming the promises. Easter Sunday I was able to attend [the pastor's] church and really enjoyed it. I know God is working in my life. Keep me in your prayers."

The pastor notes that Polly has a long way to go, because old habits die slowly. *Your Time* did provide a bridge or link of communication between Polly and Christ, between Polly and a local congregation. The program could not, and cannot be the church, for the church is people. Nurture, affirmation, and discipling happen best within the caring community of Christ's people.

A workable model. Jesus set an example for effective communication. He used parables and stories to grab people's attention with pointed truths that they could not soon forget. He identified with the derelicts, the castaways of society, the powerless, the downtrodden as He walked where they walked, sat where they sat, and hurt with them. The few eloquent and dramatic sermons He gave were directed to the scribes and Pharisees and other religious leaders of the day (see Matthew 23:13-36). No doubt there's a lesson for many of us here, for who among us does not face the temptation to success and power, to defend the status quo, to be lord rather than servant?

Hear, hear!

The joy of communication. I'm surprised no crossword puzzle fan has added a word to recent requests in *Gospel Herald* and at Assembly 79 to keep our written language simple.

I agree with keeping our language simple. I also agree with keeping our language. Word painter John L. Ruth aided the discussion ("A Word About Words," *GH*, Aug. 28). We need such a word to help us avoid going wopsy on thin English. We'd be remiss to confine our vocabulary to some select few of the 5,000 words we've learned as adults. Similarly, our language would go sour if we'd skip over words longer than 10 letters—exception, Schwartzentruber—and shorter words such as roux, quipu, matie, japer, esker, chub. Are we getting lazy about language? Is there a word power shortage? Are we adopting the vocabulary of television?

Let's, indeed, use simple words. Let's use a lot of simple words. Let's, however, have words become simple for us because they are the right words to learn. Let's not avoid words just because they are new. The right words will help us say it plainly. Sloppy words excluded. With a kindly attitude to language, language will be kind to us. We'll communicate.

Meanings exist in people as much as in words. "By the user shall you know the word love," I was once gently reminded. Attitude more than any highfalutin anything else determines the quality of our communication. With an attitude to learn, we'll learn.

We need a vigorous vocabulary to bring simplicity and directness to our language. Many adults learn fewer than 25 new words a year. Those who do best with learning new words turn their mind to it. They don't rush off to the dictionary every time a strange word crosses their eye's path. That's too much work. But neither do they skip over the word or get angry about "this fly in my reading."

People with an attitude for learning to communicate better will pause and let the word sink in. Why is it in that sentence? What does the context do to its meaning? What parts make up the word? Surprise! The word becomes incarnated. It's yours. You'll notice it time after time from now on. It's at your command now.

You needn't be a Scrabble nut to enjoy new words. Even words that have been around a long time take on new meanings with a little reflection: aardvark, boondoggle, myrrh, borscht. I like those words. I think some of the meaning of the word borscht is in me. The dictionary, in this case, was handy to get behind the other words.

I found out that I've been brushing my teeth with myrrh, and I may have given a little bottle of it to my wife. "Myrrh: a yellow to reddish brown aromatic bitter gum resin ... used today chiefly in the manufacture of dentifrices and perfumes and as a stimulating tonic." I don't have much reason to use the word myrrh, but it's a tonic in itself to find connections with the ingredient used in incense and perfumes mentioned in Matthew 2:11.

Words are our friends, not enemies. Let's not avoid those we don't know. No excuses. Each of us can add to the joy of communication. Say hello to the power in the top of your head. There's no danger of outages in this small but mighty part of you. Put your word power to work—it works for you.—**John Bender**

The rearview mirror

by Katie Funk Wiebe



"Students today haven't got a sense of history." I was listening to Alfred Kazin, prominent American literary critic, at an English teachers conference. He mentioned his frustration in teaching literature to university students unable to identify biblical characters and allusions. Some students read all literature as if it were written yesterday and then wonder why it doesn't make sense. He advocated combining history with literature to help students recognize where they fit into the flowing stream of life.

Christians can learn from his words. Life begins to hold together when we know where we fit into the story of God's dealings with humankind. Studying history, however, appeals to some people as much as counting the stars. The very word brings back unpleasant schoolday memories of muddled lists of dates, names, and places. Such people prefer five seconds of instant replay of a football game in slow motion. That's about their limit of the backward look.

I think people get bored with history because they have never discovered what it can do for them. The growing Christian is one who knows the goal, because he or she has taken a critical look at the past. Someone has compared the backward look into time like the quick glance into the rearview mirror while driving. These mirrors have other purposes than watching for cops.

This summer one cold, rainy day I stood before the monument of an emaciated man at the former concentration camp at Dachau, Germany. Thousands of Jews and others were cremated here at the hands of the Nazis in the large ovens specially built for this purpose. I looked at this stone-still prisoner guarding the horrible memories of that place and thought of the words placarded elsewhere in one of the buildings: "He that refuses to learn from the past is condemned to repeat it."

History is not for memorizing dates, names of dictators and kings, and places of treaties. History is not for listing details, but for learning how to use its resources to strengthen the present. The history of the human race is one we must learn from to avoid future tragedies.

Another history lesson we need is the story of the people of God. Some persons believe the Christian life begins with the moment they accept God's salvation. They begin their testimonies with "I became a Christian on August 14 . . ." and they did. Yet what preceded that moment was not a vacuum, but a long story of God searching out a people from the beginning of time to the present.

The Israelites had a strong sense of being part of a people whom God was leading. On important occasions their leaders recited their history to the people to show them how the present was part of the whole.

I used to wonder why Mennonite history books always took so long to get to what the book was actually about. Why not leave out the long preamble about the church fathers and Menno Simons and others like him and begin with more relevant events? As a middle-aged believer I merely begin to understand.

In joining the church, writes Elizabeth O'Connor in *Letters to Scattered Pilgrims*, we make a commitment not only to one another, but to Abram and Sara, to Moses, Isaiah, Paul, Brother Lawrence, Dietrich Bonhoeffer, Martin Luther King. We commit ourselves to all who have had a part in building the community of faith.

A congregation which is not aware of its own history or that of its denomination is a poor church. Those who are aware of the broader sweep of God's dealings with humanity will be less impatient with the trials of the moment and more hopeful of the future. They will also be more willing to trust the next generation to do its task.

A third journey into the past is a personal one. Some people can't make this journey because they carry the past with them at all times, like unchecked luggage. Their burden is not neatly packaged and balanced like a hiker's knapsack, but resembles the gobs of mud you pick up when you walk through a newly plowed field after a rain. Such travelers can never let the past be the past because they carry its hurts into the present.

One way of getting rid of such deadweight is to give such persons the opportunity to share their spiritual pilgrimage with other believers, not once, but often, little by little, in a caring group, writes O'Connor, so that it can be reconciled and forgiven. She writes that if we do not love the members of our faith community, the reason may be that we have not heard their stories. We do not know the journey they have traveled to reach the present.

Who will not agree that if church members come together only once or twice a week briefly, most of it in formal listening, vast psychological spaces develop between them which aren't bridged with a few handshakes and brief smiles. People learn to love one another only when they know the story of each other's lives. Then they can identify to one another God's working, and healing takes place.

And then forward movement begins, which is the goal of looking in the rearview mirror.



While the earth remains, seedtime and harvest . . . shall never cease.

Gen. 8:22

Last year heavy rains washed away her seeds and the topsoil. The year before—drought. This season rainfall may be plentiful and gentle. If not, irrigation could save seeds in a dry time; terracing could hold soil in a downpour. She plants again, an act of prayer and faith.

You can help increase her yield with new seeds and assistance by supporting MCC's agricultural ministry. Designate your community CROP contributions to MCC.

Mennonite Central Committee
21 South 12th Street
Akron, PA 17501
or
201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8

The third in a series of three vignettes by Richard Showalter depicting healthy congregational growth

We divided to grow

by Richard Showalter

Northridge Christian Fellowship, Springfield, Ohio. "We're dividing because we're getting along so well," said Pastor John Miller of the Northridge Christian Fellowship.

Tom Knepper remembers the first day of prayer and fasting in January 1976, when the congregation was asking, "What is God's vision for us?"

"The Lord gave me a vision of cars filling the parking lot and lining the streets out front. Wally Fahrer, pastor, chuckled, but today that happens every Sunday. The congregation is dividing now to form two out of one—the new one named Southside Christian Fellowship."

With over 200 people packing their modest building on Sunday mornings, Northridge had to build, burst, stagnate, or divide. Division was the answer.

But Northridge didn't blossom overnight. Back in 1957, Jonas and Mary Classen, former Mennonite Central Committee workers in France, moved from West Liberty, Ohio, to Springfield with a vision for ministry outside their Mennonite community. Four years later they were joined by Leon and Glenda Mast from Archbold. In 1961 Sunday services began. "Frank Byler, missionary to Argentina, and Ed Stoltzfus, then pastor at Bethel in West Liberty, wholeheartedly encouraged the new venture," said Leon.

The next decade was foundational. Northridge pioneered a community-wide summer Bible school program which multiplied community contacts. Mary Classen and Glenda Mast gave leadership, in cooperation with other local churches. "But by 1968, we were becoming sharply aware that some *power* was needed behind the church. We saw that lives weren't really being changed, and that all of our hard work, right answers, and strong traditional background wouldn't make the church go."

The answer began to emerge with brokenness before God and a new reliance on the Holy Spirit.

Then began a chain of events which has profoundly shaped Northridge ever since. A group of serious Christian students at nearby Wittenberg University were desperately searching for acceptance and mature leadership in local churches, but without success. "We were in turmoil," said John Miller. "We had broken with parents and churches through coming to know Jesus personally, and we needed help."

A Mennonite student at Wittenberg took them for a visit to Northridge in early 1971, and almost immediately their search ended. Overnight, Northridge became the church home for leaders in the Wittenberg renewal group. Today's pastors, Wally Fahrer and John Miller, along with many other congregational leaders, have come to Northridge via Wittenberg.

Wally was a student in seminary at Hamma, Wittenberg's theological school, after his conversion, but became disenchanted with the humanistic approach to his counseling studies. "I finally just quit," he said.

Then through a remarkable series of minor miracles, Wally was led to become pastor at Northridge in late summer 1972. Wally—and Northridge—have never been the same since. The then Ohio Conference minister, Willis Breckbill, paved the way for Wally's theological conversion from infant baptism with the simple challenge, "Why don't you just study the Bible?" Wally did.

"The Wittenberg students didn't have any problem with our peace witness," said Elder Jonas Classen. "Their conviction for peace was, if anything, stronger than ours. The Lord used Wally to put the congregation on a new course," said Jonas. "He was our first full-time pastor, and he was freed up to study and minister the Word."

The Evangelism Commission of Ohio Conference helped provide initial support for Wally, and all through these years the Bethel congregation of West Liberty was giving substantial financial assistance to Northridge with no strings attached. "We couldn't have made it alone," said Wally. "We needed the wider church, and it hasn't let us down." That includes much more than finances, of course. "Harold Bauman helped lead us through some of our most difficult days as elders," said John Miller.

In 1974, another new chapter for Northridge was opened when Tom and Rita Knepper came. They were the first solid link with the local community for a congregation which till then found its strength in "Mennonite transplants" and "Wittenberg radicals."

Since then a constant stream of new Christians from the Springfield community have made Northridge their home. "Why do people come to Northridge?" I asked Rita.

Her answer was simple. "Love, acceptance, joy, and hospitality! But more than that. Here we found people who are living life for God all the time—not just two hours on Sunday morning." The Wittenberg students who began the parade of new faces at Northridge concurred. "We found solid believers."

"God did it all," Rita summarized as she shared how new people were led to the fellowship. Tom described how church members rallied to help him construct an addition to his basement. "People really care."

John Miller was called to serve as pastor when Wally Fahrer left in 1978 to complete his seminary studies at Elkhart, Indiana. John points to the church's days of prayer and fasting as important for understanding how God has worked at Northridge. "Every one of our days of prayer and fasting has been a historical moment for the congregation, he said. "We've had three or four such days each year since 1976." These days are called when the

congregation faces important decisions such as selecting elders, forming a new church and dividing the congregation, or when special requests are made of God for discipling broken families, converting friends, or meeting other needs.

"The Lord has brought many needy people to Northridge," said John, "and by mid-1976 we were almost swamped. Who could minister to the needs? But after prayer and fasting, the need for mature Christians was beautifully met as God led new people to Northridge."

Southside Christian Fellowship got underway in late summer, 1979, with Wally Fahrer as pastor, while John Miller continued to lead at Northridge. The pastors are "full-time elders" who with their wives and other elders serve together in leadership. Today five couples serve as elders in addition to the pastors.

The entire congregation is broken into twelve small-group fellowships for midweek meetings. The small groups have thirty lay leaders. Elders participate in the small groups, but do not generally lead them. Membership at Northridge is by "charter," a covenant of faith and commitment to one another under Jesus as Lord, renewed each year.

Spontaneity and joy in Northridge worship is symbolized well by the outdoor baptism of two new Christians during a shower of rain in July 1979. As John and Wally baptized Gary Zirkle in a spirit of relaxed celebration, applause broke out from the congregation gathered on shore. And when the party reached the bank, laughter and embraces were shared around.

What better symbols of vibrant fellowship in one small, but beautiful, part of the kingdom in North America.

On being kind in a rude world

by Simon Schrock

Rudeness, is it becoming a way of life in America? You can find it at the grocery store, on the highway, at the gas station, at the airport, or just about everywhere people meet.

At Dulles Airport recently, I heard a man screaming at someone. He was rushing through the corridor, past the people, toward the descending escalator. As he rushed along he turned around and shouted, "The plane's boarding! What's the matter with you?" He was yelling at a woman who was following approximately ninety feet behind him. He would frantically rush ahead, then turn and rudely call back to her. Down the escalator he went, heading toward the gate, alternating his frenzied rushing and screaming till he was around the corner and out of my sight.

The June 25, 1979, issue of *U.S. News and World Report* published a copyrighted article on rudeness. The report calls it "an epidemic in the land." They gave a number of examples: "A woman hurls a box of shoes at a clerk and stalks out of the store. A woman waits in line at the Department of Motor Vehicles for 45 minutes, only to have a clerk slam the window in her face. A Virginia state trooper was bitten by a cab driver while the officer was writing a ticket. Toll booth attendants on Maryland's Chesapeake Bay Bridge report that some drivers spit on change, try to sideswipe collectors, shoot them with squirt guns filled with ink or ammonia, and hand them rolled dollar bills containing feces."

So here we are, Christians in a rude world. Do we follow the pattern?

We shouldn't! The Bible calls the Christian to "be not conformed to this world: but be ye transformed by the renewing of your mind." The Christian's behavior is not to be influenced by the world, nor is it to adapt the world's customs.

The Bible calls God's people to follow a pattern that is exactly opposite of rudeness. It is called kindness. Here is what the Bible says: "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32). "Be kindly affectioned one to another with brotherly love" (Rom. 12:10). The great love chapter in the Bible tells us that love is kind. There is a more noble way than rudeness. It is the way of love and kindness. The Christian is called to that way.

Two basic human problems cause rudeness. I consider them root causes. One is selfishness. The selfish person is interested primarily in himself. He is egoistic, piggish, and contemptuous. He wants things his way and for himself. If he doesn't get his way, he becomes rude. The Christian needs to deal with the problem of selfishness in his own life. The Bible says that Christ "died for all." Therefore, "those who live should no longer live for themselves but for him who died for them and was raised again" (2 Cor. 5:15, NIV).

New Testament behavior demonstrates the opposite of selfishness. It shows concern for the other person. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others" (Phil. 2:3, 4). Nevertheless, selfishness is a sin the Christian continuously needs to deal with. He needs to confess it to God as sin, repent, and seek God's Spirit power to live above it.

The second problem is anger. It is closely related to the first one. If one doesn't get his own way or what he wants, he becomes displeased, frustrated, and even furious. The Bible speaks about anger, too. It says, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16:32). Self control, ruling one's own spirit, is another important fruit the Christian needs to produce in his or her own life.

The Bible states, "Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil" (Eph. 4:26, 27). What is the message here? In anger, do not sin by rude



outbursts and temper tantrums. Get over it quickly, before the day is over. Do not go to bed angry, or the devil will have a foothold on your life. Anger too must be dealt with. Anger that turns into bitterness and wrath needs to be "put away." The Bible says, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you" (Eph. 4:31).

How should Christians then respond to rudeness? How should they react when someone is rude to them in the gas line, at the grocery store, or at an intersection?

The Bible gives at least three responses for the believer. First, the Sermon on the Mount contains some pointed words that apply to rudeness. Jesus said, "Bless them that curse you. . . . For if ye love them which love you, what reward have ye?" (Mt. 5:44-46). The spiritual person is to respond with blessings, good manners, and kindness. After all, the natural man can respond with evil for evil, rudeness for rudeness. Christ called the Christian to live above such behavior.

Second response, after returning love for evil, turn the case over to God. He can handle it. When we respond in the Jesus way and let God handle the outcome, we allow Him to work in the hearts of rude people. By turning it over to God we permit His Spirit to do His redemptive work in the other person. Judgment and getting even do not lie in the hands of Christians. They belong to God. As the Bible teaches, "Avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord" (Rom. 12:19). God calls the Christian to sow the seed of love, and let His Spirit handle the outcome.

Third, turn rudeness into opportunity. While other people seem to be getting ruder and expressing their evil more openly, Christian disciples should all the more live "unconformed" to such behavior. Instead, they are to be examples in word, conversation, and love. While the world travels in the direction of rudeness, the Christian goes in the opposite direction by expressing kindness. The ruder and darker the behavior of others, the brighter the light of the Christian should shine. It's a privilege to be a rose in a thorn bush. Being nonconformed to this world is a privilege, not a burden.

Where can one find a good book on the best etiquette? The Bible itself! One book, in particular, contains excellent instructions for being a mannerly person. Sample suggestions follow:

"A soft answer turneth away wrath; but grievous words stir up anger."

"A merry heart maketh a cheerful countenance."

"A man hath joy by the answer of his mouth."

"When a man's ways please the lord, he maketh even his enemies to be at peace with him."

"A man that hath friends must shew himself friendly."

"He that answereth a matter before he heareth it, it is folly and shame unto him."

These examples come from the Book of Proverbs. It has much to say on human kindness. Check it out for yourself.

Where does one start expressing more kindness and love? At the hardest place in the world, at home. Start where it is tough, with those nearest to you. All too often kindness is "put on" in front of strangers and rudeness is used with those closest to us. If the husband enters the house grumbling, respond kindly. If he throws his fishing gear off on the kitchen floor, show love for the person he really is. If the wife doesn't have dinner ready and the house looks like a storm hit, don't raise a second storm. Respond kindly, lovingly, and in a caring way. Remember, you are responsible for your own reactions to rudeness. Home is where you start to say "thank you," "good morning," and "good night." Then as you leave your door next morning it will be easier to take your kindness with you.

The second hard place to express kindness is in your two-ton steel tank. Maybe it happens on your way to work. You started ten minutes late and are trying to close the gap between the time you left home and the time clock. Just as you turn the corner at the light a little old lady slowly pulls out of the gas station in front of you. What do you do? Pronounce curses or blessings? The highway is a place where our nerves are set on edge by our fellow drivers. Behind the wheel of our cars is a good testing ground for our patience and kindness.

What if others are rude and you are consistently treated poorly? Isn't that reason enough to eventually return rudeness? Not necessarily! What ever happened to suffering for the cause of Christ? The Bible teaches that love is patient and suffers long. The Christian may find it needful to take rudeness from others and suffer for it. The Bible has this to say about suffering and taking it patiently: "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Pet. 2:19-21.)

So what if we are treated rudely? We are called to live for Christ Jesus, even if it means to suffer. Many Christians are ready to fight back, seek a lawyer, go to court, get a divorce, or some other revengeful act whenever they feel they are treated wrong. This response is wrong. Christ called us to suffer for the sake of righteousness. Jesus addressed this subject in the Sermon on the Mount. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven" (Mt. 5:11, 12).

Christians in a rude world! What a unique opportunity!

God's joyous creation

by Rhoda Snader Lapp

It always thrills me to behold a gorgeous sunset. Many times I have enjoyed watching the "heavens declare the glory of God" (Ps. 19:1) as the sun began to sink toward the horizon. Slowly the soft, white fleecy clouds in the bright blue sky changed to a soft pink. When the whole sky became a flaming red, I found it even more exciting to watch the firmament show God's handiwork (Ps. 19:1). Surely "the heavens rejoice" (Ps. 96:11) as they show forth the handiwork of the Lord.

In times past, when my husband, John, and I have been fortunate enough to camp along a lake or a river, we have had the added benefit of seeing the color in the sky reflected on the dancing ripples of water.

During the day when the sun shines on a lake or river, the bobbing water sparkles like precious diamonds. Indeed, it has been pleasant to see this joyful scenery on some of our camping excursions.

When we have just had a clean, white, beautiful snow, and the sun shines on our world, everything in sight becomes a glistening beauty. Sometimes the dazzling sight is too much for our eyes to behold all at one time. Often we have to squint our eyes until they get used to the brilliant light. No wonder we are asked, "Hast thou entered into the treasures of the snow?" (Job 38:22).

When have you last noticed the stars as they twinkle overhead at night or in the early morning hours? The Bible informs us that "the morning stars sang together" (Job 38:7). They, too, are a part of God's joyous creation.

Have you ever enjoyed the beautiful, soft pale light of the moon as it bathed our world with beauty? If there was snow on the ground, the world became even brighter as the moon displayed its light. Watching this peaceful scene always gives me a feeling of serenity.

Written in the Bible are these beautiful words: "Praise ye him, sun and moon: praise him, all ye stars of light" (Ps. 148:3). Of a surety, the sun, moon, and stars gladly praise God by displaying their beauty for all of us to enjoy.

Furthermore, we read: "Let the heaven and earth praise him, the seas, and every thing that moveth therein" (Ps. 69:34). Also we have these fascinating verses: "So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships: there is that leviathan, whom thou hast made to play therein" (Ps. 104:25, 26). So we conclude that all living sea creatures from the smallest to the whale are made to praise the Lord, and therefore enhance God's joyous creation.

The "flying fowl" (Ps. 148:10) are to "praise the Lord from the earth" (Ps. 148:7). How often have you heard the birds sing their songs in praise? Many times the joyous song of a brilliant red male cardinal or the cheery song of our yellow Baltimore oriole here in our woods at home have made me feel more joyful.

On camping trips in the past, I have been moved to awe as I beheld the majesty of the towering mountains. In the autumn as the trees displayed their brilliant colors of gold, red, and yellow, the mountains seemed to me to be praising the Lord as part of God's joyous creation.

In the spring when the apple blossoms become pink and white and fill the air with a sweet fragrance, I am again reminded of God's joyous creation. The evergreen trees have also always been a source of grandeur for me to behold.

Surely the "mountains, and all hills; fruitful trees, and all cedars" (Ps. 148:9) praise the Lord as they are commanded to do (Ps. 148:7). Furthermore, we read: "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands" (Is. 55:12).

Another verse which displays some more of God's joyous creation is this: "The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing: (Ps. 65:13).

I have often admired God's yellow daffodils which bloom only in the spring. Then, too, we have red roses which bloom all summer long. Isn't God good? He could have given us only one flower and had it be brown or gray. Instead, He gave us a large variety of colors, sizes, shapes, and fragrances in the flowers. He also varied the blooming season so we could have God's joyous flowers outside all the time from the early spring until jack frost appears. Those of you who live in a warm climate year-round can enjoy this part of God's joyous creation year-round.

Surely we can say of God's joyous creation, "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches" (Ps. 104:24). The vegetables, of all sorts regardless of their size, shape, or color are all part of God's riches from the earth.

Since we are the ultimate of God's creation, and made in the image of God, let us put forth a conscious effort to bless the Lord, lest the rest of God's joyous creation praise Him more than we do.

Rhoda Snader Lapp is a nurse from Lancaster, Pa.

Husband

(Poem for David)

by Neta Jackson

You
are husband,
tiller of my soul's soil,
sower of seeds pregnant with promise,
caretaker of the tender shoots growing
falteringly upward.

Husband.
I didn't need you once.
I thought I was garden and gardener,
running riot with the plot of my life.

But
a summer storm
laid waste my "indestructible" self
and then
I felt your hands
reset my roots lovingly
and set themselves about me,
a fence to lean upon.

You
became husband,
the steady strength of my seasons,
protecting my life from storms of my
own making.

You
were patient
with my weeds of anger.
I claimed them as a natural product,
unfortunate, perhaps, but mine nevertheless.
Until,
running rampant,
they choked my blossoms
and made my fruits bitter.

Then
for love of me
you asserted
the hoe of your husbandry,
challenging and cultivating my soul
more daringly and deeply than ever before.

It hurt!
I didn't let go easily.
There would be empty spaces
leaving me vulnerable to attack and erosion.

But
I did let go
and found new freedom to grow.
With the clutter removed,
the roots of my seeds sank deeper,
my stems grew stronger and upright,
my fruit to you was refreshing and sweet.

You
have been one with my life,
weathering many seasons together.
Lately
I have been lying fallow,
content to produce only my practical plants
reseeding themselves with little effort. But

You
are not content.
You have tucked a new seed
into the reluctant soil of my soul,
coaxing the life-gifts within me.
You know the seed will sprout because

You
are my husband.

Church growth, learning from others top themes at black leadership seminar

Approaches to church growth, cultural diversity, and learning from non-Mennonites were major themes at a Sept. 30-Oct. 5 black leadership seminar held in New York City.

The seminar, an annual event, was sponsored by the Home Missions Division of Mennonite Board of Missions (Elkhart, Ind.), the Mennonite Church General Board, and the district conference of the Mennonite Church. More than 60 persons attended.

Though seminar participants decided not to take time off from a busy schedule to see Pope John II, who visited New York the week of the meeting, the papal visit highlighted one question raised by the seminar. How much can Mennonites learn from other denominations and religions?

Resource speaker George (Bill) Webber, president of New York Theological Seminary where the seminar was held, suggested that we can learn much from other denominations. "The fact that we have 250 denominations in the United States is because each latched onto a piece of the truth—then hardened. The Mennonite Church found its truth hundreds of years ago and has been hardening ever since. Urban ministry is a challenge to the Mennonite Church that will tell whether or not rigor mortis has set in."

Looking to religions other than Christianity for truth proved to be a touchier point. Vincent Harding, founder of the Institute of Black World, pointed to the phenomenal growth of non-white, non-Christian religions in North America as an indicator that we have something to learn from them. He challenged the group to think about whether God might be moving in new ways in our history now. "Other religions are not our way to God," Harding said at one point, "but they may be God's way to us."

Bible study leader Don Jacobs encouraged the Mennonite Church to move towards true integration—not a white church with black members—and that as we do so, not to be racist, which is wrong, or raceless, which is impossible. Rather, we should be changed through Christ into new, like-minded people.

A discussion with producer Rocky Bridges at radio station WWRL led to one conclusion—religious broadcasting is a powerful way of reaching and witnessing to the black population. The station has a four-year waiting list of programs trying to get a spot in WWRL's broadcast schedule. MBM Media Ministries Division spent a full day of the seminar helping black pastors and lay pesons think through how to get and use air time.



K. G. Cannon, the first black ordained woman in the United Methodist Church and an assistant dean at New York Theological Seminary and Dwight McFadden, Jr., Mennonite General Board associate general secretary for black concerns, share a lighter moment during the black leadership seminar.

Evangelism was a central theme of the week. While affirming its crucial importance, participants expressed concern over some church growth approaches that are commonly used. One theory, for instance, says that to grow, a church must be homogenous (with like race and culture). Many participants said that their reason for coming to the seminar was to learn how to move beyond such theories and be faithful to the multiracial, multicultural church to which Christ called us.

Bill Webber warned the group not to employ Madison Avenue techniques when doing evangelism. "We sometimes get the idea that *we* can convert people," he said. "To evangelize is to witness, to let people see in you the person of Christ. We are called to demonstrate the love of Christ. But, the Holy Spirit does the converting."

The seminar was an attempt by the Mennonite Church to help black leaders find direction. This question of direction is one that affects the entire Mennonite Church. Webber compared the exiled blacks in America to the exile of the Jews. "God has given us a job to do," he told the black leaders. "That job is to call the white church in America back to faithfulness."

Webber told those gathered that in the history of the Christian church only one major denomination has really broken out of its rigidity and come to new faithfulness—the Catholic Church. The pope's visit to New York was a dramatic reminder of that strength and vitality.

"If the Mennonite Church will succeed as anything other than a social club," Webber warned, "it must change. It must integrate black persons and give them real power and authority. It must become a new church."

Raymond Jackson, Philadelphia, Pa., agreed with Webber in an interview after the seminar. "If the Mennonite Church is truly integrated with black culture, it will no longer be the *Old* Mennonite Church. It will be something different." New forms and, perhaps, a new name need to emerge, he explained.

"We have to shape the body of Christ first," Charles McDowell, Youngstown, Ohio, said "before going out" to evangelize or serve. That is, the church must achieve right relationships internally before it can act effectively in larger society.

McDowell described the seminar as "encouraging and challenging. It applied to the things that we in the inner city need to deal with."



Pope John Paul II passes by less than a block away from the site of a seminar for leaders of the black community of the Mennonite Church held Sept. 30-Oct. 5 in New York City.

Hispanic leaders meet for seminar in Elkhart

Spanish was the official language as about 20 Hispanic Mennonite leaders met for a management seminar Sept. 24-26 in Elkhart, Ind.

A highlight of the event was dinner at Iglesia Del Buen Pastor (Good Shepherd Mennonite Church) in Goshen with students and staff of the Goshen College Hispanic Ministries Department. The latter is one of two minority leadership development efforts based at the college.

Initiated by José Ortiz, Mennonite General Board's associate general secretary for Latin concerns, the three-day seminar brought together regional secretaries, or "Spanish bishops," of the Hispanic Mennonite congregations. The event was funded by the Home Missions Division of Mennonite Board of Missions (Elkhart, Ind.).

"Many of these leaders have been successful pastors, but that does not say that they will be able to fulfill regional ministries or have an edge on community involvement," José said. "They must be equipped to do the job, and a process of education must begin."

The seminar opened with a study, led by Mario Bustos, of the biblical basis for leadership. In the study, "To Lead and to Be Led," he also presented various leadership models. Mario, pastor of the Hudson Lake (Ind.) Mennonite Church, is the only Hispanic leader of an all-white Mennonite congregation.

The participants, who came from Oregon, Texas, Illinois, Iowa, Ohio, Indiana, Pennsylvania, Florida, the District of Columbia, and Puerto Rico, reported on developments in their regions.

They also took part in a panel discussion led by Karen Ventura and Rolando Santiago, two Hispanics who are Mennonite Central Committee administrators, and developed a model constitution for Hispanic congregations.

Four main presentations at the seminar were "Identifying, Recruiting, and Maintaining Personnel" by Rafael Falcon, director of the Goshen College Hispanic Ministries Department; "Funding Programs in the Mennonite Church" by Lupe De Leon, Jr., secretary for home missions at Mennonite Board of Missions; "Defining Programs and Writing Proposals" by José Ortiz; and "Time Management" by Armando Hernandez, executive director of JELAM—Latin American Mennonite Broadcasts.



Hispanic Mennonite leaders discuss management skills at Elkhart, Ind., meeting.

After each session, "quality control man" Jesus Navarro was called on to help the participants summarize and evaluate what they had heard and discussed. He is a Mennonite leader in Texas and a welfare department official.

The seminar was coordinated by José Ortiz, Lupe De Leon, Jr., and Board of Congregational Ministries staffer Arnoldo Casas.

Board approves first step in joint commentary project

The Mennonite Publication Board has given its go ahead to a Mennonite Bible commentary project.

The Board, meeting at Orrville, Ohio, on Oct. 5-6, approved the formation of a nominating committee for the project. Herald Press, the book publishing arm of Mennonite Publishing House (MPH), will underwrite the project. However, the Publication Board invited representatives of Brethren in Christ, the General Conference Mennonite Church, the Church of the Brethren, and Mennonite Brethren to participate along with Mennonite Church representatives on the nominating committee and in the rest of the project.

According to plans approved by the Board, all five participating groups are to name two representatives to the nominating committee, which will in turn name a committee to choose writers and administer the project. According to Board member Willard Swartley, executives of the participating groups have been invited to share in the expenses of the nominating committee only, as a way of giving them "ownership" in the project.

Approval of the commentary, described by Swartley as "as newsworthy as anything that has happened this decade" in the Mennonite Church, marks the final step in the Board's participation in the project. Board involvement dates back to Jan. 13, 1977, when MPH Publisher Ben Cutrell introduced the idea of an inter-Mennonite commentary at a meeting of the five Mennonite Church program Boards.

"I'm very happy about it," Cutrell said of the Board's action at Orrville. "I don't know that we've passed all the hurdles on the way, but I'm glad that it's come this far."

The Bible commentary "dominated discussion" at an open session of the Board with members of Orrville area churches, Carl Newswanger, pastor of Orrville Mennonite Church, reported. Newswanger sensed "a genuine interest" in the project. "The feeling was that it should be lay-oriented and not too technical," he added.

According to a February 1979 report of the Ad Hoc Committee on Bible Commentary to the Publication Board, the commentary "is to be an independent work to be used as a background resource for a variety of settings in the congregation and schools, such as Sunday school, Bible study groups, college classes, and personal study. . . . It will emphasize exposition rather than practical application."

Also at the Orrville meeting, the Board:

—Reviewed the financial situation of Mennonite Publishing House in regard to the nearly completed construction of a warehouse. Noting the amount of funds borrowed for the project, Swartley said, "We are taking on a heavy financial burden until [contributed] funds come in. There's some real concern about that." Nevertheless, Swartley said, MPH's situation should improve significantly during the next several months as sales increase at Provident Bookstores during the Christmas rush.

—Chose officers for the next two years. New Board president is Luke Bomberger, Leola, Pa.; vice-president is Letha Froese, La Junta, Colo.; and Keith Schrag, Ames, Iowa, is treasurer. Officers were chosen through a "discernment of gifts," consensus procedure led by Wayne North of the Mennonite Church General Board.

—Named seven persons to the Publishing Committee, which reviews MPH publications and counsels staff as to whether the materials are in harmony with Mennonite theology and practice. The names of the seven were not released, pending their notification and acceptance.

The 12-member Publication Board gives oversight to MPH and joint MPH projects with other church agencies and boards.

MCC (U.S.) moving, but final form unclear

MCC (Canada) leaders have long urged that U.S. concerns be removed from the agenda of MCC so that the Canada-U.S. partnership could center on the international program, the largest part of the MCC ministry. Now a new MCC (U.S.) structure is in motion, handling domestic programs in the U.S. and working at providing resources for the international program.

Discussions of a possible MCC (U.S.) structure began with a joint session in Toronto in the fall of 1977, and continued at the MCC annual meetings in 1978 and 1979. A special committee, nicknamed the "2 x 3 Committee," was appointed last fall. Committee members included three members each from MCC

(Canada) and MCC.

The special committee met on Aug. 11, 1979, and submitted a report to the Sept. 14-15 MCC Executive Committee meeting. A report was also submitted to the Sept. 28-29 MCC (Canada) Executive Committee, which approved the report in principle. The two executive committees and the plenary MCC meetings in January will discuss suggestions for MCC (U.S.) and its relationship to MCC (Canada) and MCC.

The form MCC (U.S.) will take remains to be determined. MCC (U.S.) members must decide what programs constituent churches in the U.S. want them to develop. Increasingly, local congregations and district conferences in the United States work together in support of MCC's program. MCC (U.S.) may assist regional efforts as interest is expressed.

The special committee's suggestions for repatterning for equal partnership included: recognizing that the fledgling MCC (U.S.) is moving; considering having an equal number of Americans and Canadians on both the MCC plenary board and the executive committee; holding concurrent annual sessions of MCC (Canada) and MCC (U.S.) periodically; modifying some election procedures for selecting officers; and considering locating the MCC (U.S.) offices elsewhere than in Akron, Pa. These suggestions will be dealt with in subsequent meetings by MCC and MCC (Canada).

Chairman of MCC (U.S.) is Paul Landis, MCC member from Lancaster Conference. Reg Toews is part-time interim executive secretary.

Planning begins for aid to Dominican Republic

The Dominican Republic is beginning to get back on its feet again after the death and destruction brought by Hurricane David on Aug. 31.

During the storm, twenty-foot waves and stinging rain pounded nearly 100 miles of the coastline west of the capital Santo Domingo, pushing water at some places inland as far as one-half mile. Of the 2,500 houses on the coastal town of Palanque, only three remain today.

Herman Bontrager, Latin America secretary for Mennonite Central Committee who visited Dominican Republic in late September and early October, confirms that reports of the disaster have not been exaggerated. Bontrager and LaMar Stauffer of MCC, and Evangelical Mennonite Conference missionary Russell VanVleet have established a wide range of contacts and are in the process of pursuing specific needs and opportunities.

"Damage to Santo Domingo, a city of over one million people, increased as one moved from the East side to the West," Stauffer writes. "The beautiful trees which once lined the streets have not only snapped off but a large number uprooted. It is estimated that only one fourth of the city has any steady power supply."

MCC has been asked to assist Juan Baron, an end-of-the-road village some 50 miles from Santo Domingo. Almost all of its 600 homes were destroyed. Herman Bontrager was authorized to draft a preliminary reconstruction plan, which is expected to be in the range of $300,000, but no firm plans will be made until these needs can be seen alongside of disaster planning also in process in Dominica and Nicaragua.

Meat shipment first step in Dominica relief efforts

Mennonite Central Committee shipped 10 tons of canned meat to Dominica late last month in response to urgent requests for aid from that Caribbean island, which was hit hard by Hurricane David.

The government of Dominica has declared that it will receive and be in charge of distributing all relief materials, although it has agreed that agencies and churches may help in the distribution process. MCC planned to have one worker on hand by early October to help in distribution of the meat.

Sam Lapp, MCC Jamaica country representative, spent four days in mid-September assessing needs resulting from Hurricane David. Sixty thousand people out of a population of 80,000 have lost their homes or found them uninhabitable, he said. Eighty percent of the island's crops have been destroyed; towns have no running water; telephone service is severely limited; and electricity is out on the whole island and may not be restored for months.

"Devastation was apparent everywhere, even as our plane approached the island," Lapp wrote. "There has been 95 percent defoliation of the entire country. A formerly plush, tropical paradise forest has been reduced to a stripped and broken, tangled web of trees and vegetation."

In addition, extensive looting since the storm has meant almost no businesses are operating, including grocery stores. Serious food shortages are expected for nine months.

In addition to sending food aid, MCC hopes to assign a team of skilled carpenters to the Dominica Christian Council (DCC) to organize and supervise repair and reconstruction projects. MCC is awaiting invitation from the DCC before proceeding to secure staff. Up to $20,000 for expenditures has been authorized for the first emergency stage. Consideration is also being given to a more expanded effort depending on the need, resources available, and plans which can be made locally with the cooperation of the government and local church agencies.

Dominica, not to be confused with the Dominican Republic, is the largest of the British islands in the West Indies, situated between Guadeloupe to the north and Martinique to the south.

Play performances raise Ontario roofs

Barn-raising 1979-style in Waterloo, Ont., meant using the tools of drama and music rather than the traditional hammers and saws for forty young people from the Western Ontario Mennonite Conference and the Mennonite Conference on Ontario.

The teenagers who performed the drama *The Secret Church* at Waterloo 79 in August took to the Humanities Theatre stage at the University of Waterloo again on Sept. 16. The two benefit performances of the play were to aid victims of a tornado which devastated the Woodstock-Tavistock area in southwestern Ontario this summer. The extra performances also gave Ontario people who were unable to take in any of the three Assembly performances a chance to see the play.

Perhaps because *The Secret Church* appears in The Foundation Series curriculum, Sunday school teachers took seriously the suggestion to bring their classes as a group. Several hundred children helped fill every available seat in the afternoon. Total attendance was 1,293.

The benefit performances idea originated with several Western Ontario Conference pastors, some of whom had members who were victims of the storm.

Although the only hammer sound was the judge's gavel at the conclusion of the play, the "barn-raisers' " efforts will raise a few rafters. Profits from the venture totalled $2,360.

Missions rally to include regular MBM sessions

Mennonite Hour speaker Art McPhee and Paul Gingrich, executive secretary-designate of Mennonite Board of Missions, will be the featured speakers at a five-day missions rally to be held Nov. 1-6 at Sugar Creek Mennonite Church, Wayland, Iowa.

Mennonite Board of Missions (Elkhart, Ind.) and its subcommittees will be in regular meeting sessions at the rally.

"Agape, Awareness, and Action" is the theme for the rally, which is sponsored and hosted by the Wayland cluster of Mennonite congregations—Sugar Creek, Bethel, Pleasant View, and Washington.

Public meetings on Thursday, Friday, and Saturday evenings, and Sunday afternoon will include drama and music groups and missionary speakers. McPhee will speak on Thursday and Friday, and Gingrich will give missionary messages Saturday and Sunday.

Bill Eash, Kalona, Iowa, will direct music activities. A mass choir performance is planned for Sunday. Bob Hartzler and Willard Roth will serve as moderators.

Saturday activities will include an Out-Spokin' bike hike for MYFers, a men's mission breakfast, afternoon workshops, and activities for children. More information is available from Joe Freyenberger, Route 1, Wayland, IA 52654.



Peter Crossman, left, translates for Samuel Yameogo.

Word, deed both needed, says Upper Volta pastor

"If you want to preach only to our souls, go to the place of the dead. That is the only place where body and soul are separate," an Upper Voltan villager told Pastor Samuel Yameogo. "Here on earth to reach my soul, you cannot neglect my body."

Yameogo does not appear to be in danger of neglecting either the souls or the bodies of his people. He is a pastor, evangelist and development worker with Upper Volta's Federation of Evangelical Missions and Churches (FEME), the organization with which Mennonite Central Committee carries out its relief and development work in Upper Volta, a West African country between Mali, Niger, and Ghana.

Yameogo has been traveling in North America with MCCer Peter Crossman in September and October, sharing news of the church in Upper Volta with churches here.

Yameogo, director of the Projects Bureau of FEME, founded the bureau in 1972 to meet the severe physical needs of the people of Upper Volta. Mission groups had been in Upper Volta since 1921, but had earlier been discouraged from participating in development work. After the independence of the Republic of Upper Volta in 1960, the federation was formed and missions gradually were encouraged to do development work.

There is no debate within FEME about whether evangelism or development is more important. "Word and deed work together. Faith and love is translated into action. Meeting people's physical needs opens the way for evangelism," Yameogo said in a public address at Akron, Pa.

He reported that as he does development work for FEME he spreads the Word of God. And as he goes into isolated villages on the weekend to evangelize, he also tells the people about FEME's work with water development and agriculture. God has blessed both tasks. Development work is growing, as are five churches "God has helped plant." Local churches in Upper Volta are very supportive of FEME's development work.

The semidesert land of Upper Volta has long had serious food problems. Only a year after formation of the FEME Projects Bureau, great famine came to the Sahel. Continual drought since 1973 means there are no grain reserves. Each time a crop is destroyed by irregular or insufficient rains, outside assistance is needed. Agencies, including MCC, are able to assist through the structure of the new projects bureau.

"Your work in Upper Volta has not been in vain in the Lord. I could give you many examples of where your gifts have led people to the faith," Yameogo said. People receiving aid knew it came from Christians, a tiny minority among Upper Voltans. The relief and development work of FEME has given credibility to the Protestant churches, which were previously a scorned group in Upper Volta.

There are ten MCC workers in Upper Volta including Crossman, who is Material Aid Coordinator for the Sahel region of Africa. In Upper Volta he works with Dakio Theophile of FEME. Dakio is responsible for planning distribution and contacting pastors, while Crossman works in actual distribution of relief materials.

In Upper Volta, MCC and FEME combine development work with the relief effort. The bulk of MCC work has been in training village well-digging teams to deepen, crib, and cap traditional hand-dug wells and to teach agriculture and food production.

West is a new frontier, Brown says after leave

"The new frontier for the Mennonite Church is the urban areas of the West," says Hubert Brown, secretary for Student and Young Adult Services Division of Mennonite Board of Missions (Elkhart, Ind.).

Brown says young Mennonites are flocking to the "Sun Belt" cities. "They have great potential for mission and service," he says.

The MBM administrator returned to his work in Elkhart on Sept. 1 after one year's leave of absence. During that time Hubert served as pastor of Calvary Mennonite Church in Inglewood, Calif.—a few yards from the Los Angeles city limit. In a swap of cities, Calvary's Pastor Leroy Bechler spent part of a one-year sabbatical in Elkhart.

"After 10 years as a black person in the white Goshen-Elkhart Mennonite community, I felt the need for a multicultural experience in an urban setting," Brown said. "I was also looking for intensive involvement in one place after years of constant traveling for MBM."

Brown also wanted to see what the important issues are in a local congregation. "Here in Elkhart where I go to church, we feel that simple living, nuclear disarmament, sexual equality, and radical discipleship are important," he said. "But I wanted to discover what's really important at the grassroots level."

The membership of Calvary Mennonite Church is about 90 percent black, with a sprinkling of whites, Latins, and Japanese. It started as a congregation for white ethnic Mennonites in Los Angeles, but gradually it evolved into a basically black church and moved to Inglewood in 1971.

Calvary's 130 members reflect the predominantly black middle-class neighborhood in which it is situated, Brown said. It has many professional people and is a self-supporting congregation.

Calvary works with MBM's Inglewood Voluntary Service unit, operates a 215-student Christian Day School, and owns several properties, including an apartment for senior citizens.

"The issues I found people concerned about were spiritual renewal, church growth, marriage and family concerns, crime, police relations, unemployment, and community organization," Brown said. "I would say evangelism was given priority over social concerns."

The MBM administrator said two emphases during his year at Calvary were building a sense of community among the members and building a greater Mennonite awareness. Both efforts were well received, he said.

"I tried to get the members to trust each other more, get in touch with each other in better ways, and learn to share more deeply," Brown said. "We also had in quite a few Mennonite leaders, thinkers, and missionaries, and held an eight-week course on Mennonite beliefs."

"Our minority congregations in the cities

often have trouble sorting out Mennonite thought from Mennonite cultural things," Brown continued. "In the process, one can fail to see the more salient aspects of the Mennonite faith."

Washington meeting set for Mennonite lawyers

A symposium for Mennonite lawyers, law students, and paralegals is planned for Jan. 25-26 in Washington, D.C. The symposium will provide a setting for discussion of Mennonite theology and the practice of law, and for discussion among Mennonite lawyers about their own experiences and involvements.

Marlin Miller, president of Goshen Biblical Seminary, Elkhart, Ind., will present a paper on Friday evening on theological issues pertaining to the practice of law, including: What about the adversary position of the court lawyer? How does it fit with the peace stance? What about honesty in presenting a case? Does one present "facts" which might be misleading, but are in the client's interest? What has happened to the traditional problems between the practice of law and Mennonites, such as the oath, and the church-state divide? What is the lawyer's place in the church's mission in the world?

Two lawyers will present prepared responses to Miller's paper. On Friday evening, there will also be discussion of the work of the litigation task force of the Mennonite Church.

On Saturday four persons will present short presentations on four other topics: Mediation and Alternatives to the Court Process, Civil Disobedience and Draft Registration, Civil Rights and Civil Liberties, and Public Defense and Representation.

A modest registration fee will be charged to help cover the expenses of the symposium. Local lodging accommodations can be arranged.

Those interested in a specific topic or in participating in the symposium may contact Arden Shank, 1644 Newton St., N.W., Washington, DC 20010.

The symposium is sponsored by Mennonite Student and Young Adult Services in cooperation with several Washington area Mennonite lawyers.

Goshen series to focus on disciple foundations

"Theological Foundations for a Disciple Church" will be the theme for a series of six forums for pastors and lay persons this academic year at the Center for Discipleship at Goshen College.

The Discipleship Forum series is designed as a resource for congregations to stimulate and inform on topics of current interest, said C. Norman Kraus, director. The speakers will address the subjects in a congregational context rather than an academic one.

The series will begin on Dec. 11 with a forum led by Goshen Biblical Seminary president Marlin Miller on "Jesus Christ, Head of the Church." Miller will focus on the implications of the biblical concept of Christ as the "head of the body" for understanding the church.

Edward Stoltzfus, a pastor and teacher from Iowa City, Iowa, will lead a Jan. 15 forum on "Worship, the Life of the Church."

"Sin, the Weakness of the Church" will be the topic on Jan. 29 for a forum led by Erland Waltner, professor New Testament and former president of Mennonite Biblical Seminary.

Three other forums are planned.

Mishler reduces role at MBM after 23 years

Dorsa J. Mishler's role at Mennonite Board of Missions (Elkhart, Ind.) shifted on Sept. 1 after 23 years as personnel secretary. He is now a personnel consultant on a half-time basis while serving half-time as assistant pastor at Prairie Street Mennonite Church in Elkhart.

Mishler's new work is mostly with retired missionaries and other MBM "alumni." He will also continue serving as MBM corporate secretary. His Prairie Street Church responsibilities are pastoral care and counseling.

The longtime administrator waited two years from the time he announced his resignation as personnel secretary until a successor took over. The new personnel secretary is Dale Schumm, former MBM missionary in India and former staff member at Associated Mennonite Biblical Seminaries in Elkhart.

"I wasn't looking for less work but less responsibility," Mishler said. "I thought I would be working fulltime at MBM, but the opportunity to serve in a pastoral role came as a challenging surprise."

A 1942 graduate of Goshen (Ind.) College, Mishler was a schoolteacher for four years while he worked on his degree. During World War II he was director of a Civilian Public Service camp in Beltsville, Md., for conscientious objectors to war.

Immediately after the war, Mishler directed a Mennonite relief program in Ethiopia for two years. In 1949 he went to Mennonite Central Committee (Akron, Pa.) to become its first personnel director.

Mishler joined the MBM staff in 1951 and worked in various capacities until he was asked to set up a personnel office five years later. As personnel secretary he was responsible for the recruitment of overseas missionaries, Voluntary Service workers, home office staff, and other MBM-related persons.

WE HAVE A NEW NAME

MEDIA MINISTRIES

(formerly Mennonite Broadcasts)

Media Ministries reflects our total ministry—broadcasts, books, cassettes, leaflets, Bible studies—and highlights our outreach emphasis as a division of Mennonite Board of Missions.

Simply call us **Media Ministries.**

To help you remember, we'll use both our old and our new name during the next few months.

Media Ministries
Box 1252
Harrisonburg, VA 22801



Your Time, In Touch, Choice Books, Home Bible Studies.

Peace Section sponsors Tax Fund speakers

MCC Peace Section (U.S.) is sponsoring a speakers bureau as part of an effort to promote support of the World Peace Tax Fund among U.S. Mennonites and to be supportive of persons and groups who refuse to pay taxes used for military purposes.

The primary method will be to inform people of the dimensions of the world arms race, the amount of tax dollars being spent for military purposes, and to seek a response consistent with biblical principles.

The people listed below have agreed to join in this effort. More will be added later. They are available for Sunday morning worship services, evening meetings, or one-day workshops, and are willing to cover a range of topics related to the WPTF and war taxes.

Congregations or other groups should make arrangements directly with the persons on the speakers bureau who are in the same geographical region. Peace Section (U.S.) is suggesting a 200-mile limit so that ground transportation will be sufficient. The inviting groups are encouraged to cover expenses (14¢ per mile for personal vehicles) and, if possible, provide a minimal honorarium. The speakers are free to make other arrangements if they so desire.

The speakers bureau includes:

Lois Barrett—1508 Fairview, Wichita, KS 67203; phone: home (H) (316) 264-1404; J. R. Burkholder—Goshen College, Goshen, IN 46526; phone: H. (219) 533-5660; Jim Drescher—675 Hartman Station Rd., Lancaster, PA 17601; phone: H. (717) 394-2060; Delton Franz—MCC Peace Section Washington Office, 100 Maryland Ave. NE, Washington, DC 20002; phone: Office (O) (202) 544-6564; Duane Heffelbower—1108 G Street, Reedley, CA 93654; phone: O. (209) 638-5858; Anna Juhnke—Box 44, North Newton, KS 67117; phone: H. (316) 283-1236, O. (316) 283-2500.

William Keeney—Bethel College, North Newton, KS 67117; phone: H. (316) 283-4570, O. (316) 283-2500; Mark and Marty Kelley—183 W. Frederick St., Millersville, PA 17551; phone: H. (717) 872-4516; Jon Kauffmann-Kennel—Box 1245, Elkhart, IN 46515; phone: H. (219) 642-4551; Esther Lanting—9045 Wallace Rd. NW, Salem, OR 97304; phone: H. (503) 362-8195, O. (503) 363-2000; Tim Mireau—1505 Empire Way, Seattle, WA 98122; phone: H. (206) 325-7216; Marlin Miller—3003 Benham Ave., Elkhart, IN 46514; Phone: H. (219) 264-5062, O. (219) 295-3726; Janet Reedy—423 Prospect, Elkhart, IN 46514; phone: H. (219) 293-3647; Keith Schrag—Campus Plaza, 118 Hayward, Ames, IA 50010; phone: H. (515) 292-6785, O. (515) 292-6637; Albert Zook—R. 1, Box 119AA, Robertsburg, WV 25172; phone: H. (304) 937-2883.

mennoscope

Oak Grove Mennonite Church, Smithville, Ohio, and Fountain Retreat Center, Sterling, Ohio, will sponsor two workshops with Abe Schmitt, Nov. 9-11, at The Fountain. Schmitt, a family and individual counselor at Souderton, Pa., will lead a Nov. 9-10 workshop on "Listening with Love," and a Nov. 11 workshop on "Dialogue with Death." Schmitt is the author of *The Art of Listening with Love*, published in 1977 by Word Books. More information about the workshops is available from Oak Grove Mennonite Church, 7843 Smucker Rd., Smithville, OH 44677.

"Occasionally nature comes crashing through all of our defenses and confronts us with the naked power of wind and driving rain, of twisting and grinding forces which transform our familiar surroundings into grim reminders of gigantic battlefields," observes John C. Bush in his new book, *Disaster Response: A Handbook for Church Action* (Herald Press, 1979). "In such times, the world especially needs a community of faith, a redemptive community of God's people who are reconciled to God and sent into the world as His reconciling community," says Bush. In *Disaster Response*, John C. Bush, Executive Director of the Kentucky Council of Churches, shares his know-how with church groups interested in developing a cooperative Christian ministry to persons and communities affected by disaster. *Disaster Response: A Handbook for Church Action* by John C. Bush is published by Herald Press, Scottdale, Pa., and Kitchener, Ont. It is available in quality paperback format for $4.95 ($5.75 in Canada).

Mennonite identity was the main point of interest at a seminar in late July for Mennonite pastors in Zaire. The event was led by David Shank, a worker in Ivory Coast with Mennonite Board of Missions (Elkhart, Ind.). He conducted a study of 1 Peter and spoke on four topics: "Radical Obedience to the Suffering Servant/Lord"; "Power for a New Ethical Life Through Regeneration of the Holy Spirit"; "Reign of God, Come and Coming"; and "Restitution." Mennonite membership in Zaire is now about 60,000. North American missionaries from various Mennonite agencies have been at work since the early part of this century in what was formerly known as the Belgian Congo.

Alvin C. Kanagy, Harrisonburg, Va., has announced his resignation as pastor of Weavers Mennonite Church after 11 years service to the 291-member congregation. Kanagy has accepted the pastorate of the Walnut Creek (Ohio) Mennonite Church and will begin that assignment later this fall. The Harrisonburg pastor has also been executive secretary of Virginia Mennonite Conference the past two years.

Robert and Wilda Otto, workers in Belgium since 1965 with Mennonite Board of Missions (Elkhart, Ind.), arrived back in that country on Sept. 3 after a summer furlough in the U.S. Their address is Chaussée de Waterloo 1143, 1180 Brussels, Belgium.

Carl and Sharon Weaver, workers with Mission Aviation Fellowship and overseas mission associates with Mennonite Board of Missions (Elkhart, Ind.) are currently on furlough in the U.S. after a three-year term in Mexico that ended in July. Their furlough address is Rt. 1, Newton, KS 67114.

An annual August retreat in Bolivia brought together six Mennonite churches in the Santa Cruz area and Mennonite Central Committee volunteers—more than 150 people in all—for worship and celebration. The churches, formed as a result of Mennonite work in the area as long as ten years ago, are an illustration of a preaching ministry growing out of a deed ministry. MCC had worked in the villages through teaching, agriculture, and diversified projects. These led to worship together and Bible studies. Eventually mission boards—Mennonite Board of Missions (Elkhart) and General Conference Commission on Overseas Mission—were invited to join in the work. The work was also joined by the Mennonite Church in Argentina which sent José and Solidad Godoy to serve as the first full-time workers.

Lancaster Mennonite Historical Society needs a secretary to begin Jan. 1 (or before). Knowledge of German is helpful but not required. Inquiries, résumés, or applications may be sent immediately to Carolyn C. Wenger, director, 2215 Millstream Road, Lancaster, PA 17602 (717-393-9745).

Ethan Good, Macon, Miss., was ordained on Oct. 7 at the Nanih Waiya Indian Church, Preston, Miss., by the Gulf States Mennonite

Fellowship. Good had been licensed for two years in 1977 by the Ohio and Eastern Conference to serve as pastor of the Nanih Waiya congregation. The congregation renewed Good's call and an ordination was requested. David Weaver, moderator and Orlo Kaufman, conference minister, were in charge of the service. Others participating were Dennis Jowheir, assistant pastor; Glenn Myers, pastor of the Pearl River Mennonite Church and former pastor of the congregation; and Roselyn Thompson, lay leader.

A Christian Writers Workshop will be held Nov. 23-25 at Canadian Mennonite Bible College, Winnipeg, Man., for writers interested in writing for Mennonite periodicals. The workshop is sponsored jointly by The Commission on Education of the General Conference Mennonite Church, *The Mennonite, Mennonite Reporter,* and Canadian Mennonite Bible College. Resource persons will include Katie Funk Wiebe, writer and English professor at Hillsboro, Kan.; Adolf Ens, academic dean and professor at CMBC; LaVerna Klippenstein, free-lance writer and columnist; Laurence Martin, director of the Division of Congregational Literature at Mennonite Publishing House, Scottdale, Pa.; and Bernie Wiebe, editor of *The Mennonite*. Limited travel funds are available for participants of any denomination. Contact person is Elizabeth Yoder, COE, Box 347, Newton, KS 67114. Further information is available from *The Mennonite*, Box 347, Newton, KS 67114, or 600 Shaftesbury Blvd., Winnipeg, Man. R3P 0M4.

Glenn Egli was installed as associate pastor of Souderton (Pa.) Mennonite Church on Sept. 30. Willis Miller, overseer in the Middle District of Franconia Conference, gave the sermon and led in the commissioning. Richard Detweiler, pastor of the congregation, and Russell Musselman, assistant pastor, also participated. A fellowship luncheon was held following the service at the facilities of neighboring Zion Mennonite Church.

A CPS reunion of Camp Bernard is set for Gulfport, Miss., March 15-16. A Saturday seafood banquet and Sunday services at Gulfport Mennonite Church are planned. The former camp quartet and pastor Ed Miller will provide a program. Reservations may be sent to Oren Miller, Route 9, Box 28, Gulfport, MS 39503.

Correction: The dates for the 75th anniversary for the Pigeon River Conservative Mennonite Church, which was listed in Mennoscope for Oct. 9, were incorrectly given as Nov. 10, 12. The correct dates are Nov. 10 and 11.

Nearly 220 **Illinois** conference pastors and lay leaders attended the "Evenings in Mission," Sept. 28-30, at three locations in the state. Initiated by Mennonite Board of Missions (Elkhart, Ind.), the dinner meetings featured the new MBM audiovisual, *Sent—Stories of People in Mission*, and mission reports by Illinois Conference leaders and MBM representatives. The meetings were hosted by three of the four congregational "clusters" (districts) in the conference. The northern cluster met at Science Ridge Mennonite Church in Sterling, the central cluster at First Mennonite Church in Morton, and the south-central cluster at East Bend Mennonite Church in Fisher. A total of 15 "Evenings in Mission" have been held throughout the Mennonite Church since mid-1978.

Sharon Detweiler has been named Philadelphia director of Student and Young Adult Services—a division of Mennonite Board of Missions (Elkhart, Ind.). She succeeds Titus Peachey, who has accepted a staff assignment with Mennonite Central Committee. Sharon, who has lived in five different urban areas, worked during the past year as a research assistant for the New Jersey General Assembly's Minority Leadership Office in Trenton, N.J. She is a law student at Temple University in Philadelphia.

Louis Hagans was ordained and installed on Sept. 23 as pastor of Englewood Mennonite Church in Chicago. Louis Hagans, a former assistant pastor, assumed full leadership upon the death of Pastor Ambers Wright earlier this year. Wright was the recipient posthumously of one of the 1979 James and Rowena Lark Home Missions Awards from Mennonite Board of Missions (Elkhart, Ind.). Hagans, a student in the James Lark Leadership Training Program at Goshen (Ind.) College, returns to Chicago on weekends to carry on his work at Englewood. Charles Snipes was installed as assistant pastor of the 86-year-old congregation. Englewood, formerly Chicago Home Mission, was the first city mission of the Mennonite Church. Hagans was awarded a leadership training grant from MBM's Home Missions Division.

Roger and Florence Richer, who served as a pastoral team at First Mennonite Church, Denver, Colo., have accepted positions as family and individual counselors in Irvine, Calif. Their new address is: 14102 Moore Ct., Irvine, CA 92714. Telephone (714) 551-8987.

Faith Mennonite Church, Minneapolis, Minn., is planning a third annual potluck dinner for Mennonite college and university students in the Minneapolis-St. Paul area. The dinner, to be held on Oct. 28, is part of the congregation's effort to reach out to students at the University of Minnesota and other, small colleges near the church building, according to pastor Myron Schrag. Also in Minneapolis, Schrag and a Mennonite Brethren pastor have helped to start a group of local pastors from a variety of denominations who are interested in peace issues. The group began, Schrag said, after the Minneapolis conference on war taxes held by the General Conference Mennonite Church last February. Faith Mennonite, one of two Mennonite churches in the Twin Cities area, has dual affiliation with the Mennonite Church and the General Conference Mennonite Church.

A youth-care worker is needed to provide supervision and recreation for teenage boys at Millersville Youth Village, Millersville, PA 17551. Interested persons may contact Ernest S. Mast, administrator. Phone (717) 872-4638.

"The Emotional Development of Personnel" was the theme for the 1979 annual meeting of the Committee on Personnel Services, held Oct. 1-2 at Akron, Pa. COPS, consisting of personnel managers and staffs from Mennonite organizations, meets each year to discuss common problems and tasks and share ideas for greater effectiveness. Keynote addresses were "Matching Gifts with the Task," by Theodore M. Johnson, chief of psychology at Philhaven Hospital, and "Interfacing Personnel Services with Supervision," by Harold Stauffer, personnel director of Weaver Poultry in New Holland, Pa. In other sessions participants discussed input from the speakers and specific concerns such as hiring and management of staff, the role of supervision and evaluation. This year's meeting was hosted by Philhaven Hospital and Mennonite Central Committee. Other organizations represented were Landis Homes, Mennonite Publishing House, MCC (Canada), Mennonite Board of Missions, General Conference Commission on Overseas Mission, Mennonite Mutual Aid, Rosedale Mennonite Missions, Goshen College, Mennonite Brethren Missions, Eastern Mennonite Board of Missions and Charities, Friendship Community, Mennonite Media Services, and Eastern Mennonite College and Seminary.

Art DeHoogh was inaugurated as the fifteenth president of Freeman (S.D.) Junior College and Academy, on Sept. 9. The evening service included an address by Bernie Wiebe, who served as president of the institution from 1973 to 1976. A member of the Reformed Church, DeHoogh served in various staff and administrative positions at Northwestern College in Orange City, Iowa, from 1964 to 1978. He was appointed Freeman's president-elect in February, and since that time has been at the school becoming acquainted with it and the community. Freeman Junior College is affiliated with the General Conference Mennonite Church.

The People's Place, Intercourse, Pa., opens its annual Winter Cultural Series with evenings on "Photography: What My Camera Sees" led by Paul Schrock and Jim King, Nov. 12-13. Paul Schrock, Scottdale, Pa., is book editor at Herald Press, and has a private photography business that supplies many of his own photographs to well-known periodicals. Jim King, originally from Goshen, Ind., formerly worked at Mennonite Board of Missions, Elkhart, and attended Goshen College. He currently does free-lance photography and is a staff photographer at Mennonite Central Committee, Akron, Pa. Each year The People's Place offers the general public a varied series of cultural events related to Mennonite and Amish identity and faith. Tickets to the Series are sold as a subscription and are available by writing The People's Place, Main St., Intercourse, PA 17534, or by calling 717/768-7171.

Marlin Jeschke, Bible professor at Goshen College, Goshen, Ind., will lead a retreat entitled "Believer's Baptism for Believers' Children" at Laurelville Mennonite Church Center from Nov. 30 to Dec. 2. Jeschke will

review the problematic history of Christian baptism, help the retreat group in a search for the New Testament model of baptism, seek a sensible reply to infant baptism, and help persons toward a meaningful baptism in our churches today. A full program is available from Laurelville Mennonite Church Center, Rt. 5, Box 145, Mt. Pleasant, PA 15666; phone 412-423-2056.

Renovation plans at Associated Mennonite Biblical Seminaries, Elkhart, Ind., are being finalized. In addition to the just-completed construction of several student housing units (duplexes), AMBS plans to remodel a classroom, build several office and meeting areas, renovate the main building. The total project will cost $800,000. Architect for these additions to the main building is LeRoy Troyer and Associates of Mishawaka, Ind. The administrative Committee is looking for a person who could oversee the project for AMBS. Projected starting date for the project is spring, 1980, with the construction to last approximately six months.

Special meetings: John M. Drescher, Harrisonburg, Va., at Hershey, Kinzer, Pa., Nov. 25—Dec. 2.

New members by baptism: two at Yoder, Kan., three at Leetonia, Ohio; two at Shore, Shipshewana, Ind.; three at Roselawn, Elkhart, Ind

Change of address: Dennis C. Cressman from Breslau, Ont., to 5707 20th St., S.W., Calgary, Alta. T3E 1R6. **Ross Bender** from Elkhart, Ind., to 2, av. de Luserna, Apartment #53, 1203, Geneva, Switzerland.

readers say

I am writing to express appreciation and affirmation for Milo Kauffman's comments in the Sept. 11 "Hear, hear!" section. As an employee of Mennonite Board of Missions I have the unique opportunity of opening the mail that contains the contributions to MBM. We have received $2,180.00 in our office in the past three weeks in direct response to the *Gospel Herald* article which urged greater financial support for MBM.—**Mary Alice Lehman, cashier, Mennonite Board of Missions, Elkhart, Ind.**

° ° °

I am quite disturbed by the present situation existing within our brotherhood/sisterhood. Instead of remaining true to our rich Anabaptist heritage we have allowed ourselves to go . . . after evangelicalism.

Two examples come to mind immediately. First, the disagreement revealed by Elvin Glick in the Aug. 21 issue of *Gospel Herald*. Are we saints or sinners? We all agree that we were sinners before accepting Christ, but what about after? Well, doesn't one still commit sin after accepting Christ? "Sinner" is just an adjective which describes a person who sins. "Saint," at least in the New Testament sense, is a word which designates those who have accepted Christ. What is the difference between an unsaved sinner and a saved sinner (saint)? Jesus. Being a saint does not mean we are no longer sinners, because these two words are not mutually exclusive.

Second, the current controversy between the spiritual and social gospels. When did Jesus separate the two? He told Nicodemus about spiritual rebirth (Jn. 3) and instructed His followers to care for the needy (Lk. 14:12-14). Jesus taught a lifestyle of love and peace, not a system of beliefs. Can we end our senseless debates (Tit. 3:9) and start living what the Bible teaches? Are we being true to Christ's call by allowing thousands to die every day from hunger while we argue over such issues as biblical inerrancy? Is that the love of Jesus? No, not in any way!

I would like to refer to two passages of Scripture: Mt. 25:31-46 and Mt. 23:23. The first is the parable of the sheep and the goats. This seems to represent the judgment of the church. Two groups of people exist in the church: one acts, the other doesn't. We all know which group enters the kingdom of God. What were the actions of this group? Defending Scriptures, saying prayers, paying tithes, or speaking in tongues? No, deeds of love. The second passage is one of seven woes spoken by Jesus to the religious people of His day. We are the religious people of our day, so maybe we should take heed: "Woe to you, scribes and Pharisees, hypocrites! for you tithe mint and dill and cummin, and have neglected the *weightier* matters of the law, justice and mercy and faith; *these* you ought to have done, without neglecting the others" (emphasis added).

Please, let us repent of our neglect. Let us begin to live lifestyles of real compassion as Jesus taught us!—**Dan O. Miller, Cairo, Neb.**

° ° °

I am an old man and a member of the Church of the Brethren, but I have subscribed to your paper that I might get some ideas and strength for my local church and denomination. And I *am* getting this. I firmly believe that Jesus' prayer for the "unity of all who shall believe" applies across denominational lines.

My father was a Bible teacher and I have been led to know and appreciate this Book of Life. In my youth I learned a lot from his daily reading of selections as chosen by the Sunday school lesson editors and the committee for the International lessons. I feel that the main facts of Jesus' life and His teaching are as important for a mature Christian as is the study of history, or the multiplication table, or the 45 combinations of the 10 digits are for the making of a U.S. citizen.—**O. E. Gibson, Westmont, Ill.**

° ° °

Sisters and Brothers

by Joel Kauffmann



This is to express appreciation for your helpfulness in getting the statement on "Militarism and Conscription" into print and for the prominent location which you planned for it on the opening pages (see the Oct. 2, 1979, issue of *Gospel Herald*).

I was very disappointed to see that the footnote indicating the availability of the MCC statement was deleted in the editorial process. The text of this statement was circulated as a part of the document at Waterloo and hence referred to as "the attached statement."—**Gordon Zook, MBCM Executive Secretary.**

The footnote read: Copies of the MCC statement are available upon request from MCC, 21 South 12th Street, Akron, PA 17501, or 201-1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8, or from MBMC, Box 1245, Elkhart, IN 46515.—Ed.

° ° °

I would just like to respond to the article written in the Sept. 25 issue of the *Gospel Herald* on the subject of the devotional prayer head covering.

I was very much encouraged to read this article written through the honesty of the person who addressed herself to it.

The Bible says for this cause shall a woman have power on her head because of the angels. I feel our people do not know what the full teachings of the Scripture are on this matter, but must possibly be looking to see what man thinks about it rather than to see what God says as was so many times the failure of Israel in pleasing and obeying God and obeying His Word, and thus this led to their downfall. Thank you for being willing to print it.—**Anna Margie Lehman, Harrisonburg, Va.**

° ° °

I appreciated the article "Why I Cover My Head." I think the covering went out when the cut hair style came in. Long hair and the covering go together, according to 1 Corinthians 11.

But there is also another side to this fashion trend. At Waterloo 79 this summer, one speaker deplored the fact that so much money is lost to the Mennonite Church through such TV programs as PTL, 100 Huntley St., and others. I listen to these programs occasionally and nearly every time they stress the imminence of Christ's return (a subject we don't hear too much about) and our need to be ready. I'm not nearly as concerned about that money going out as I am about the thousands of dollars (I don't think I'm exaggerating) going out by way of hair-styling salons, frequented by both men and women. That money is down the drain as far as reaching souls for Christ is concerned. And what about beads, necklaces, earrings? First Timothy 2:9 is still in my Bible.

I also appreciated Maurice Landis's remarks.—**Mrs. Laura Cressman, Elmira, Ont.**

° ° °

It was encouraging to read the article in the Sept. 25 issue of *Gospel Herald* written by Kathleen Marie Haddad, entitled "Why I Cover My Head." I was beginning to think the Mennonite women were giving up on the head covering. I couldn't figure out why, because it is still in the Bible. The main reason I can think of is because the Mennonite leadership is not encouraging the use of the head covering anymore. . . . I think it is about time we do what the Bible says and not rely on our own understanding and excuses. The proof is that things aren't getting better; they are getting worse.—**Vincent A. Hostetler, Louisville, Ohio.**

° ° °

I have just finished rereading "Why I Cover My Head" by Kathleen Marie Haddad in *Gospel Herald*, Sept. 25.

I want to express my appreciation to her for her courage in writing on this biblical subject. It is not easy to express oneself on this subject most places in the Mennonite Church today, yet it is still in God's Word.

Someone asked me some time ago if I thought that a woman who doesn't cover her head can be

saved. I don't propose to answer that question. I do know this, that those of us who still observe this ordinance receive a blessing by so doing. And my feeling is that those who have dropped the covering are losing a blessing.—**Mrs. Millie E. Brenneman, Hillsboro, Kan.**

births

Children are an heritage of the Lord (Ps. 127:3)

Cunningham, Spencer and Dru (Pohl), Bellefontaine, Ohio, first child, Anika Dru, Sept. 20, 1979.

Delagrange, Dale and Fern (Sommers), Spencerville, Ind., first child, Jessica Paige, Sept. 15, 1979.

Esch, John and Linda (DeGrandchamp), Mio, Mich., first child, Trista Lynne, Sept. 27, 1979.

Freed, Marcus and Brenda (Miller), London, Ohio, second son, Shaun Lael, Sept. 6, 1979.

Geissinger, Ray and Linda (Esbenshade), New Holland, Pa., second child, first daughter, Judith Leanne, Sept. 7, 1979.

Knepp, Clayton and Pam (Boles), Belton, Mo., first child, Nicole Joyce, Sept. 11, 1979.

Lehman, Delroy and Ellen, Eureka, Ill., first child, Corbin Paul, May 15, 1979.

Leichty, Brent and Teresa (Hartman), Harrisonburg, Va., first child, Tasha Joy, Sept. 15, 1979.

Liechty, Mark and Nancy (Brenneman), Goshen, Ind., second son, Matthew Jason, Sept. 27, 1979.

Martin, Paul and Judy, Portland, Ore., first child, Amy, Sept. 26, 1979.

Mullet, Al and Dorie (Leichty), Hillsboro, Ore., fifth child, third daughter, Nicole Rae, Sept. 19, 1979.

Musser, Jake and Karen (Martin), New Holland, Pa., second child, first daughter, Jacqueline Ann, Sept. 8, 1979.

Phaphouvaninh, Soumphonh and Khamphonh, Kidron, Ohio, second daughter, Aryakorn, Sept. 21, 1979.

Ruth, Daniel L. and Joyce Z. (Allebach), Telford, Pa., second child, Amy Lourene, Sept. 26, 1979.

Smith, Ronald L. and Phyllis D. (Neff), Kernersville, N.C., second daughter, Andrea Renee, Sept. 14, 1979.

Steele, Jerry and Nancy (Buerge), Harrisonville, Mo., second child, Ashley Jan, Sept. 9, 1979.

Steury, Robert and Barbara (Steider), Goshen, Ind., first child, Brooke Elizabeth, July 12, 1979.

Wenger, Gary and Myrna (Herrick), Wayland, Iowa, second child, first son, Seth Andrew, Sept. 29, 1979.

Yoder, Maynard H. and Betty (Peachey), Sarasota, Fla., fourth child, first son, Maynard Alan, Sept. 26, 1979.

Zimmerly, Paul and Doris (Myers), Sterling, Ohio, first child, Paul David, Sept. 28, 1979.

Zook, Darrell and Pat (Troyer), Garden City, Mo., first child, Aaron Scott, Sept. 10, 1979.

Zuercher, Darryl and Mary Lou (Angelo), Orrville, Ohio, first child, Matthew Steven, Sept. 29, 1979.

marriages

They shall be one flesh (Gen. 2:24). A six month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Davis—Swartzentruber.—Gregory L. Davis, Newton, Kan., Methodist Church, and Debra Jo Swartzentruber, Newton, Kan., Kingview cong., Scottdale, Pa., by William F. Landis, Sept. 30, 1979.

Gerig—Martin.—Rodney Gerig, Antwerp, Ohio, and Deborah Martin, Fort Wayne, Ind., by Wayne Goldsmith, July 14, 1979.

Gingerich—Gerber.—Richard Gingerich, St. Agatha, Ont., and Doreen Gerber, Millbank, Ont., both of St. Agatha cong., by Nelson Martin, Sept. 8, 1979.

Hochstetler—Amstutz.—Mark C. Hochstetler, Apple Creek, Ohio, and Faye Annette Amstutz, Apple Creek, Ohio, Sonnenberg cong., Sept. 29, 1979.

Hood—Sauder.—George B. Hood, Tegucigalpa, Honduras, Continental Mission Crusade, and Dorothy L. Sauder, Manheim, Pa., East Petersburg cong., by H. Raymond Charles, Sept. 29, 1979.

Litwiller—Stutzman.—Steven Litwiller, Parnell, Iowa, East Union cong., and Charnell Stutzman, Milford, Neb., Bellwood cong., by Herbert L. Yoder, Sept. 22, 1979.

Ressler—Good.—Ken Ressler, Dalton, Ohio, Chestnut Ridge cong., and Sandra Good, Harman, W.Va., Lambert cong., by Glen Steiner and Roy Good, father of the bride, Sept. 8, 1979.

Schneck—Diffenbach.—James A. Schneck, Smithville, Ohio, Oreville cong., and Rosalee Diffenbach, Lancaster, Pa., First Deaf cong., by Paul G. Landis, Aug. 28, 1979.

Shenk—Wiker.—Ronald Shenk, Quarryville, Pa., River Corner cong., and Cynthia Wiker, Holtwood, Pa., New Providence cong., by Raymond L. Deiter, Sept. 15, 1979.

Veith—Krabill.—Steven E. Veith, Upper Sandusky, Ohio, United Church of Christ, and Sue Ann Krabill, Creston, Ohio, Oak Grove cong., by Peter Wiebe, Aug. 25, 1979.

Weaver—Brenneman.—James Robert Weaver, Harrisonburg, Va., Harrisonburg cong., and Anita Carol Brenneman, Newport News, Va., Huntington cong., by Lloyd Weaver, Jr., Sept. 22, 1979.

Weaver—Hollinger.—Jeffrey L. Weaver, Manheim, Pa., Erisman cong., and Louann M. Hollinger, Mt. Joy, Pa., Mt. Joy cong., by H. Howard Witmer, Sept. 29, 1979.

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Donovan, Nora Belle, daughter of Jesse L. and Nancy (Lambe) Craig, was born at Sangerville, Va., Aug. 22, 1901; died at Timberville, Va., Sept. 23, 1979; aged 78 y. On Aug. 6, 1930, she was married to Raymond O. Donovan, who survives. Also surviving are one daughter (Charlotte Cullers), one son (John R.), 5 grandchildren, one brother (Robert F. Craig), and 4 sisters (Mrs. Charles L. Clatterbuck, Bessie Craig, Mrs. Frank Kuhn, and Ruth King). She was a member of the Mt. Clinton Mennonite Church, where funeral services were held on Sept. 26, in charge of Wilmer R. Lehman and Samuel Miller; interment in the adjoining cemetery.

Hershberger, Olive, daughter of Eli D. and Savilla (Mast) Miller, was born at Millersburg, Ohio, in 1898; died at Pomerene Hospital, Millersburg, Ohio, Sept. 1, 1979; aged 81 y. In 1923 she was married to Lawrence Hershberger, who died in Feb. 1970. Surviving are 3 sons (Dale, Merle, and Paul), 3 daughters (Norma, Jean—Mrs. Dale Spurgeon, and Linda—Mrs. Glen Wingerd), 12 grandchildren, and one great-grandchild. She was preceded in death by 2 brothers (Frank and Walter). She was a member of Martin's Creek Mennonite Church, where funeral services were held on Sept. 4, in charge of Roman Stutzman; interment in the church cemetery.

Kissel, Paul, son of Mrs. Ella Mae Kissel, was born in Lansdale, Pa., Mar. 13, 1936; died at San Francisco, Calif., Sept. 20, 1979; aged 43 y. Surviving are his mother and 2 sisters (Grace—Mrs. William Bailey and Dorothy—Mrs. Claude Barndt). He was a member of Souderton Mennonite Church. Services were held at San Francisco, Calif., Sept. 25, and at Moyer Funeral Home, Souderton, Pa., Sept. 29, in charge of Richard C. Detweiler and Russell B. Musselman.

Lunsford, Lillian Mabel, daughter of Wade and Alice Fitzgerald, was born in Nelson Co., Va., June 1, 1896; died at her home on Sept. 20, 1979; aged 83 y. Surviving are 2 daughters (Mabel—Mrs. C. O. Bower and Alice—Mrs. D. H. Fitzgerald), 10 grandchildren, 7 great-grandchildren, and 2 sisters (Mrs. Hattie Lawhorne and Mrs. Donna McGann). She was a member of Lynside Mennonite Church. Funeral services were conducted in charge of Herman E. Ropp and Mark B. Grier; interment in Old Providence Cemetery.

Schrock, Andrew C., son of Cyrus and Polly (Yoder) Schrock, was born in Shipshewana, Ind., Jan. 15, 1891; died at Wellman, Iowa, Sept. 6, 1979; aged 88 y. In February 1919, he was married to Lydia Mae Bender, who died in 1963. In March 1965, he was married to Lydia Burkhart Swantz, who survives. Also surviving are one daughter (Odena—Mrs. Willis Detweiler), 2 sons (Orval A., Sr., and Olin A.), 6 grandchildren, and 6 great-grandchildren. He was preceded in death by one son (Claude), one brother (Corneleus), and one sister (Elizabeth,) He was a member of First Mennonite Church. Funeral services were held at Powell Funeral Home, Wellman, Iowa, in charge of Edward Stoltzfus; interment in East Union Cemetery.

Springer, John D., son of David V. and Leana (Birkey) Springer, was born in Minier, Ill., Sept. 25, 1901; died of kidney failure at Eureka, Ill., Sept. 25, 1979; aged 78 y. Surviving are 3 brothers (Aaron, Roy, and Melvin), and 2 sisters (Elizabeth and Kathryn). He was a member of East Bend Mennonite Church, where funeral services were held on Sept. 28, in charge of Wilbur Nachtigall; interment in East Bend Mennonite Cemetery.

Weaver, Alice, daughter of Andrew F. and Amanda J. (Kauffman) Kauffman, was born in Goshen, Ind., Apr. 11, 1884; died at Goshen, Ind., Sept. 22, 1979; aged 95 y. On Jan. 8, 1908, she was married to Atlee S. Weaver, who died on Dec. 9, 1967. Surviving are one sister (Mrs. Emma Maust) and one brother (Clyde Kauffman). She was a member of College Mennonite Church. Funeral services were held at Yoder-Culp Funeral Home on Sept. 26, in charge of Arnold C. Roth, John Mosemann, and Art Smoker; interment in Union Center Cemetery.

Yoder, Emma D., daughter of John K. and Mary (Yoder) Hilty, was born at Bellefontaine, Ohio, July 26, 1878; died of pneumonia at Orrville, Ohio, Sept. 29, 1979; aged 101 y. On Feb. 10, 1903, she was married to Daniel H. Yoder, who died on Apr. 16, 1949. Surviving are one daughter (Arleen—Mrs. Dale M. Yoder) and 2 granddaughters. She was a member of South Union Mennonite Church, where funeral services were held on Oct. 3, in charge of Howard Schmitt and Frank Sturpe; interment in Yoder Cemetery.

Yoder, Lois Ellen, daughter of Dan J. and Ida (Miller) Fisher, was born in Johnson Co., Iowa, Nov. 10, 1917; died of a heart attack at her home at Kalona, Iowa, Sept. 28, 1979; aged 61 y. On Nov. 28, 1940, she was married to Dale Yoder, who survives. Also surviving are 7 sons (John Charles, Dale Richard, James Alan, Franklin Lee, George Herbert, William Dean, and David Eugene), one daughter (Kathleen Grace—Mrs. Dwight King), 3 brothers (Clifford, Robert, and Wallace Fisher), and 5 sisters (Mabel Mininger, Emma—Mrs. Joe Maust, Sr., Ruth Fisher, Pauline—Mrs. Edgar Maust, and Virginia—Mrs. Kenneth Hershberger). She was a member of East Union Mennonite Church, where funeral services were held on Oct. 1, in charge of Lonnie Yoder and J. John J. Miller; interment in Gingerich Cemetery, Kalona.

Cover photo by Jim King, p. 831 by Wallowitch, p. 838, photos by MBM, Joel Kauffmann, p. 839 by MBM, John Harnish, p. 841 by MCC, Jim King

calendar

Senior Weekend II for high school seniors, Eastern Mennonite College, Harrisonburg, Va., Oct. 26-28

Mid-American New Call to Peacemaking meeting at Hesston College, Nov. 16-17

Ministers' Week, "Leading God's People in the '80s," Eastern Mennonite College and Seminary, Harrisonburg, Va., Jan. 14-17, 1980

Bishop suggests Methodist churches need more warmth to attract members

A friendly usher can sometimes do more for a church than a preacher, says United Methodist Bishop Charles F. Golden of Los Angeles.

"Every church ought to have a good church school and good, sensitive greeters and ushers. Ushers can turn more people away from a church than you can get in if they're not properly trained," Bishop Golden said here.

"Friendliness and all those things that come under the heading of the 'personal touch' often do more to win a church member than any amount of sermonizing," the bishop added.

Jews for Jesus regrouping planning new family focus

Jews for Jesus is planning to institute "a ministry to the whole family" as part of a series of program changes announced by the movement's leader, Moishe Rosen.

"In the past, Jews for Jesus has been known for reaching individuals we encounter on street corners and campuses," Rosen said. "However, since many of these people have been won to Christ, there is a need to minister to the other members of their families. For example, there are a substantial number of young children of present-day Jewish Christians."

He noted that "our policy has always been not to talk to people under 18 years of age without their parents' consent. Now there is a need."

Harassment against Amish ends after infant is stoned to death

Four teenagers face reckless homicide charges here in the stoning death of an infant Amish girl that has stirred deep emotions in the Berne, Ind., area.

"It's just too bad that a fatality had to occur before we could get the harassment against the Amish stopped," said Adams County sheriff Tom Coolman.

Charged in connection with the death of 7-month-old Adeline Schwartz were Kevin and Rehm and Lynn Burkhart, both 19, of Monroe, Ind., and Thomas Wilkins and Lynn Rich, both 18, of Berne.

The child, a daughter of Mr. and Mrs. Levi Schwartz, was killed when she was struck by a piece of clay tile hurled from a passing truck as she rode with her parents in their horse-drawn buggy. The child, resting in her mother's arm, was killed instantly.

The child's death climaxed a series of incidents of harassment directed at the area's Amish residents.

Quiet people who have learned to take a certain amount of harassment in stride, the Adams County Amish have come forth since the little girl's death Aug. 31 with many accounts of similar attacks.

Family-style worship is best, says Australian clergyman

Churches that segregate children and adults during worship often experience membership declines, while those that encourage all ages to take part in worship generally enjoy growth, says an Australian minister who has studied children's ministries in his country.

"The common denominator in sick and dying churches was that children were consistently segregated and sent off to another place," said Stan Stewart, a minister in the Uniting Church in Australia.

While the growing churches expected children to take part in worship, the declining churches "hid children away," he said.

Despite bountiful world harvests hunger situation seen worsening

Governments which five years ago committed themselves to the eradication of hunger and malnutrition within a decade now find themselves approaching the halfway point with no end in sight.

In fact, the goal is proving more elusive than imagined. The urgency of assuring that by 1985 no child goes to bed hungry has waned in the face of better harvests and more dramatic crises of other sorts.

The annual meetings of the 35-member U.N. World Food Council, created as an outgrowth of the 1974 World Food Conference to monitor progress in eradicating hunger, are something of a barometer of how well the job is going. The Council's Fifth Session held in Ottawa provided little ground for optimism.

On the surface, at least, the world food situation has improved. There have been bumper crops worldwide in recent years. Food stocks have been rebuilt to safer levels. More attention is being given to agriculture and rural development, both by developing countries and by outside providers of development assistance and food aid. Countries such as India and Sri Lanka told the Council about significant steps taken to improve food production and nutrition.

At a deeper level, however, the situation is deteriorating. Per capita food production in most developing countries is down, their food imports are up, and the diets of the poor have deteriorated.

Kirchoff also criticized the ICCR for its use of research from the North American Congress in Latin America and the Washington-based Institute for Policy Studies to support some of its charges. The NACLA, he said, was a Marxist-oriented group sympathetic to the Castro regime in Cuba.

Smith said that as investors, his group was as dedicated to free enterprise as Castle and Cooke was. He said the ICCR also based its research on reports from missionaries in each area and on findings by the Ford Foundation and other reputable humanities organizations.

Father Dan Driscoll, a Marknoll priest involved with the ICCR campaign, rejected the Marxist taint Kirchoff repeatedly affixed to his references to ICCR. He said he found it peculiar that only corporations are allowed to operate in most communist countries where Christian missionaries are banned.

Stanley Levison dies at 67; advised Martin Luther King

Stanley David Levison, a little-known, but influential behind-the-scenes adviser to the late Martin Luther King, Jr., died at his home here after a long illness. He was 67.

A lawyer and small businessman, Levison involved himself in civil rights, labor and peace movements, and was eventually led to a close association with King's nonviolent Southern Christian Leadership Conference as it emerged to the fore of the black civil rights struggle in the late 1950s.

He advised King on financial and legal matters as well as overall political strategy until the black leader's assassination in 1968. According to Levison's only son, Andrew, he conceived the Poor People's Campaign march on Washington that King was planning shortly before he was killed.

King's widow, Coretta Scott King, with whom Levison worked after 1968, eulogized him as "one of the greatest unsung heroes of the nonviolent struggle for justice and social decency in 20th-century America."

Argentine "missing persons" law denounced by human rights group

Amnesty International, a human rights organization, has urged a visiting human rights investigating team in Argentina to register a protest with Argentine authorities over a new governmental decree on "disappeared" persons in the South American country.

"The law seems designed to block all further efforts to investigate the fate of the disappeared or bring to justice those members of the security forces responsible for the abductions," an AI spokesman said here.

A cable has been sent to delegates of the Inter-American Commission on Human Rights of the Organization of American States (OAS), currently conducting an inquiry in Argentina. The OAS commission began its mission on Sept. 6.

According to AI, which champions the cause of "prisoners of conscience" the world over, the Buenos Aires groups have conducted surveys in more than 20 towns in Argentina and fear that fewer than 50 percent of disappearance cases have been reported to them.

The total figure, then, said AI, would be "in the region of 12,000."

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

Toward a new discipline

Two events this past weekend turned my thinking toward discipline. The first was a string trio from Paris and the second was the fifth game of the World Series between the Baltimore Orioles and the Pittsburgh Pirates.

The trio played at the Greensburg, Pa., Art Museum with consummate skill and "soul." Instruments were a violin, viola, and violincello. Afterward, we asked the violinist how long she had been playing. "Since age eight," she replied. The other two musicians had studied at Boston and Yale universities. To play with the finesse they did required literally thousands of hours of practice.

The Orioles had given the Pirates a good drubbing the day before, when they came from way behind to end the game 9 to 6 in their favor. Sunday, the Pirates returned the favor, winning 7 to 1. But the action that sparked my thinking came near the end of the Sunday game when a Pirate infielder took a grounder, backhanded the ball to the second baseman, who rifled the ball to first for an extraordinary double play.

I was impressed with the amount of skill demonstrated in both situations. Discipline was the factor that made the difference.

Time was when the elders of the church concerned themselves greatly with church discipline—the kind of clothes people should wear, permissible religious and public behavior, what entertainment, if any, was allowed, and things like that. In part, this came about because congregations had abdicated their responsibility to ascertain matters of discipline among themselves in the context of a changing world. Ministers and bishops became accountable for the religious order. Eventually, in some situations, this led to a people-vs-the-bishops confrontation resulting in a loss of members, church splits, or an unhappy tolerance of heavy-handed authority.

Discipline, however, is built into the Christian vocation. Jesus, when forming the group that would explode upon the world shortly after His death and resurrection, simply invited men to "Follow me." In that low-key but insistent call, He established discipleship. He set up the order for Christian discipline in a relationship. The words "disciple," "discipleship," and "discipline" all come from the same Greek root. And discipline goes with any calling (profession), not just the Christian commitment.

In the secular world, entertainment and medicine render the highest rewards for discipline. For both money and fame accompany the best. Joe Louis had all the natural gifts and the unremitting discipline to achieve world reknown as a champion boxer. When Olga Korbet, the Russian gymnist, became the darling of the sports world, it was her extraordinary discipline on the bar and floor exercises that won her acclaim. Marian Anderson became one of the greatest American singers of all time. Arthur Fiedler won the heart of America with his music. When Christian Barnard performed the first heart transplant, the whole world sat up and took notice. For the most part, those were solo performances.

But the church has more interest in group discipline than solo performances. Each instrumentalist in the Paris trio was a superb musician. They could all have been soloists. But together they enthralled the audience in a way not one of them could have alone. It would be easy to compare the church to a symphony orchestra, especially public worship. Each player brings his or her own skills to the public performance and hopefully many, including the players themselves, are uplifted.

Yet, Christ chose to call His church a body. Even a sports team, performing like an organism, is limited to a one- or two-hour competition (three or four at most), and then it retires for rest and recuperation. Whereas, though the body gets tired, it goes on living as a unit for 24 hours a day.

If the world can put so much into discipline for a rapidly dissipating cause (where are Louis and Korbet now?) how much more should the church put into becoming the body of Christ?

Much time can be put into individual discipline—Bible study, prayer, and reflection—so that the gifts individual members bring to the body are finely tuned.

But as much time, or more, ought to be spent among the members, refining their understanding of Christ's call, discipleship, and mission. We will never be able to attain proper Christian discipline until we come to terms with the desired outcome of our efforts. Is it maintenance? Is it salvation of the lost? Is it the building of the kingdom of God? Is it to glorify the Father? Or is it a combination of all these and more?

The best discipline results when people voluntarily submit themselves to each other with rules they understand, accept, and even help to formulate regarding leadership and mission. I think it is opportune that we examine the possibilities of a new discipline for a new song, new progress in mission, and new joy in both.—David E. Hostetler

Gospel Herald

MENNONITE BIBLICAL SEMINARY
ELKHART
LIBRARY

People development and hope:
an interview with Harold Miller

New music to dance to

by Lois L. Shenk

"They start with how to punch an ox's nose," said Harold Miller with a wry smile. "Then they study ox farming and end up with a survey of available ox-drawn equipment."

Harold sat sipping iced meadow tea in our study one hot morning last summer. A relative by step and in-law connections, Harold had consented to an interview. His quiet eyes twinkled with excitement as he talked about the things he is into in the field of overseas rural development.

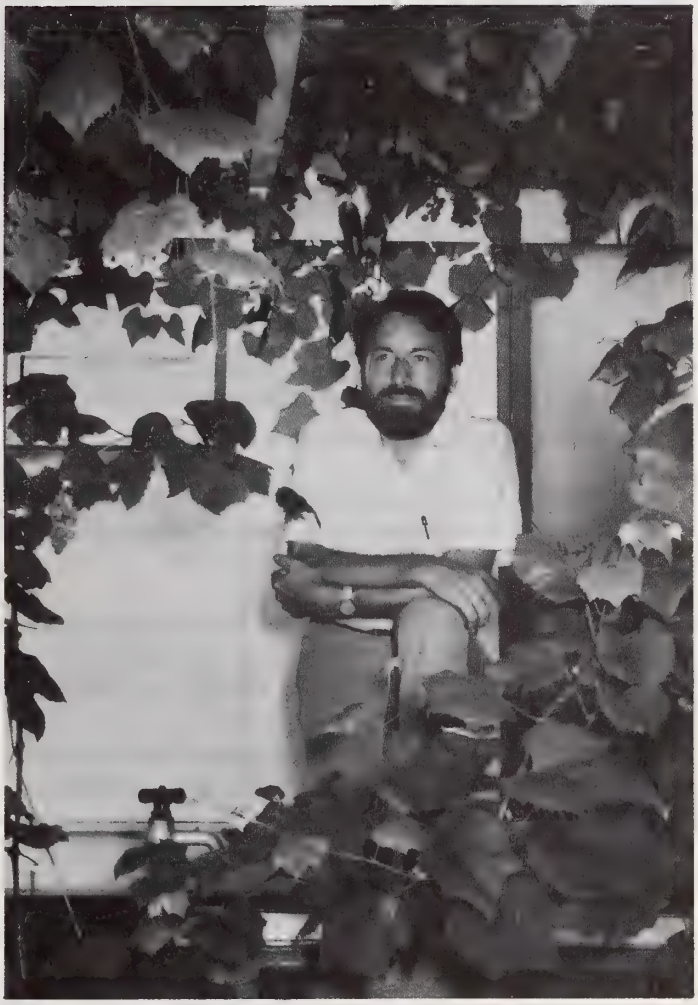
"I feel very strongly the need to be within a local organization under a local boss," Harold Miller said. He works for the National Christian Council of Kenya (NCCK). He is secretary of the NCCK's Rural Development Services and helps to coordinate rural development projects and counsels churches as they attack water supply problems, agricultural agenda, and other items.

Harold is seconded to the NCCK by Eastern Mennonite Board of Missions and Charities. With his wife, Annetta Wenger Miller, and two preteen sons, Keith and Lynn Edward, he was to return to work in Africa in September. His wife is the daughter of pioneer Africa missionaries and a musician involved in study, teaching, and directing.

Harold shared his Amish and Conservative Mennonite beginnings. He began his life on a farm in Hartville, Ohio, and first learned English when he started school at age six. Today he converses with scholars and researchers connected with the world's foremost development agencies.

He swirled the clinking ice in his glass of tea. His quiet almost mono-tonal conversation belied his vastly comprehensive mind and up-front ideas. His appearance suggested immaculate simplicity.

"I consider my formal training less important than the more practical experiences of my life," Harold said. He holds a BA in history from Eastern Mennonite College and a master's degree in public and international affairs, with emphasis on development administration.



Harold Miller, overseas development consultant

The practical experiences to which he alluded include work as a 19-year-old Mennonite Central Committee Pax man in postwar Europe in the 1950s. It was there that a major theme of his life—peoplehood—began to grip him. This theme was further developed, he said, in a crucial college course, *The History of History*, taught by John A. Lapp, now at Goshen College, Goshen, Indiana.

After graduation from Eastern Mennonite College, Harold taught history at Eastern Mennonite High School, married Annetta, and in 1965 began serving with Eastern Mennonite Board as secretary for relief and service in Dar es Salaam, Tanzania. After his graduate work at University of Pittsburgh, he worked in 1973 as projects officer and administrator in Sudan, Africa. From



L. to r.: Keith, Annetta, Harold, and Lynn Edward Miller

there he entered his current place of service. Working under Kenyan superiors he helps coordinate rural development projects and offers consultant advice to member churches.

The National Christian Council of Kenya's rural development department tries to facilitate development in a people-oriented style. It works through local and regional committees, serving as a catalyst and broader contact agency.

The department has helped bring about national-level conferences on energy, low-cost rural mechanization, and trees. One such conference resulted in a school to teach farmers a standardized way to drive oxen.

The department has also sponsored a windmill project, but the project collapsed. "Conditions in Kenya were too varied," Harold explained. "There were design problems and manufacturing problems."

An important activity of Rural Development Services presently is "the semi-settlement of semi-nomads" of Northern Kenya.

"Nomadic people have a long history of successfully coping with a hostile environment," Harold pointed out. "One tinkers with that system with great trepidation."

As a development consultant, Harold finds himself in the thick of a conflict existing in development circles today—should programs and techniques from outside ("exotica" is Harold's term) be imposed over a native people's way of life, or should the traditional ways of a people be elevated?

"Development is an optimistic word," Harold explained. In the past it meant building schools and hospitals, helping nomads to settle down and grow crops, all in the name of progress. It meant importing Western paraphernalia and teaching the locals to use it.

Probably this is true, due to the fact that much of early development work grew out of relief work in devastated postwar Europe. As agencies phased out rehabilitation there, they began looking to the Third World for people in need. But most developers overlooked the already long-developed and intricate culture in many of these Third World countries. In the process of Westernizing Third World peoples, much very important traditional information got lost.

Harold gave examples:

"Many of Kenya's ethnic groups formerly included all manner of greens and many varieties of grains in their traditional diets. These greens have been replaced to a significant extent by cabbage—alien to Africa and a decidedly inferior substitute, according to nutritionists."

Or take the case of native varieties of trees. The Desert Plum thrives in drought and has provided food and cattle fodder along with adhesive gum and medicine in the past. It is credited with saving Africans from starvation during certain times in the past. But today this tree is ignored. It does not give a farmer status as do the exotic imported Eucalyptus varieties.

"A good portion of current development work is remedial activity," noted Harold. "Some portion of hunger around the world comes out of the mix of Westernization versus a local civilization," he claims.

I posed the obvious question: "Does this mean that people overseas are better off left to themselves?"

Not necessarily, answered Harold. But perhaps our ideas about needs and solutions need redefining. For example, our very presence can "underdevelop" people who never thought of themselves in those categories. New questions arise—how do you define need and on whose terms, how do you identify solutions, and on whose terms?

Harold mulls over such development issues and listens carefully to Africans in committee who almost forget that a Westerner is present. His listening convinces him that there is much pain in Africa these days, pain of a people bereft of honor in their heritage.

So how can Mennonites, who unite around service, be of genuine help?

Some of Harold's conclusions sound strange to Western ears.

"You want to build inefficiency," he said. "Authentic development is trying to make things people-oriented, a celebration." Like the *muthia* groups (traditional groups) who worked together shoveling and building terraces. One person would stay off the shovel to direct the singing and dancing which made the work enjoyable.

Gospel Herald

Editor: **Daniel Hertzler** (on sabbatical). Managing Editor: **David E. Hostetler.** News Editor: **Dave Graybill.**

Volume 72 Number 44

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan $9.50 per year mailed to individual addresses. Eighty Percent Plan $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States. Copyright © 1979 by Mennonite Publishing House

"As developers, our job is to introduce new things to 'dance' to," says Harold. "We say, 'let's have more options.' "

As older North American churches relate to younger churches abroad, Harold counsels them to think of development as a common search toward growth and toward the goal of development, which he defines as "well-being in community." International Christian communities need to help each other and be accountable to each other. The North American churches need to listen to the contributions of the Third World as well as offer their own insights. As North American churches work to help others in need, they need to remember that authentic development is not replicating themselves but rather finding what is appropriate to different peoples.

Harold observes that in America the skills developed are those that take people away from each other. "Americans are highly developed in technique. But if technique runs rampant, it tends to militate against community. Too often in America we have confused consumption, gadgetry, with well-being."

Third World Christians are trying to speak to us on this point, he said. "If we are committed, my duty is to comment on your level of living," said one.

Another has observed, "America is a fairly expensive passenger on planet earth."

"If we are called upon to become less affluent, that does not mean we need to be poorer," says Harold with deep perception. "The opposite of affluence is not poverty but creativity. We settle for the affluent way rather than the creative way. The most efficient way is often dehumanizing. Your favorite things—such as gardening and making music—enrich your day."

Harold sees at least three additional areas in which U.S. and Canadian churches can share and receive from younger overseas churches:

1. *Land use.* Land among traditional people has deep feelings associated with it. Land is an emotion. The owners do not think in terms of selling it but of caring for it and handing it on to the next generation. They realize their closeness to, and dependence upon, the land. Developed societies become alienated from the land. They treat it as a commodity to be bought and sold. Harold would like to see North American churches give land use more prominence on their agendas.

2. *Food.* Poor people are not the only ones malnourished. More ills than previously thought come from poor nutrition here. "Development" has complicated the search for good food by giving high status to nutritionally poor foods. In Nairobi, Harold sees rich people nourishing their bodies on milkshakes and chips while the poor eat a nutritious combination of maize and beans cooked by city vendors in the back alleys.

3. *Family life.* "North Americans have some equipment in this area. We have abundant books, family-life seminars, weekend conferences. Our question should be: What can be learned from the traditional family?"

Harold is aware that one of the current big hassles among Mennonites regarding development is the separation of word and deed.

"Development is what we currently know as deed. How does one justify being in development work full time? Is development an end? a bait?

One answer Harold gives is that Africans do not ask these questions. They see development as bringing our understanding of God's lordship to all of life.

"One great task in development work," Harold admits, "is to find more suitable ways of defining the issue."

Harold counsels Mennonites not to shun development but to learn to know themselves and their traditions and to share themselves intensely. "We are all responsible to share."

He foresees ways this knowing and sharing may come about.

"We will need to know more about community and brothering skills and about identifying, packaging, and using our own traditions. In five or ten years we may have developed clearer insights on how to talk to ourselves. These insights may well become tools by which we share and receive."

In addition to knowing and sharing, Harold urges all to be creative as they go about the task of sustaining themselves. Reflecting his agricultural bias, he is glad to see Mennonites being creative with gardening and fruit and nut cultivation.

"As a people find ways to understand and share themselves and to be creative, their satisfaction increases and their peoplehood grows," he concluded.

The people of God are always growing, not just in the "developing" countries of Africa, Asia, and Latin America, but also in the Swiss, German, and Russian Mennonite traditions. We all strain for "well-being in community." Harold Miller's life combines his rural past, present complexities, and hope for the future.

Hear, hear!

Faith in the works. I have a confession to make. As a young Mennonite approaching my mid-twenties, I am finding it difficult to understand my church.

The church and I live in the latter half of the 20th century. My children (if I ever get the courage to have any) would live their adult lives in the 21st century. Frankly, I am not very encouraged by the conditions of my time, nor by the prospects for my children's future. Yet the Mennonite Church does not seem to care very much about this.

Brooding over the church's insensitivity the other day, I was struck by a perhaps trite, but nonetheless provocative, thought: what if God had actually chosen to send His Son into the world for the first time in 1979? Let's say He would be Jesus Christ of Salunga, not Nazareth. What would be important to Him? In this era when personal time has become highly valued, what would Jesus of Salunga do with His time? How would He allocate it?

One way to answer this question is first to try "figuring out" God's "personality" by analyzing His action and statements based on the written accounts in His Word. From the biblical record, it appears that God, as Creator and originator of life, wants fellowship with human life and a beautiful earth full of living things. It seems that He wants humans to enjoy and care for all of life, including other humans, animals, plants, and the rest of the earth.

God's sending His Son into the world makes it clear that He remains interested in the preservation of His creation, its restoration from the Fall, its transformation into a loving relationship with Him. He loves human life very much, even to the point of sacrifice. He wants to save people. And in turn, He wants them to be saving stewards of the whole of His creation.

The coming of God's Son adds something new to all this. God's Spirit is implanted in His people in a refreshingly new way that empowers them to do His work. God's work now becomes His people's work. And what is His work? To call all people, not just some, into relationships with Him—a communing that means, among other things, caring for His creation.

If God's will truly is as laid out above, then what does it mean for His people today?

Arguments about piety versus social gospel, or talk of theology versus politics, and nearly all of the discussion in today's Mennonite Church, pales miserably when compared with the likely response of God to our present perilous situation were His Son living among us today.

God's unconditional, comprehensive love for all people puts our accommodating silence to shame unless we assume that the Jesus Christ of Salunga 1979 would mute His love and stifle His compassion.

What grieves me is that the Mennonite Church I know is largely doing the work of a lethargic Christ. I prayerfully hope for a miracle: real works of faith.

Works in the faith. Since 1945, the U.S. has built more than 30,000 nuclear weapons. The explosive power of this stockpile today equals that of 615,385 Hiroshima bombs. Its potential kill power could destroy all humanity twelve times over. In every significant sense, the Soviet Union's arsenal is little different.

Under the SALT I treaty, the U.S. has been producing 2.2 new nuclear bombs per day (1,800 annually). The rate of production will more than double with this so-called "arms limitation" pact. Again, the Soviet Union's plans differ little. Despite all talk to the contrary, the world's arms race is escalating astronomically.

Humans and technologies are not perfect. Mistakes happen. Worst of all, humans when armed to the teeth tend to be very, very vulnerable to the temptation to wreak violence. Nuclear violence would destroy all creation.

There is an alternative. SALT II could be amended by the Senate this fall to require both sides to stop where they are now. Such a mutual moratorium would be a giant step toward an actual reduction and elimination of the stockpiles of nuclear devastation on both sides. Senator Mark O. Hatfield has proposed this idea in the Senate. Only a public outpouring of conviction and witness by people of faith, indeed only a miracle of God, can make this proposal a reality.—**Phil M. Shenk, a recent graduate of Eastern Mennonite College, is an editorial assistant with *Sojourners* magazine, Washington, D.C.**

The future of inter-Mennonite cooperation

Working together seems to be a higher priority for General Conference Mennonites than for others.

Some General Conference Mennonites are weary of inter-Mennonite cooperation. They feel that the only way to work together with the Mennonite Church or Mennonite Brethren is to work together on their terms. This is due to size, identity, theology, and defensiveness.

Mennonites in central Kansas are working together on about fifiteen projects or boards. Other communities have similar situations. Et Cetera shops and relief sales provide opportunities for working together, which may parallel earlier experiences in CPS camps.

Issues bring us together. When church/state issues are at stake, we seem to cluster together to gather greater strength. As the government gets stronger, it may drive us closer together.

We respect and draw on each other at intellectual levels. We pool our writing skills for curriculum projects, TV spots, or to study such issues as aging, war tax payment, and the theology of farming.

Political and regional boundaries will shape how and where Mennonites work together. Mennonites work together in Canada by province. Loyalties to the province and its causes tend to draw them together in that same political area. Ontario is quite far along this road. MCC assemblies are taking form in the Northwest, the Southwest, Kansas, Oklahoma, and Nebraska areas of the U.S.

Economics will force us together. If money runs out, there will be only one Mennonite college in central Kansas. Mennonites will get behind that one. This has happened to congregations in areas of population decline like Madrid, Nebraska. Church publications may experience similarities.

New congregations may call for greater togetherness. There are approximately forty inter-Mennonite congregations or fellowships. There is a call among us to work toward a peace church in every community of North America. Inter-Mennonite congregations will not tolerate duplicating administrative structures. They will either choose a single conference or get strong enough to call for a referendum to bring the conference offices together in some new form.

Mennonites may realign themselves in three new ways:

Some will preserve themselves through retaining their ethnic purity and cultural and theological distinctives, becoming Bible Baptist in type.

They will no longer identify themselves as Mennonite.

Still others will make a new commitment to our biblical faith seeking to be:

—a people of the Bible committing themselves daily to Jesus Christ.

—a people of community caring for each other.

—a people of mission reaching out to others.

—a people of peace seeking to love all people.—**Palmer Becker, adapted from a study statement made last year**

A profile

Alan Kreider: Churchman called to research

by H. Brent Weaver

Research is a valid calling within the church, asserts Alan Kreider, a churchman, historian, and author who currently is working at an assignment in London, England, under the Mennonite Board of Missions.

"If one accepts the sovereignty of God, it is possible to do research with joy and commitment," contends Kreider, who is also an associate professor of history at Goshen College. He said he finds no basic conflict between his roles as churchman and historian. But scholarly research, he said, still has to do with the church: "The researcher is not a lone ranger. . . . He is an accountable brother."

Alan, and his wife, Eleanor, are part of a group of seven North American workers at the London Mennonite Centre. He is an ordained Mennonite minister and pastor of the small fellowship that meets at the Centre in the Highgate district of London.

Historical research for the Christian has to do with the movement of God in history, in Alan's view. "Some research is not related to this; some claims to be value-free, when it is in fact value-laden. My research takes me to find things out to help in the renewal of the church." Lately, he has been examining the relationship of Christianity to revolutionary movements, "just war" theories, and early Christian attitudes toward war. All research, he argues, is subject to the discernment of the church, without deprecating the specialized focus of some research.

After graduating from Goshen College in 1962, Alan went to Harvard as a Danforth Foundation fellow for graduate work in history. "I was an ambitious grad student," he recalled. "I wanted to make a *contribution*, not just earn a PhD." He spent his first time in England from 1966 to 1968, investigating the events and circumstances behind the 1547 Act of Parliament under Edward VI which led to the dissolving of some 3,000 chantries, or small endowed chapels for intercessory prayer.

In 1971, back at Goshen College as a history teacher, he received a letter from Harvard offering to publish his doctoral dissertation on the English chantries. He declined that first offer, wanting to do further research into the subject. Then he returned to England as an American Council of Learned Societies fellow in 1972-73 and became director of the London Mennonite Centre in 1974. That year, he began dividing his time between research and ministry in England and teaching at Goshen College, with publication of his research remaining a goal. This year his book, *English Chantries: The Road to Dissolution*, was published by Harvard University Press.

So how had Alan pursued his research calling during the previous decade? "My research was largely done in archives with original documents—old town records, letters, and proclamations of Henry VIII, and the like," he said. "It was a marvelous escapist's spree to study old documents in a cathedral and run off to evensong at five." He wouldn't write a book like *English Chantries* again, he said—now he is too concerned with the renewal of the church. "But it was a wonderful apprenticeship in historical study."

Alan's years of historical research—5½ years of full-time work spread out over 13 years since 1966—made him familiar not only with old letters of Henry VIII but with the forces that went into shaping English culture, a familiarity he has found invaluable in his ministry. "If someone had asked me in 1966 what a book on English chantries has to do with the renewal of the church, they would have been able to argue very logically against it," he admitted, "but my work on the book has prepared me for work in England."

One result of Alan's interest in revolutions is a new perspective on the meaning of history. "When you look at history from the point of view of those hurt, you realize that history is both progress and calamity," he commented. "The common image of the Reformation, for example, as the inexorable march of progress is just not true. It was a very painful time for many people, and it forced a reexamination of views deeply held."

Alan Kreider's Mennonite identity has also given him a unique perspective. Protestant historians have implied that the Reformation was completely good, while many Catholic scholars have contended that just the opposite was true. "As the first Mennonite to study the English Reformers, I haven't had those battles to fight," Kreider noted.

One project Kreider is now excited about is the set of lectures he has been asked to prepare for the Baptist Historical Society in England for 1981. In these lectures he plans to compare *Fox's Book of Martyrs*, an important document of the English Reformation, with the Anabaptist book *Martyrs Mirror* and thus relate the Reformers in England to the Anabaptists on the Continent.

Alan Kreider's life and work so far are the best proof of his thesis that the pursuit of knowledge through research and the service of God through the church need not conflict. They can enrich each other as all of the researcher's life is brought under the lordship of Christ.

Light a holiday candle

Prayer continues for peace in Middle East. The nonpartisan work of MCCers, encouraging communication and reconciliation, is a ray of hope. $40 supports a peacemaker for one week.

Flood victims in Pike County, Kentucky, need new or repaired homes to brighten their lives. $250 is the average that Mennonite Disaster Service needs to repair one home.

Something new under the sun--VSers help northern Native Canadians plant and harvest their own gardens. $575 supports a VS gardener for one summer. $35 sends hand tools.

Bible commentaries are needed for Russian-speaking churches, so the Word can be a lamp to their feet. $3 sends one copy. 10,000 are needed.

Send warmth to India with $2.50 for a blanket. 1,500 blankets will go to orphanages, hospitals and schools.

Many Appalachian coal mining families face a dark winter without enough money for food, clothing and heat. $45 allows U.S. Ministries workers to supplement fuel and other costs for one family for one month.

The end of war is the dawn of a new day in Nicaragua. But many are hungry and homeless. $3.25 sends MCC canned beef. $300 makes one war-ravished home livable again.



Zimbabwean children in Mozambique wait long days in refugee camps. A school kit can spark their interest in learning. $1 ships a notebook, pencils, ruler and crayons for one child.

"The light shines in the darkness, and the darkness has not overcome it." *John 1:5*

You can bring light into another's life this Thanksgiving and Christmas season with a gift through MCC. Families and Sunday schools and churches are encouraged to choose a project for holiday giving. Gifts can be sent through conference offices or directly to MCC. Be sure to mark your contribution clearly for MCC and note the particular country and project you chose.

Mennonite Central Committee
21 South 12th Street
Akron, PA 17501 *or*
201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8

Provincial offices
337B-41 Ave. N.E., Calgary, Alta., T2E 2N4
Box 2038, Clearbrook, B.C. V2T 3T8
101-1483 Pembina Hwy., Winnipeg, Man., R3T 2C8
50 Kent Ave., Kitchener, Ont., N2G 3R1
2206 Speers Ave., Saskatoon, Sask., S7N 1C1
Regional offices
106 W. 24th St., N. Newton, Kan., 67117
1108 G St., Reedley, Calif., 93654

A touch on the shoulder

by Richard Showalter

"Look at all these fine young men for the ministry." As he spoke, a Sunday school leader touched young Henry Swartley on the shoulder after the meeting at Doylestown Mennonite Church. For Henry, it was a moment never-to-be-forgotten. God was beginning to set him apart.

From the beginning, his call was to local evangelism and church planting. As a teenager, he helped canvass the community east of Doylestown, Pennsylvania, bringing two carloads of children to summer Bible school. The next step was to bring them to his home Sunday school.

But, within the month, nineteen-year-old Henry was asked to go from his home congregation to Groveland, a mission church, to teach a Sunday school class there. Since then, his entire life has been given to assisting in the formation of new congregations—first at Groveland, then Easton, next Oxford, and most recently Alpha (the first two in Pennsylvania, the last two in New Jersey). "Henry was mission-minded; I was not," said Henry's wife, Ida. "I learned it through him."

The first meeting of Alpha Mennonite Church was on November 3, 1975. Backing it financially was the Atlantic States District of the Ohio Conference (now the Atlantic Coast Conference). Henry agreed to serve as its pastor on a seven-year plan, expecting that by then the congregation would be "indigenous," having no need of outside support. "My philosophy is to build the church out of the community," Henry said.

In its first three years of existence, Alpha has vividly confirmed the vision of Henry. With a membership now of 71 persons, Alpha is a growing, expectant local church. In the fall of 1978, it was the scene of a church planter's conference for Region V of the Mennonite Church.

How is Alpha growing?

"I believe a congregation needs to be balanced," Henry says. "All social groups in a community should be represented in the church. The wealthy have stability and resources to share with the poor. If they are not responsive to the poor, they will fossilize. A congregation filled only with poor people will not have the stability and balance of a church which includes all parts of the community."

Henry sees several basic lines of influence (or "channels") which have been used of God to introduce new people into the fellowship at Alpha. One is a lady who accepted Christ through a telephone call from someone she didn't even know, then began attending church at Alpha. Her life has touched many people.

Another is a young man named Lew whose winsome witness has attracted many relatives and friends to Jesus, and also to Alpha.

Although Henry enjoys visitation, he has not made "cold contacts" at Alpha as he did earlier at Oxford. Speaking of building the church, Henry said, "We didn't do it. I'm very careful to follow leads, to visit those whom the Lord brings us, but I have personally led very few of the people at Alpha to Christ. Either they are new Christians who are led to this fellowship as their church, or they meet Christ through the witness of friends or relatives who attend here."

"The question is, does the Lord want to plant a church here? If He does, you won't have to call in 'helpers.' He supplies the gifts to build the church; it is useless to start programs without particular gifts."

Alpha is organized with Henry as pastor and five elders who relate in leadership—with each of the elders responsible for shepherding in the congregation. For Alpha, this congregational structure is an expression of the strong emphasis on discipleship which characterizes the church. Members are obviously excited about their church.

What happens on Sunday morning? Biblical preaching, Spirit-directed worship, good fellowship, a challenge to be "salt" and "light" to relatives and friends (it won't be long until the new persons become a part of the body), and celebrations in baptism and communion all take place among God's people gathered.

Upland

Transplant
from the desert,
a weather-beaten cactus
reaching long, slender arms
to the sky
burst into bloom
yesterday;
twenty-seven flowers
ringing high tips
with pristine glory.

Bees found the treasure
quickly swarming
to reap rich nectar,
celebrating life
for twenty-four hours
while harvest lasted.

What joy there is
all around us,
I thought.
God is celebrating
His creation!

—Ralph Buckwalter

Darrell Broaddus chosen to direct Lark Leadership Education Program

A Cleveland native, Darrell Broaddus, has been named to direct the new James Lark Leadership Education Program at Goshen (Ind.) College.

The James Lark Leadership Education Program is designed to train qualified black students for leadership and ministry in the Mennonite Church. It is named for James H. Lark, a leader in urban missions and the first black bishop in the Mennonite Church.

Broaddus holds master's degrees in rehabilitation counseling from Kent State University and in religion from Ashland (Ohio) Theological Seminary. He is a 1973 graduate of Goshen College.

The program, along with the Hispanic Ministries Program for Latino students, is sponsored by the Mennonite Board of Education and the General Board of the Mennonite Church. Both programs are planned in conjunction with Associated Mennonite Biblical Seminaries and are tied to the Black Caucus of the Mennonite Church and the National Council of the Hispanic Mennonite Churches, respectively.

Broaddus expressed excitement that the church is committed to and involved in the development of leaders for urban ministry. "There is a great potential in areas where we can expand and grow, not just in the James Lark Program, but in the larger church and community."

Broaddus pointed to a dearth of qualified minority leaders in black and integrated Mennonite churches. And the urban setting is a different environment for ministry from the rural community: "It's a much more intense, varied setting. If you don't know what you believe when you move into an urban setting, someone will define that for you. The James Lark Program will help us define just what we believe before going into that."

The Mennonite Church is "a community-oriented fellowship, which has benefits and drawbacks," Broaddus continued. "We need to expand our definition of community. Community does not come from a common name or cultural heritage, but through a common faith in Jesus Christ."

"Since we're in a rural setting at Goshen College," Broaddus added, "we'll need to set up opportunities for experience in urban settings." This could take the form of an internship in urban ministry in cooperation with seminaries in such cities as Chicago, Cleveland, or New York, he said.

Broaddus emphasized that an urban experience need not be seen as a time of separation from the church. Helpful persons are now active in urban Mennonite churches, he said.

For the program's future, Broaddus hopes it will "become very much a part of the ministerial preparatory programs at Goshen College and at the seminaries. That's very important if our contribution is to be valued by the church. At the same time, we'll need to maintain some of our uniqueness.

"I would also like to see a renewed commitment on the part of the church to its original mission of bringing the gospel to all people," he concluded. "The James Lark Program and the Hispanic Ministries Program (also established this fall at Goshen College) may become a way to breathe new life into the church as we seek to meet the needs of mission."

Visits to oldest congregations highlight Japan tour during Bennetts' Asia visit

Visits to Japan's two oldest Mennonite congregations and the inter-Mennonite Anabaptist Center highlighted a 17-day tour of Japan earlier this fall by H. Ernest Bennett, executive secretary of Mennonite Board of Missions (Elkhart, Ind.), and his wife, Earla.

The congregation in Obihiro and the Tsurugadai congregation in Kushiro—both on the island of Hokkaido—are the oldest Mennonite churches in Japan, having been founded 26 years ago by MBM workers Carl and Esther Beck and Ralph and Genny Buckwalter.

Kushiro was the first Hokkaido stop for Bennetts during their Sept. 17-Oct. 4 fraternal visit to Japan. "Significant for us is to feel the importance of the Tsurugadai church in our total Japan work," said Bennett who has been an MBM administrator since before the arrival of the first Japan missionaries in 1949 but who had never visited the country himself.

"The person who helped us in seeing the church obviously had great respect for the Buckwalters and was deeply concerned about them at present," Bennett said. The pioneer MBM workers have been on an extended health leave since May in Los Angeles, where Ralph is battling cancer.

Bennetts visited the Obihiro congregation 10 days later after attending Japan Mennonite Church's annual spiritual life conference at a hot spring resort near Obihiro. Ernest was asked to address the 90 participants.

The executive secretary and his wife visited all 11 MBM missionaries and nearly all the 16 congregations of the Japan Mennonite Church, which is a partner of the Mennonite Church in North America through MBM. All the congregations are located in Hokkaido.

Bennetts' Japan trip had started in Tokyo, where they visited Japan Anabaptist Center, a project involving various Mennonite and Brethren in Christ conferences in the country. The building was donated by MBM, and the host and hostess are a General Conference Mennonite missionary couple.

Bennetts' fraternal visit to Asian Mennonites will continue until Dec. 12.

Salunga hosts retreat on missionary reentry

Twenty-one returned missionaries met at the Eastern Mission Board office, Salunga, Pa., Oct. 5 and 6 for a reentry retreat. Sponsored annually by the personnel office, the retreat is designed to help missionaries adjust to living in their home communities after having served overseas.

Personnel secretary Harold Reed says a returned missionary has to say good-bye to overseas relationships and take initiative in building a new set of relationships in the area he has chosen to live. He pointed out that one of the adjustment problems is the fact that the missionary in an overseas setting has been a leader but when he returns home he suddenly becomes a follower and seems not to be needed.

Another problem cited at the retreat was the missionary's desire to see many practices changed. Reed said it is important for the missionary to choose such issues carefully and to demonstrate by his own lifestyle the values he wants to communicate to his home church.

Eastern Board chairman Jay Garber, who served as one of the resource persons, emphasized that the returned missionary needs to relate closely to a community of discernment which will help him with reentry adjustments.

MCC to put emphasis on women's role, skills

In Zaire a continuing goal of the Mennonite Central Committee program is "to increase food resources through improved production and through extension education."

This goal has led MCC to send agriculturists, generally male, to Zaire to work with village men, without giving serious thought to the fact that care of food crops in Zaire has traditionally been almost totally the work of village women.

MCC has taken concrete steps to ascertain that in future planning, volunteers will have a chance to ask: "Is adequate recognition given to the fact that in many countries family food production is done by women? Do the people supervising these programs recognize the role of women in agriculture?"

A new paper, "The Role of Women in MCC," requests that as new plans are submitted annually from each of the 40 overseas countries, the plans be evaluated by a team of men and women to verify that "the proposals make conscious provisions for the needs and participation of women."

Specifically the teams are to ask: "Is adequate priority given to the needs of women and family? Is there adequate provision for women to participate in program planning and administration? [Is there] a provision for women from the societies we are attempting to serve to have their concerns heard directly?"

The role of women in development is crucial. In many countries women are responsible not only for cooking food, but for planting, cultivating, and harvesting it. In addition, they are responsible for the care of cash crops, which bring income to their families. Even in countries where women are not the food producers, they are almost always the ones responsible for the health and care of the nation's children.

The concerns of women are crucial not only because women are frequently at the center of the economic system of a culture and because they are responsible for children, the future of a culture, but because women themselves are in great need.

"The hard core of the development problem is constituted by women. Although 50 percent of the world's population is female, women receive only 10 percent of the world's income and possess less than one percent of the world's wealth. In addition, women comprise 75 percent of the world's illiterates and suffer a high rate of malnourishment," noted Janet Mondlane, leader of the Mozambiquan delegation to the world conference on Technical Cooperation Among Developing Countries.

Considering women in the development process is not a new idea. In the current program summaries, 15 country representatives list programs directly concerned with women. Many are in areas of mother and child health care and in handicrafts.

In countries such as Zambia, where women have traditionally been responsible for food production, programs for women have great visibility. Returning worker Liz Hunsberger of South Bend, Ind., who headed a women's club program, said simply, "If we are going to work in rural areas there, we have to work with women. Women are responsible for the work in rural villages."



Connie Gingrich trains Bolivian women to be health promoters in their communities.

Government officials in Zambia openly recognize the role of women and urge women to study agriculture. In their clubs, women who are generally busy in the fields have a weekly opportunity to learn about such things as child care and nutrition as well as to visit with and learn from other village women.

A related concern of the new paper is the role of volunteer women. Frequently when a married couple is assigned to the field, men have received assignments because of particular skills or training and their unassigned spouses have had to seek out roles once in the field. The memo asks that in-country leaders consider whether women have been encouraged to find meaningful roles and have been supported in those roles.

"The Role of Women in MCC" points out that although over half of MCC workers are women, no women are assigned alone to serve as country representatives, although several carry significant shared leadership roles. In Akron's 75-person office, five women are in full-time leadership positions (two in program areas). "Only ten percent of the members of MCC and related boards are women and only one of those women is appointed to a board as a representative of a church conference office rather than from a special interest group or as a member at large."

The new paper was prepared by Nancy Heisey, assistant secretary for Africa, and Edgar Stoesz, associate executive secretary for overseas, to "emphasize that women are an important consideration in our programs, that we consciously consider their needs and participation," Heisey said.

Stoesz added, "Women are not getting enough attention in our process. MCC has, just as most agencies, a male orientation. We perceive needs filtered through male eyes. This isn't the way we want it to continue."

SST is worthwhile, evaluators tell Goshen

Goshen College's Study-Service Trimester abroad is a valuable program and should be maintained, states the report of a committee that evaluated SST's first 10 years.

Persons who responded were overwhelmingly positive toward SST, the committee said. All of the students interviewed felt that SST "is a valuable and successful educational endeavor." Some volunteered such statements as "I'll remember it the rest of my life," "it is a life-changing process," and "there should be a federal law to make SST mandatory."

Students, faculty, and alumni alike reported broader awareness to world needs, intercultural understanding and sensitivity, and a greater feeling of self-reliance.

Alumni also felt that the SST program achieved its goals of understanding and respect for another culture and experiencing life as part of a minority. Fifty-three percent of the alumni who responded rated SST as "one of the most important experiences in my life," with only a few rating it negatively.

The committee, which began work in October of 1978, interviewed faculty, students, and alumni who had been on SST about the importance of the program and how it had af-

fected them. The committee also used a general opinion survey administered to students before and after SST since 1973 to see how specific attitudes had changed during the program.

Faculty members contacted strongly endorsed the program, but raised some questions and suggested some possible changes, especially a shift in emphasis from a self-centered "find out who I am" approach to an other-centered orientation with the respect for new persons and their culture foremost.

The committee also suggested that reseach be conducted on how the program affects the host countries, especially in financial, social, political, and spiritual terms.

The SST report represents the second formal evaluation of G.C.'s international education program. During the 1969-70 academic year, an outside team reviewed the program's first year of operation. That committee concluded that "most students derived great value from the SST experience," and that "the program is an imaginative one, thoughtfully designed and administered."

One year ago Provost Henry Weaver, who had been one of the designers of the program, initiated a second evaluation process. Allan Pfnister, professor of higher education at the University of Denver, was engaged as a consultant, and Atlee Beechy, G.C. professor of psychology, was named chairman of the study committee.

SST was begun in 1968 as a part of the college's general education program to help the student examine and experience the culture of a developing or significantly different country and to gain the experience of serving in a practical way by participating in a service project or program.

Since the first students left Goshen in the fall in 1968 more than 2,700 students and 49 faculty leaders have lived and worked in Jamaica, Belize, Costa Rica, Nicaragua, El Salvador, Guadeloupe, Honduras, Poland, the Republic of Korea, and West Germany.

Hesston overseers propose fund drive

The Hesston (Kan.) College Board of Overseers met on the college campus Oct. 8-9 for the first of three meetings during the school year. Faculty representatives, Dave Gerig, music; and Hugo Boschmann, biology; met with the board.

In addition to reviewing budget, staffing, and general goals, the board discussed a proposed fund-raising drive for a new student activities/physical education building. The proposal suggests a three-year fund drive beginning in the spring of 1980 with construction to begin the following spring. The Mennonite Board of Education will consider the proposal at its November meetings.

Jim Mininger, academic dean, explained the new Foundation Studies I (general education) course, which stresses theology and communication. He reemphasized Hesston's commitment to general education for the future.

Mininger also reviewed the business program with its newly expanded computer science/data processing program and an added accounting emphasis. The board members visited the aviation department at Newton Airport to become better acquainted with the program and see the new flight simulator.

The board approved for recommendation to Board of Education the granting of degrees in electronics. Pending approval by MBE, Hesston will grant electronics degrees in May 1980. Electronics courses at Hesston began in 1972, with a full curriculum developed in 1976 by Alan Yoder-Yordy. Present instructor Stan Yoder, along with a committee of faculty and administrators, developed the current proposal.

The program relies on existing electronics courses and supporting courses in math and physics. A final goal for students is FCC licensing as first-class engineers which qualifies them to work as broadcast engineers.

Board members also recommended development on a trial basis of a new program in community journalism. The college is currently in the process of researching student interest and job market possibilities. Three courses are currently offered by instructor Duane Penner in photojournalism, news writing, and editorial and feature writing.

Election forces decisions for church in Mississippi

A racially divisive campaign for county superintendent of schools has become a loyalty test of sorts for white Mennonites and Church of God in Christ (Holdeman) Mennonites in rural Noxubee County in east-central Mississippi.

Voluntary Service workers with Mennonite Board of Missions (Elkhart, Ind.) have also experienced hostility from the white community as a result of their friendship with Reecy Dixon, a black woman running to become one of the first blacks to hold office in Noxubee County since Reconstruction.

Although the county has some 14,000 residents, between two thirds to three quarters of whom are black, this election is thought by people on both sides to be so close that the 500 voting-age Mennonites and Holdeman Mennonites could determine the winner.

Most Mennonites in Noxubee County don't vote, said a local VS representative. But the leaders of ALERT, a committee trying to elect Dixon's white opponent, "are assuming that if the Mennonites would register and vote they would vote white. And I think their assumption is right."

One of ALERT's stated goals has been to "encourage" Mennonites to register. (At press time it was not known how successful the committee's efforts had been.) An ALERT newsletter sent to white residents of the county said in all capital letters (Lower case ours), "The vote of *every* citizen is important."

According to VS representatives and local Mennonites, a variety of tactics have been used to persuade Mennonites to vote and to persuade blacks not to vote. According to local Mennonite Larry Miller, who works at a social service agency active in the black community, officers at county banks have called in blacks and Mennonites who have loans and threatened them with financial consequences if they do not cooperate with white election efforts. ALERT called a meeting of white pastors in the county, including Alva Yoder, pastor of Noxubee Mennonite Church (which is affiliated with Gulf States Fellowship) to urge the pastors to help in their efforts. More subtle, one-to-one pressure has also been applied.

"I've never seen the white community's power harnessed like this before," Miller said.

The reasons for the whites' concern over the election are difficult for an outsider to understand. They have their roots in a social and political system that remains, in the words of one VSer, "almost like slavery."

Many of the blacks in Noxubee County have been impoverished tenant farmers whose economy functioned on barter, said Phil Mininger, area director for MBM's four VS units in Mississippi. "Only in the last ten years have many blacks started to handle cash."

Education for blacks has been substandard at best. When the county schools were integrated ten years ago, all but a handful of the white students left to attend a newly formed private academy. (Many Mennonite students attended the public schools until this year, when one of the churches started its own private school.) An all-white school board has continued to run the public schools, however. High school graduates from the public schools can often only read on the fifth- or sixth-grade level, Miller said.

Justice, said Dale Wentorf, VS Midwest Regional Director, has not been blind. It has looked the other way. Noting that the Klu Klux Klan remains active not far from the county, he said, "I think Mississippi portrays a part of our society that we want to ignore—and I think we've done a pretty good job of it."

In such a context, Mininger sees two reasons for white efforts to defeat Dixon. First, he said, county whites have "just a basic fear and mentality that blacks can't do anything for themselves."

A second reason may be financial. Since integration, Mininger noted, rumors have circulated that the private academy has received money, equipment, and favors from the public schools, thanks to white school officials. While admitting that he has no direct evidence of this, Mininger said, "It seems fair to assume that the white private school has been receiving moral and financial support from the public school power structure."

Reecy Dixon, the black candidate for superintendent, is a county native and a longtime music teacher in the public school system. "She's a fine Christian lady," Miller said. "She's [running] for the right reasons. She's concerned about the kids."

Karen Jantzi, who with her husband is program director of the Mashulaville VS unit, became involved in Dixon's primary campaign in August. "They needed poll watchers and we were friends of Reecy," she said. "I didn't know what it all meant."

Jantzi's involvement only increased white suspicion of the VSers, who are involved in health services, a day care center, and a home-repair program in the black community. "It was a scary time for us," she said of the days before and after the Aug. 7 primary.

According to several VSers and local Mennonites, Noxubee County Mennonites have played a complex and not always positive role in local race relations. But all persons contacted agreed that the current situation provides opportunity to give a constructive witness.

Mennonites and their beliefs "are not widely understood," Miller said. "This may be the best chance we've had to tell people about love, about brotherhood, and about peace issues."

"I feel that we as Mennonites can do a lot of real good in mediating" between blacks and whites, Alva Yoder said. "I've found that always if you treat people with respect and are considerate they'll treat you the same way. That's a small thing and yet it's little things like that—as well as the VSers' involvement in the community—that are going to build bridges between blacks and whites."

Wentorf is taking a wait-and-see approach. "The church has the opportunity to play a positive role in relationships," he said. "The key is to see how they're going to handle it."—Dave Graybill

Profits, lifestyle topics of business workshop

"The problem is not with having money but with money having us," Myron Augsburger told 55 persons gathered at a discipleship workshop for businessmen and-women at New Holland Mennonite Church on Oct. 13.

The daylong meeting cosponsored by Keystone Bible Institute and the Mennonite Businessman's Committee featured an address by Augsburger on "A Christian View of Profit and Stewardship," an introduction to the work of Mennonite Economic Development Associates (MEDA) by executive secretary Lloyd Fisher, Akron, Pa., and a personal experience testimony by pastor and businessman Daniel Smucker of Harrisonburg, Va.

Smucker owns and operates an auto body shop and has served two years in Botswana, setting up a shop and training workers there. Small-group workshops were also a feature of the day.

Augsburger presented the concept of profit both as biblical and as basic to management, and called for fair and supportive practices to employees, anti-inflationary control of profit margins, and serious consideration to quality of workmanship as ways the business person can

(*continued next page*)

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON RESOURCES

A speakers' bureau is being sponsored by MCC Peace Section (U.S.) as part of an effort to promote support of the World Peace Tax Fund among U.S. Mennonites and to be supportive of persons and groups who refuse to pay taxes used for military purposes. The people of the **WPTF/War Tax Response Speakers' Bureau** are available for Sunday mornings, evening meetings, or one-day workshops to inform people of the dimensions of the world arms race, the amount of tax dollars being spent for military purposes, and to seek a response consistent with biblical principles. More information and the list of speakers is available from MCC Peace Section (U.S.), 21 S. 12th St., Akron, PA 17501.

PRINTED RESOURCES

Thanksgiving has just passed in Canada and is approaching in the U.S. One appropriate way to celebrate is to look at world hunger.

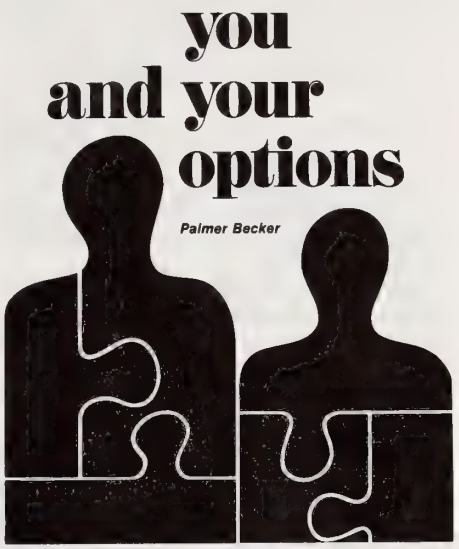
Rich Christians in an Age of Hunger: A Biblical Study by Ronald J. Sider ($4.95), and ***Hunger Awareness Dinners*** by Aileen Van Beilen (95¢), are two valuable books for study and consciousness raising, available through Provident Bookstores.

Paul Longacre, secretary for Food and Hunger Concerns with MCC, can provide suggestions on print and audiovisual resource materials. He is at MCC, 21 S. 12th St., Akron, PA 17501.

Bread for the World has information on world hunger and on hunger and stewardship resources, including books, study guides, and worship aids. Write to Bread for the World, 207 East 16th St., New York, NY 10003.

The statement on "Militarism and Conscription," approved by the Mennonite Church General Assembly in August at Waterloo, Ontario, can be used in connection with the series of Uniform Sunday School lessons being given a peace emphasis (Oct. 7-Dec. 16). The statement is especially relevant to the lessons focusing on Conscription (Nov. 4), Witness to Government (Nov. 25), and the Arms Race and War Taxes (Dec. 9). The statement appeared in the Oct. 2 *Gospel Herald* and additional copies are available from MBCM, Box 1245, Elkhart, IN 46515.

"Our Children: Our Future" is the title of the January 1979 issue of *engage/social action.* This collection of articles and resources includes commentary on children and . . . social justice, education and equal opportunity, health advocacy, nutrition, family justice, and more. Available for 40¢ each (Order No. E2047) from *e/sa,* 100 Maryland Ave., N.E., Washington, DC 20002.



You and Your Options, by Palmer Becker, is an excellent self-study and personal goal-setting tool for use in individual or small-group settings. The ten exercises explore one's interests and abilities, personality and values, options and goals. It is designed to help persons better know who they are, for students seeking to decide on a major or career, for mid-career persons contemplating a shift in job or vocation, and for couples or families seeking to know each other more deeply. An optional sheet in each exercise enables users to understand themselves in relationship to the life of a congregation. $4.95 each. A leader's guide for use in small groups is $1.00. Both are available from Faith and Life Press, Box 347, Newton, KS 67114.

AUDIOVISUAL RESOURCES

"The Long Search" is a television series exploring religious experience around the world. Broadcast on public television stations; check local listings. Copies of the *"FEEDFORWARD Discussion Guide"* for the series are available at $1 each from Cultural Information Service, P.O. Box 92, New York, NY 10016.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

(continued from page 859)
practice nonconformity to the world.

"Profit is legitimate," he said, "when the relationship with people in production is just, the impact on people affected by production is just, and the use of acquired personal property is just."

Augsburger placed his message in the context of world needs which are "shattering." He also reminded the group that it is possible for the Christian church to thrive in other economic systems.

Lively discussion followed Augsburger's presentation. Business persons raised questions including the following: In view of today's economic squeeze is the "good measure" principle good for today? How can we grapple with the whole process of inflation? Is there some point where a Christian businessman voluntarily stops expanding in order to help another get started?

Stimulated by Daniel Smucker's testimony that he wouldn't trade "ten years' profit" for his experience in Botswana, participants asked about opportunities for sharing skills and probed the personal effects of an experience in overseas service.

Following Lloyd Fisher's presentation on MEDA, an organization through which North American persons contribute to a fund which helps needy persons begin small businesses, questions centered on how one becomes a member, what MEDA has done, and how it functions. "MEDA's strongest pillar," said Fisher in response to a question, is that it is people-centered."

In the most controversial presentation of the day, small-group workshop leaders Allen Stoltzfus (pro) and John Stoner (con) debated the proposition: "The world is not running out of resources; the living standards of North America could be enjoyed by the whole world on a sustained level." Stoltzfus is a real estate salesman and Stoner is executive secretary of MCC Peace Section (U.S.).

"I believe the Bible calls for much stronger restraints on the profit motive than our economic system does," Stoner asserted.

Stoltzfus cited prominent economists to support his view that resources are abundant and cheap and the earth could sustain a universally high standard of living.

The debate touched off strong feelings among some participants. "A lot of things John [Stoner] says get me so upset I hardly know where to start," one businessman said.

Others reacted with more moderation. "It gave us a lot to think about," said another businessman concerning the entire day.—Lois L. Shenk

mennoscope

"Ten Most Wanted" by Voluntary Service at Mennonite Board of Missions (Elkhart, Ind.): carpenter in Indianapolis, Ind.; secretary in Starkville, Miss.; social worker in La Junta, Colo.; assistant houseparents in Washington, D.C.; counselor in Columbus, Ohio; orderly in Starkville, Miss.; recreation coordinator/community worker in Browning, Mont.; arts/crafts/recreation leader in Pinedale, Calif.; driver/tutor in Philadelphia, Pa.; cook in Philadelphia. Interested persons may contact Personnel Office, MBM, Box 370, Elkhart, IN 46515. Telephone (219) 294-7523.

Contributions to the Mennonite Publishing House Warehouse Building Fund reached $40,641 as of October 18. Eighty congregations have sent contributions totaling $36,451. Twenty-one individuals and groups have given $4,190.

The second retreat in a continuing lay theology series is planned for Dec. 7-9 at Laurelville Mennonite Church Center. Two books by Walter Brueggemann will be the basis for discussion. They are: *Living Toward a Vision: Biblical Reflections on Shalom* and *The Land: Place as Gift, Promise, and Challenge in Biblical Faith*. John Weber, teacher at Lancaster Mennonite High School; Levi Miller, an editor at the Mennonite Publishing House; and James Metzler, executive director of Laurelville Church Center, will lead the discussions.

Goshen College needs a director of Social Work Education, beginning on July 1, 1980. Masters in Social Work is required, PhD preferred, with some experience. Interested persons may send résumés to John A. Lapp, Dean, Goshen College, Goshen, IN 46526. Equal Opportunity Employer.

The Mennonite Church General Board is gearing up to receive gifts for the Christmas Sharing Fund, which is primarily aimed at supporting black and Hispanic leadership training but also includes Spanish literature and General Board needs. Additional information is available to families, Sunday school classes, fellowship groups, and individuals on request. Write to Christmas Sharing Fund—1979, 528 East Madison Street, Lombard, IL 60148; or 50 Kent Avenue, Kitchener, Ont. N2G 3R1.

Eastern Mennonite College faculty member John D. Stahl is soliciting memorabilia from students taught by late EMC professors D. Ralph Hostetter and Homer A. Mumaw. Stahl, director of institutional research and geology teacher at the college, said he is seeking pictures or short anecdotes about the natural science teachers to compile a scrapbook as "a personal memorial." Hostetter is most remembered for his geology and ornithology courses while Mumaw is remembered for his classes in zoology and entomology. Contributions for EMC's "Museum Memorial Fund" are also sought, Stahl said. Photographs or written anecdotes may be sent to John Stahl at Eastern Mennonite College, Harrisonburg, VA 22801. Persons should indicate if photos should be returned.

Eastern Board missionary in Venezuela, Jose Santiago, reports that a combination dwelling-chapel has been purchased in downtown Caracas at a cost of $140,000. The Santiago family lives on the second level and the street level part of the building is being renovated to use for a worship center. Located in a middle-class area among highrise apartments, the center is easily accessible to thousands of people who live within a five-minute walk. The building was purchased by Eastern Board because rent for a similar facility would cost $3,000 a month. The emerging fellowship of believers, which includes five recently baptized adults, has contributed $150 to the Evangelical Mennonite Church in the Dominican Republic for hurricane relief.

A Froschauer New Testament printed in 1528, has been donated to the Mennonite Heritage Center, Souderton, Pa., by Wilmer Reinford, a member of the Upper Skippack congregation, Skippack, Pa. Reinford found the Testament while visiting a secondhand shop in Bucks County, Pa., in 1971. After eight years of showing his Testament to various historians, Reinford found out early this year that he was in possession of a 1528 Froschauer New Testament. Christopher Froschauer, the publisher of Reinford's book, was a well-known 16th-century publisher from Zurich, Switzerland, who was renowned for his beautifully produced Bibles.

Jeremiah and Velma (Eshleman) Nzesi arrived in the states from Kenya on Sept. 10 for a visit until Dec. 30. They are staying with her sister, Esther Eshleman, at 1560 N. College Ave., Harrisonburg, VA 22801. Phone: (703) 434-1291.

Margaret Richer was installed as minister of Christian education at the Mennonite Church of Normal (Ill.), at a special service on Oct. 28. Theme for the installation service was "God is Working His Purpose Out." Guest speaker was Orlando Schmidt, professor at the Associated Mennonite Biblical Seminaries, Elkhart, Ind. Richer, a 1979 graduate of the Associated Mennonite Biblical Seminaries, Elkhart, began work with the congregation on Oct. 1. She will have staff responsibility for the Christian Education program, as well as assist in other pastoral responsibilities.

The political situation is tense in Afghanistan, reported Mennonite worker Carol Erb. Militant Muslim rebels are battling a Soviet-

backed Marxist government for control of the country. Mission workers and other foreigners in Afghanistan find themselves in an uncertain and sometimes hostile environment. "Our daily trials and persecutions keep us seeking Jesus' face," wrote Erb, a secretary in the National Organization for Ophthalmic Rehabilitation Eye Institute in the capital city of Kabul.

Members of an indigenous independent church in Ivory Coast who want to know more about their African founder often go to David Shank, a worker in that country with Mennonite Board of Missions (Elkhart, Ind.). Shank did his doctoral studies on the Prophet Harris, an African leader who started what is commonly known as the Harrist Church in the early part of this century. "People who want to stop by the house and discuss more about Harris continue to multiply," reported David's wife, Wilma. "Harrists continue to marvel at the materials that Dave has at his fingertips."

David and Ginette Leinbach and family, who served with the Eastern Mission Board in Tanzania, returned to the U.S. on Sept. 28 after completing a four-year term. David was project director for Mennonite Economic Development Associates in Tanzania. The Leinbachs' address is Box 294, Goshen, IN 46526.

Esther Becker, Box 363, Route 7, Manheim, Pa., left the U.S. on Sept. 26 to teach at the Bible Academy, Nazareth, Ethiopia. Her address is Box 144, Nazareth, Ethiopia. Becker recently completed a three-year term teaching at the Choma Secondary School in Zambia. She had previously served in Ethiopia from 1954 to 1973.

Melvin and Emma Felpel, Route 2, Ephrata, Pa., returned to Belize, Central America, on Sept. 30, to serve a second term as host and hostess of the Mennonite Hostel in Belize City. Their address is P.O. Box 461, Belize City, Belize.

A new organizational umbrella to aid local ministries among Mennonite students and young adults in three Eastern cities was created on Sept. 20 at a meeting at Hyattsville, Md. In discussions held with Ray Horst, Rick Mojonnier, and Wilmer Martin of Mennonite Board of Missions, leaders of five Eastern conferences and representatives of the Eastern district of the General Conference Mennonite Church asked MBM to administer Eastern Area Student and Young Adult Services for them. Mojonnier, MBM's associate secretary for Student and Young Adult Services, said the most significant thing to come out of the reorganization was increased responsibility given to SYAS committees in Washington, New York City, and Philadelphia. Mojonnier will be the MBM person responsible for the reorganized program. Three SYAS staffers will work with him: Myrna Burkholder in New York, Arden Shank in Washington, and Sharon Detweiler in Philadelphia.

The church and home telephone numbers for James Detweiler have been changed to the following: Church (309) 266-7591; parsonage (309) 263-7306.

David and Mayela Diller, of Hartville, Ohio, have been serving since July as missionaries with Rosedale Mennonite Missions, Irwin, Ohio, at Upala, Costa Rica.

Many church groups in Costa Rica have become interested in the peace position because of the recent civil war in Nicaragua. As a result, Mennonite church leaders have had occasion to share materials with leaders of other denominations. At the same time, two of the congregations of the Costa Rica Mennonite Conference each had a youth leave to join the opposition forces in Nicaragua. It became obvious to the church leaders that more teaching was needed. After a meeting of the Mennonite pastors, followed by two meetings of youth leaders, a youth convention was held at the Heredia church on Aug. 5. Rafael Sanchez, pastor of the Heredia church, shared on the Biblical position in a military crisis. Elmer Lehman shared on the historical Mennonite position. There was input from other pastors and youth leaders during the sharing and question and answer period.

Two-year-old Heidi Beachy, daughter of missionaries Jonathan and Ruth Beachy, finally received the completed paperwork for her U.S. visa application at the American consulate in Toronto, Ont.—a year to the day after her parents started the process at the American embassy in Asunción, Paraguay. Workers with Mennonite Board of Missions (Elkhart, Ind.), Beachys left Paraguay last December for a one-year furlough in North America even though documents were not complete yet for Heidi, an adopted daughter, due to an embassy error. They flew to Canada to complete the paperwork before entering the U.S. But Beachys were kept waiting for eight days until Jonathan's congressman in Pennsylvania helped them obtain a temporary entry permit for Heidi. The ordeal ended when the Immigration and Naturalization Service asked Beachys to report on Oct. 2 to the consulate in Toronto, where the necessary paperwork was speedily finished.

The 1979 Michiana Mennonite Relief Sale reporting meeting will be held at the Eighth St. Mennonite Church, Goshen, Ind., at 7:30 p.m., Nov. 8. A comprehensive report on all sale items and concessions will be made available. Sale officials will present a check representing total sale receipts for Mennonite Central Committee relief to MCC representatives Rich Sider and Harold Koslowsky, assistant secretaries in the MCC Personnel Office, Akron, Pa., who will participate in the evening's program.

"Rediscovering Paul" is the theme for Christian Life and Renewal Week at Goshen College, Oct. 29-Nov. 2. Dennis MacDonald, assistant professor of Bible, will deliver the week-long series of chapel messages. In Monday's chapel, MacDonald was to speak on "How We Lost Paul." As usual, there will be no chapel on Tuesday. "Paul and Faith," "Paul and Hope," and "Paul and Love" will be his topics for Wednesday, Thursday, and Friday. MacDonald, who is in his third year of teaching Bible at Goshen College, wrote his doctoral thesis on Paul.

Special meetings: William R. Miller, North Liberty, Ind., at Media, Oxford, Pa., Nov. 4-11. **Milo Kauffman,** Hesston, Kan., at First Mennonite, McPherson, Kan., Nov. 4-11; at Sunnyside, Elkhart, Ind., Nov. 17, 18; at Emmanuel, La Junta, Colo., Nov. 25-Dec. 2. **Olen E. Nofziger,** Wauseon, Ohio, at Salem, Wooster, Ohio, Oct. 31-Nov. 4. **Milton Troyer,** Milford, Neb., at Yoder, Kan., Nov. 4-11, **Larry O. Howland,** Elsie, Mich., at MSU Mennonite Fellowship, East Lansing, Mich., Nov. 11; at Waterford, Goshen, Ind., Nov. 16-18; at Manson, Iowa, Nov. 23-25; at East Bend, Fisher, Ill., Nov. 29—Dec. 2; and at Mt. Morris, Mich., Nov. 7, 14, 21, 28, Dec. 5, 12.

births

"Children are an heritage of the Lord" (Ps. 127:3).

Beechy, Leonard and Sharon (Schrock), Goshen, Ind., first child, Laura Catherine, June 27, 1979.

Bixler, George and Anita, Orrville, Ohio, second and third children, second and third sons, Steven Kyle and Andrew Joel, Sept. 6, 1979.

Breit, Jim and Lynn (Carlisle), Alliance, Ohio, second child, second daughter, Jessica, Sept. 11, 1979.

Clay, Butch and Charlene (Barrois), Des Allemands, La., first child, Ruskin Lavelle, Sept. 24, 1979.

Fowler, Terry and Rita (Mast), first child, Trenton Allen, Aug. 21, 1979.

Gagliano, Mario and Bev (Bearinger), Linwood, Ont., first child, Peter B., Oct. 7, 1979.

Good, Mark and Deborah (Dunn), Valparaiso, Ind., second child, first son, Jason Alan, Sept. 24, 1979.

Good, Merle and Phyllis (Pellman), second daughter, Rebecca Ruth, July 24, 1979.

Hackman, Dale and Jean (Stoner), Howard, Pa., third daughter, Darla Lynn., Sept. 21, 1979.

Hershey, Gene and Millicent (Guengerich), Cochabamba, Bolivia, second child, second daughter, Julie Anne, Aug. 1, 1979.

Horner, Larry and Suzanne (Catlin), Kokomo, Ind., first child, Nathan Gabriel, Sept. 30, 1979.

Kauffman, Doug and Norma Jean (Nafziger), Archbold, Ohio, first daughter, Laura Jean, Sept. 15, 1979.

Kauffman, Vernon L. and Roxanne (Treaster), Belleville, Pa., third child, second son, Jon Vernon, Oct. 6, 1979.

Landis, Don and Linda (Jennings), Seville, Ohio, first child, Laura Lynn, Aug. 29, 1979.

Martin, Allen and Elaine (Stoner), Jackson Center, Pa., second child, first daughter, Joann Elaine, Sept. 24, 1979.

Miller, Rueben and Linda (Myers), Ft. Wayne, Ind., fourth child, first son, Joshua Rueben, Aug. 31, 1979.

Morris, Walter Kim and Debbie (Derstine), Franconia, Pa., first child, Travis Lee, Sept. 22, 1979.

Reeder, Kenneth and Becky (Garber), Canby, Ore., second child, second son, Robert William, Sept. 30, 1979.

Reno, Doyle and Deborah (Beadle), Des Allemands, La., second child, Brandon Doyle, Aug. 30, 1979.

Reschly, Dan and Julie (Allen), third child, third son, Grant Conrad, Sept. 26, 1979.

Richer, Richard and Millie (Hamburger), Warsaw, N.C., second son, David Alan, Sept. 26, 1979.

Scharf, Marc and Janice (King), Kokomo, Ind., first child, Adam Conrad, Aug. 20, 1979.

Sommer, Michael and Annette (Massanari), Car-

lyle, Ill., second child, first son, Trent Michael, Sept. 5, 1979.

Sommers, Karl and Roxanna (Bontrager), Goshen, Ind., third child, Laura Suzanne, Oct. 2, 1979.

Steele, Gerald and Nancy (Buerge), Harrisonville, Miss., second child, Ashley Jan, Sept. 9, 1979.

Wilson, Jerry and Judy (Stutzman), Ft. Wayne, Ind., first child, Jena Marie, July 15, 1979.

Witmer, Daryl and Mary (Lehman), Monson, Maine, third son, Timothy Ernest, Sept. 21, 1979.

marriages

"They shall be one flesh" (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Brand—Yoder.—Alan George Brand, Quakertown, Pa., and Gladys Yoder, Blooming Glen Mennonite cong., by David F. Derstine, Oct. 6, 1979.

Harper—Riddolls.—Ross Harper and Grace Riddolls, both from Listowel, Ont., and both from the Glen Allan Mennonite cong., by Henry Yantzi, Sept. 8, 1979.

Guth—Gundy.—John Guth and Lori Gundy, both from Eureka, Ill., and both from the Trinity Mennonite cong., by Mahlon D. Miller, Aug. 17, 1979.

Howard—Buxton.—Duane Howard, Tremont, Ill., Dillon Mennonite cong., and Marcy Buxton, Morton, Ill., Trinity Mennonite cong., by Mahlon D. Miller, Oct. 3, 1979.

Lapinski—Moyer.—John Lapinski, Quakertown, Pa., Trinity Lutheran, and Debra Moyer, Sellersville, Pa., Swamp cong., by Winfield Ruth and Noah Kolb, Sept. 8, 1979.

Martin—Martin.—David James Martin, Sarnia, Ont., St. Bartholomew's Anglican, and Olive Solina Martin, Sarnia, Ont., Zurich Mennonite, by Clayton Kuepfer, Oct. 6, 1979.

Martin—Lehman.—Nathan Martin and Barbara Lehman, both from Columbiana, Ohio, and both of the Midway cong., by Ernest D. Martin and Steve J. Yoder, Sept. 22, 1979.

Mast—Phipps.—Galen Ray Mast, Kokomo, Ind., Parkview Mennonite cong., and Michelle Kay Phipps, McGrawsville, Ind., McGrawsville Methodist, by Harold L. Mast, father of the groom, June 23, 1979.

Miller—Deardorff.—Jody Miller, North Clinton cong., and Cathy Deardorff, Indianapolis, Ind., Presbyterian Church, Sept. 29, 1979.

Miller—Froebel.—Brian Miller, Alden, N.Y., and Elizabeth Froebel, Corfu, New York, Amherst cong., by Richard E. Bender, Sept. 29, 1979.

Nafziger—Witmer.—Mark Nafziger, Archbold, Ohio, Zion cong., and Joyce Witmer, Columbiana, Ohio, Midway cong., by Ernest D. Martin, July 28, 1979.

Riegsecker—Yoder.—Delvin Riegsecker, Archbold, Ohio, Central cong., and Lora Yoder, Wauseon, Ohio, North Clinton cong., by Robert Schloneger and Charles Gautsche at North Clinton cong., Sept. 29, 1979.

Ropp—Wallace.—Dennis Ropp and Vicki Wallace, Albany, Ore., both of Fairview cong., by Roy E. Hostetler, Sept. 1, 1979.

Rosenberger—Ernie.—Bill Rosenberger, Quakertown, Pa., Swamp cong., and Kathryn Ernie, East Swamp cong., by Norman Schmitt, Sept. 30, 1979.

Sheppard—Schwartzentruber.—Manley Sheppard, Huron Park, Ont., and Dale Marie Schwartzentruber, Zurich, Ont., Zurich cong., by Hubert Schwartzentruber and Clayton Kuepfer, Oct. 6, 1979.

Short—Rupp.—Duane Short, Holland, Ohio, Bancroft cong., and Roselyn Rupp, Wauseon, Ohio, North Clinton cong., by Robert Schloneger, Oct. 6, 1979.

Snider—Jewitt.—Harold Sherwood Snider, Kitchener, Ont., Stirling Ave. cong., and Florence May Jewitt, Kitchener, Ont., First cong., by Glenn Brubacher, Sept. 22, 1979.

Styer—Witmer.—Alan Styer, Holtwood, Pa., and Grace Witmer, Salem, Ohio, Midway cong., by Ernest D. Martin, July 7, 1979.

Ulrich—Gerig.—John Ulrich, Harrisburg, Ore., and Vicki Gerig, Corvallis, Ore., both of Fairview cong., by Roy E. Hostetler, Sept. 21, 1979.

Ulrich—Zoss.—Mark Ulrich, Washburn, Ill., and Sharon Zoss, Lowpoint, Ill., both of Cazenovia cong., by Mahlon D. Miller, Sept. 29, 1979.

Weber—Brubacher.—Roger Weber, Floradale, Ont., Floradale cong., and Darlene Brubacher, Conestoga, Ont., St. Jacobs cong., Richard Yordy, Sept. 29, 1979.

Zimmerman—Weaver.—Clair B. Zimmerman, Rehrersburg, Pa., Fairhaven cong., and Eilene S. Weaver, Denver, Pa., Red Run cong., by Luke L. Horst, Sept. 8, 1979.

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Birkey, Edward, son of John E. and Lena (Oyer) Birkey, was born at Dewey, Ill., Aug. 3, 1908; died at Iowa Lutheran Hospital, Des Moines, Iowa, Oct. 8, 1979; aged 71 y. On Feb. 14, 1932, he was married to Ruth Yoder, who survives. He is also survived by one daughter (Dores—Mrs. Paul Achterhof), 4 sons (Jenison, Dale, Norman, John). 10 grandchildren, his father (John E. Birkey), 7 brothers (Simon, John C., Elmer, Jake, Sam, Clarence, Joe), 5 sisters (Alvina, Pearl—Mrs. Marvin Garber, Pauline—Mrs. Del Kingery, Elsie—Mrs. Ralph Yoder, and Ann—Mrs. Jay Showalter). His mother, one brother, and one sister preceded him in death. He was ordained to the office of deacon, June 14, 1942, and to the office of bishop, July 4, 1948, and served as pastor of West Liberty cong., of Inman, Kan., Nov. 1961-1977. He was a member of Manson (Iowa) Mennonite Church, where funeral services were held Oct. 10, in charge of Irvin Nussbaum; interment in Rosehill Cemetery.

Birky, Dean, son of Jacob and Emma (Martin) Birky, was born in western Kansas, Jan. 24, 1894; died at Valparaiso, Ind., Oct. 4, 1979; aged 85 y. On Dec. 5, 1917, he was married to Hazel Fleenor, who survives. Also surviving are 3 sons (Lloyd, Elden, Vernon) and 1 daughter (Lorna), 2 sisters (Mary and Emma Good), 5 brothers (Jonas, Samuel, Emanuel, Jake, Emory). One daughter (Alvena Dunham) preceded him in death. He was ordained to the office of minister in 1928 and served until 1942, in Hopewell Mennonite Church. He was a member of the Hopewell cong., where funeral services were held Oct. 7, in charge of John F. Murray and Samuel S. Miller; interment in the church cemetery.

Burkholder, Amelia, daughter of Joseph D. and Amanda Kauffman, was born in Johnson County, Iowa, May 14, 1887; died at Pleasantview Home, Kalona, Iowa, Sept. 27, 1979; aged 92 y. On Dec. 19, 1909, she was married to Sidney Burkholder, who predeceased her in 1961. Surviving are 2 sons (Ed, Clarence), one daughter (Mable Zilmer), 11 grandchildren, 16 great-grandchildren, 1 great-great-grandchild, and 2 brothers (Elmer and Lawrence). Funeral services were held at Wellman (Iowa) Mennonite Church, Sept. 29, in charge of Ron Kennel.

Coffman, Vinetta, daughter of Samuel and Alwilda (Shoup) Garber, was born at Millersburg, Ind., May 3, 1894; died at Lutheran Homes, Kendalville, Ind., Oct. 1, 1979; aged 85 y. On Sept. 13, 1919, she was married to Charles V. Coffman, who died July 14, 1965. She is survived by 1 daughter (Evelyn—Mrs. Kenneth Bloseer), 3 sons (John E., Donald, Samuel), 12 grandchildren, 11 great-grandchildren. She was a member of Shore Mennonite Church, where funeral services were held Oct. 3, in charge of Harvey Chupp and O. H. Hooley; interment in church cemetery.

Kornhaus, Brian Lee, son of Harold and Kathryn (Hertzler) Kornhaus, was born in Sarasota, Fla., Sept. 28, 1979; died of a serious heart defect, in St. Petersburg, Fla., Oct. 5, 1979; aged one wk. He is survived by a brother (Craig), his parents, maternal grandparents (Allen and Phoebe (Shenk) Hertzler), paternal grandparents (John and Elva (Tice) Kornhaus). Funeral services were held Oct. 8, at the Palms Memorial Park, Sarasota, Fla., in charge of Stanlee D. Kauffman; interment in Palms Memorial Park.

Kramer, Mary (Keeling), was born in Cargill, Ont., Apr. 19, 1895; died at K-W Hospital, Kitchener, Ont., Oct. 1, 1979; aged 84 y. She was married to Charles M. Kramer, who preceded her in death in 1968. She is survived by one daughter (Mrs. Joyce Holm), one sister (Agnes—Mrs. Percy J. Munn), and one brother (Clarence Keeling). She was also predeceased by one sister (Anne) and one brother (Herbert). She was a member of First Mennonite Church, Kitchener, Ont., where funeral services were held Oct. 3, in charge of Glenn Brubacher; interment in church cemetery.

Mishler, Nona, daughter of Wallace and Sarah Yoder, was born in Lagrange County, Ind., Apr. 17, 1895; died at the home of a daughter in Topeka, Ind., Sept. 28, 1979; aged 84 y. On Sept. 29, 1917, she was married to Truman Mishler, who preceded her in death on Dec. 31, 1929. She is survived by 4 daughters (Mildred, Janice—Mrs. Floyd Yoder, Lauretta—Mrs. Roy Weldeman, Vera—Mrs. Richard Hostetler), one son (Ernest), 13 grandchildren, 11 great-grandchildren, 3 stepgrandchildren, 2 step-great-grandchildren. She was a member of Shore Mennonite Church, where funeral services were held Oct. 1, in charge of Harvey Chupp and Kenneth Overmyer; interment in Miller Cemetery.

Schlabach, Mahlon E., was born in Sugar Creek, Ohio, Mar. 1, 1915; died of cancer in Salem, Ore., Sept. 27, 1979; aged 64 y. In 1941 he was married to Mary Christner, who survives. Also surviving are 2 daughters (Irene Schlabach and Esther Fields), 3 sisters (Elizabeth Coblentz, Jemima Troyer, and Emma Yoder), 3 brothers (Jake, Ervin, and Roman). He was a member of Western Mennonite Church, where funeral services were held Sept. 30, in charge of Richard Wenger; interment in Zena Cemetery.

Short, Katie, daughter of Solomon and Mary (Neuhauser) Yoder, was born in Grabill, Ind., Nov. 28, 1898; died of cerebral hemorrhage at Fulton Co. Hospital, Wauseon, Ohio, Oct. 4, 1979; aged 81 y. On Apr. 30, 1918, she was married to Joseph L. Short, who preceded her in death on Jan. 2, 1964. She is survived by one daughter (Berniece—Mrs. Mahlon Detter), one son (Robert G.), 5 grandchildren, 3 great-grandchildren, 4 sisters (Mrs. Janette Short, Mrs. Martha Liechty, Mrs. Wilma Graber, and Mrs. Pluma Short). She was a member of Central Mennonite Church, Archbold, Ohio, where funeral services were held Oct. 7, in charge of Charles H. Gautsche and Edward Diener; interment in Pettisville Cemetery.

Swartzendruber, Esther, daughter of John R. and Eleanor (Ferguson) Rodgers was born near Hesston, Kan., Dec. 6, 1893; died at Parkview Manor, Wellman, Iowa, Aug. 29, 1979; aged 85 y. On Nov. 30, 1919, she was married to Herman Swartzendruber, who preceded her in death in 1969. She is survived by 3 sons (Willard, Leo, Don) and 2 daughters (Rachel—Mrs. Robert Fisher, Geneva—Mrs. Glenn Stoltzfus). A son (Wallace) preceded her in death. She was a member of Wellman Mennonite Church, where funeral services were held Aug. 31, in charge of Ronald Kennel; interment in church cemetery.

Cover, and p. 850 by Lois Landis Shenk, p. 857 by Sarah Burkholder

calendar

Mid-American New Call to Peacemaking meeting at Hesston College, Nov. 16-17

Ministers' Week, "Leading God's People in the '80s," Eastern Mennonite College and Seminary, Harrisonburg, Va., Jan. 14-17, 1980.

Study says television misrepresents elderly

Older people in America are grossly underrepresented and misrepresented on television drama, according to a two-year study by the University of Pennsylvania's Annenberg School of Communications in Philadelphia, Pa.

The study showed that at a time when the older population in America is steadily increasing, very few of them are depicted in TV drama.

And when older persons are shown in TV drama, they are portrayed negatively as stubborn eccentrics, and persons who are less serious and less effective in most other ways than younger people.

The Annenberg study showed that TV viewers—especially those under 20—are strongly influenced by television images of older people. The study suggested that TV should make an effort to portray older people in a more positive light, as part of a necessary public education.

Charismatics wash feet at Yankee Stadium in NYC

At a Catholic/ecumenical charismatic conference, held September 21-23 at Yankee Stadium, NYC, Catholics and Protestants washed each other's feet. Master of ceremonies Father John Bertolucci led the ceremony. At a certain point in the meetings he said, "Truly, we are on holy ground," and then he had people remove their shoes.

"As I washed my Catholic brother's feet," reported Henry W. Rutt, Mennonite Renewal Services representative to conference, "I was moved to tears as I thought that perhaps this was one of the first times that Mennonites and Catholics had washed one another's feet in the last 450 years.

Fruit conglomerate president complains of "socialist-inspired" church attacks

The president of a fruit conglomerate that markets Dole Pineapple branded a church-inspired investigation into working conditions at two of its foreign operations as "antibusiness" and "socialist-inspired." D. J. Kirchoff, president of Castle and Cooke Inc., told a financial writer's press breakfast in NYC last month that "for three years we have been the target of attacks and slander from religious groups."

The Interfaith Center on Corporate Responsibility (ICCR), a Protestant and Catholic coalition affiliated with the National Council of Churches, has brought proxy resolutions before Castle and Cooke's last three stockholders meetings for disclosure of grievance procedures and pay scales for fruit pickers in the Philippines and to prohibit payments to foreign military officials.

Kirchoff explained that such disclosures "could be of considerable aid to our competitors and undermine our labor negotiating strategy." He assures his audience that wages paid to Filipino workers were "equal to or better than what we pay in any other foreign country."

ICCR president Tim Smith who was also present, said that as shareholders, the ICCR denominations involved were "loyal critics" concerned about reports that Filipino fruit pickers were paid about 9½ pesos a day, or less than $2, when according to Philippine government statistics the typical family of six needed a daily subsistence wage of 35 to 45 pesos.

Protestant museum opened in Hungary by Lutherans

Lutheran Bishop Zoltan Kaldy opened what he described as "the first and only evangelical museum in the entire world" at a ceremony in Budapest, Hungary.

(In a European context, the term "evangelical" is used as a general description of Protestant churches, rather than denoting a particular type of theology, as it is used in the U.S.) or Canada.

The museum, which is located in a former evangelical school, displays more than 400 historical objects in three exhibition halls. An article in a Budapest newspaper commented that "the displayed relics, Scriptures, and numerous art treasures represent the 450-year history of the Evangelical Church in Hungary, and testify to its important role in Hungarian cultural history, as well as its church history."

Documents on display include Martin Luther's Testament with original handwritten notations, 1542; his Bible translation, 1567; and original editions of works by Luther, Erasmus, Calvin, and Melanchthon, bound in leather.

Other artifacts include the baptismal bowl of Janos Sylvester, who made the first translation of the Bible into Hungarian, and a coin collection depicting the history of Magyar Protestantism.

Mexico cancels arrangement with Wycliffe translators

The Mexican government has annulled a long-standing agreement which permitted an American Bible translators group to work among its Indian population.

The Summer Institute of Linguistics (SIL), an affiliate of the California-based Wycliffe Bible Translators, has been accused of spreading specifically American and Christian values among the indigenous peoples and carrying out missions for the U.S. Central Intelligence Agency.

The Mexican government issued a communique saying the move did not preclude further linguistic work in Mexico, but that the state could not "grant exceptional treatment to an organization engaged in spreading religion." SIL workers have been described by some as "the Spanish Catholic missionaries of our time," according to Salomon Nahmad, director of the government Indigenous Education Agency, which has jurisdiction over groups like SIL.

80 Nations represented at Pentecostal meeting

This is the church's finest hour, roared Thomas Zimmerman, general superintendent of the Assemblies of God, USA, and chairman of the advisory committee of the 12th Pentecostal World Conference, meeting in Vancouver, B.C. Eighty nations were represented at the conference.

Addressing more than 12,000 world leaders of Pentecostalism, at Vancouver's Pacific Coliseum, Zimmerman said Pentecostals had now moved to the other side of the tracks with beautiful and expensive church buildings, but "we should never lose sight of the purpose of it all."

A five-man ministerial delegation from the Soviet Union, which was to have made an appearance at the conference, canceled at the last moment without giving a reason.

Family's preservation is aim of Laxalt bill

Legislation to help preserve "traditional family roles" has been introduced in Congress by Sen. Paul Laxalt, a divorced and remarried Catholic.

Among the bill's provisions are tax incentives for persons having elderly relatives living with them.

The Laxalt proposal, which he said would help "traditional family roles reassert themselves," would also allow parents to open nontaxable interest-bearing bank accounts for their children's education, and would permit married couples to file individual tax returns.

Conscientious objection wins sanction of Presbyterian church in South Africa

Resolutions strongly supporting the option of conscientious objection to military service or any other laws were passed here by the General Assembly of the Presbyterian Church of South Africa (PCSA).

"The Assembly reasserts that God's will is sovereign over all men and over every area of man's life and that the church and all Christians therefore have the right and the duty to proclaim what they understand to be the will of God with regard to military service, conscientious objection, or anything else in our country, whether or not this conflicts with the policy and will of the government," the denomination declared.

It called for the repeal of Section 121 of the Defense Act, which inhibits free debate on the issue of military service, and reaffirmed support for the right of young men to be conscientious objectors in South Africa, "provided their motives are sincere."

NEWSPAPER

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

The daughters of Zelophehad, an equal rights affirmation

The story of the five daughters of Zelophehad is told in Numbers 27. Their father died leaving them to carry the mantle of the family. As Moses outlined the procedure for the dividing of the land of Israel, which was, at that stage, only theirs by promise, it became clear that they would be without an inheritance and without a name as the family of Zelophehad.

These five daughters came to Moses and asked for consideration of their plight and requested that they be granted the inheritance of Zelophehad. Moses wisely said that he would need to inquire of God on this matter. When Moses went to God about this, God said, "The daughters of Zelophehad are right" (verse 6).

This affirmation from God that the women were right, and that Moses should give them the property, stands as a beautiful expression in the Old Testament of the principle of creation, that "God created man in His own image, male and female created He them."

Note should be taken of the cultural setting in which this event took place. The property rights were transmitted through the men. The property title was given to men and passed from father to son. Women did not have equal rights, and in the society of that time they were not only second-class citizens but, in many instances, far less than that. One might even say that while the husband was to provide for the wife and the home, and to protect the family, these responsibilities became material in nature and power-oriented in status. As a consequence the male became dominant and interpreted the role of the female as lesser.

Consequently, a number of resultant problems followed in society. One is the perpetual competition between the sexes. There is with the competition between the sexes both conquest and rejection. In fact, it may be that very rejection which motivates some persons to seek sameness rather than associate with persons who are other. This would mean that as a consequence some homosexual inclinations are conditioned more by psychological aspects of sexuality than by the physiological.

Another is the emphasis on subjugating one part of the human family to another part of that family. This could also suggest that an emphasis on a "chain of command," which is something of a military figure, is an extension of authority in power, when we should be discovering how to be in Peter's words "heirs together of the grace of God." We are participants who respect the *imago dei* (image of God) in one another.

The equal rights appeal of the daughters of Zelophehad was to ask that they be considered equally responsible among the families of Israel and thereby receive this inheritance line. True, they needed to marry within their tribe to keep the property within the tribal line but they as women became the family line for the inheritance.

Later, when Israel came into the Promised Land and the daughters of Zelophehad reminded Joshua of this deliberation, and the word which God had given to Moses.

This word from God elevated woman in the Israelitish society, and should have been taken seriously in Israel's faith and doctrine. But it appears, from the study of history, that Israel did not understand the significance of the answer which God gave on this occasion. In a study of the gospels, and of passages like Romans 16, it is evident that both Christ and Paul affirmed the principle of equity in the participation of male and female in the grace of God.

The Apostle Paul states that "in Christ there is neither male nor female," rather the restoration of the *imago dei* through redemption enables us to view one another as persons who reflect God's image.

It is this position in Christ which can free us from prejudice, condescension, inequities, sexual dominance, and the misuse or perversions of the relationships which God intends.

The church is to a large degree shaped by popular culture in its interaction with society. On the one hand, we need to be careful that when we react to movements in society we do not come to our position out of reaction. On the other hand, we should not accept social movements uncritically and fail to test them by the Word among the people of God.

We should recognize that many times the process of interaction between the church and the world is used by the Spirit to improve society and make the grace of God better understood and appreciated. In this sense some of the current emphasis on equity and freedom is very Christian. But some dimensions in the emphasis are anti-Christian in that they are promoting an age-old struggle for dominance, simply in reverse order.

Only the Christian faith teaches us the meaning of being made in the image of God, of being reconciled equally in and through Christ, and of how to live with equity and freedom in our relationship with one another. It is our responsibility as a church to demonstrate that we can be a model for society as we walk together in the Spirit.—Myron S. Augsburger, president, Eastern Mennonite College.

Gospel Herald

November 6, 1979



MENNONITE BIBLICAL SEMINARY
ELKHART
LIBRARY

Toward a new agenda on alcohol

by J. Lawrence Burkholder

In 1975 a study of the use of alcoholic beverages was made by the Indiana-Michigan Conference with 296 respondents from 10 congregations. A more extensive 1977 study was conducted by MCC of Canada in which attitudes and practices of a fairly large sample of Canadian Mennonites were correlated with such factors as conference affiliation, urbanization, education, and theological orientation.

On the basis of these studies, it is clear that drinking by Mennonites is far below national averages in North America and one could argue therefore that it would be well for the brotherhood to turn its attention to more pressing issues. To be sure, not all Mennonites are abstainers, if they ever were. But less than half the Mennonite membership drink at all and of these only a few drink to what is generally regarded as excess.

But the MCC study contains information which suggests that while present practices may not be alarming, certain correlations portend trouble ahead. When present practices are correlated with social, educational, and theological factors and conference affiliations, one must reckon with the reasonable hypothesis that drinking among Mennonites will increase in the future. Drinking will increase especially as Mennonites become more urbanized and affluent.

What is new in the Mennonite situation is the fact that to drink or not to drink has become increasingly a live option. Most middle-age and older Mennonites were brought up under circumstances within which virtually all social forces pressed toward abstinence. Sermons were preached against "drink"; each Sunday school quarterly featured at least one lesson on "temperance"; the Bible was thought to teach "abstinence"; drinking was virtually synonymous with sin.

But today the situation has changed significantly. Alcohol is everywhere. It is sold in drug and grocery stores. People in business or professional life are bound to find themselves in situations where alcohol flows. Youth are no longer spared the choice. Alcohol is increasingly associated with high school and college. Therefore, it is safe to say that anyone who rubs shoulders with society must develop a personal policy regarding alcohol.

It is somewhat ironical that just when Mennonites are being confronted by alcohol as at no other time in recent history, the church should become strangely silent. Reasons for silence may not be hard to come by: Mennonites are becoming more individualistic; some of the traditional religious "taboos" do not stand up under theological examination; youth are increasingly independent—especially those who have cars; and Mennonites

With the holidays just around the corner, the time is appropriate to take another look at a festivities-related topic.

today have money.

It would, therefore, be helpful if the issue of alcohol were placed anew on the agendas of congregations, colleges, and youth organizations. Such concern prompted this short essay's being prepared initially for discussion by the faculty of Goshen College. This fall, it has been used in connection with Goshen College's alcohol education program. At the request of the Council on Faith, Life, and Strategy, it is being made available to the church at large.

It is most helpful not to dwell upon whether it is wrong or sinful to take a drink. That approach is too narrow and moralistic, and it is not biblical. The best approach is to look at the issue in broad perspective, taking into consideration many factors: alcohol as a national problem; its implications for technological society; its relation to crime, accidents, and family discord; its economic implications; and its addictive use as a drug. To be fair, one would of course have to take into consideration arguments on the positive side. For example, it has been argued that alcohol taken in moderate amounts may help to prevent heart disease, that a little wine enables social interaction, that it is one of those good things of life that may as well be enjoyed!

Admittedly, discussion of the alcohol issue is difficult. For one thing, the terminology is ambiguous, especially when the discussion ranges beyond absolutistic terms. If drinking were of the same order as adultery, then such considerations as "how much?" "how often?" "where?" "when?" "who is influenced?" would be irrelevant.

But discussion that admits quantitative, qualitative, and contextual factors is bound to be less than precise, and misunderstanding is almost inevitable. Total abstinence with emphasis upon "total" alone is unambiguous. Even the word "abstinence" without a qualifying adjective sometimes means one thing and sometimes another.

Furthermore, one's rationale for a particular position may be rooted in many kinds of considerations—theological, moral, scientific, or pragmatic. Such terms as "moderation" and "social drinking" are relative. And what is meant by a drink? A glass of wine? A bottle of beer? A shot of whiskey? A cocktail? . . .

Furthermore, the symbolic meaning of alcohol is ambiguous. For some, "abstinence" suggests righteousness and prudence. For others it stands for legalism and prudishness. Some associate moderate use of alcohol with the freedom of the individual and sometimes with Christian liberty. For others, it is a sign of naivete or disregard for others. Even within the experience of a single individual, drinking and non-drinking mean different things at different times.

The starting point of any discussion on alcohol should be the teaching of the Bible. Here we are well supplied by a fine study by Howard Charles, *Alcohol and the Bible* (1966), and an interesting mimeographed talk by John Miller, "Jesus and the Growing Use of Alcohol Among Ontario Mennonites" (1970).

Although alcohol is by no means a central issue in the Bible, allusions are made to its use. The problem was introduced into Jewish experience following the conquest of Canaan. The land of Canaan flowed not only with milk and honey but with wine as well. The hills of Judea were ideal for vineyards, and so the Hebrews, whose nomadic past had shielded them, were required to come to terms with alcohol as a part of ordinary, everyday life and as a cultic component of their new cultural context.

The Hebrew community's response was predictable. Most of the Hebrews accepted wine and integrated it with some fairly clearly defined social and cultic controls. At the same time, a minority refused wine altogether within a pattern of ascetic discipline. And so Israel accepted at the same time both "cautious use" and "total abstinence."

In general, the Hebrews regarded the vine as a gift from God and they praised God for it along with many other blessings. "Thou dost cause the grass to grow for the cattle, and plants for man to cultivate, that he may bring forth food from the earth, and wine to gladden the heart of man" (Ps. 104:14, 15a). But as John Miller reminds us, the Hebrews' use of wine was cautious. It was recognized that wine is dangerous and must therefore be kept under control. It must be used moderately and there are times when it should not be used at all. It is particularly out of place for people, such as kings and princes, who make critical judgments.

From the very beginning of Hebrew national life, some individuals and groups practiced total abstinence. This may have been the earliest response to the question. One such group was the Nazarites, a religious minority who vowed against using any product of the vine. It is not clear how widespread were such groups who countered prevailing cultural and religious patterns from a strict moral and ascetic point of view. But we know that at one period of Israel's history an entire tribe, the Rechabites, a strict nomadic group who resisted Canaanitish influences, including urbanization and agriculture, refused to have anything to do with wine. This would lead us to believe that the position of total abstinence was looked upon as an alternative.

It should be pointed out that excessive drinking was regarded as sinful. John Miller sees a correlation between urbanization, prosperity, and drunkenness. Amos speaks of banquets in Samaria where wine is drunk by the bowlful (6:6), and of homes where overweight women commandeer their husbands into bringing them just one more drink (4:1). We would have to conclude that despite Israel's attempts to moderate alcohol consumption by cultic limitations, by prophecy and by utterances of wisdom, the nation had a problem of alcoholism which was seen by the prophet Amos as having a corrupting influence upon the religious leaders of the nation.

Traditional Hebrew attitudes and practices persisted during the days of Jesus. It is clear that while this was not a major issue with Jesus, He made a deliberate choice among clearly defined options. Jesus used wine along with the majority of the people.

The author is president of Goshen College, Goshen, Indiana, and a well-known Mennonite scholar.

Gospel Herald

Editor: **Daniel Hertzler** (on sabbatical). Managing Editor: **David E. Hostetler.** News Editor: **Dave Graybill.**

Volume 72 Number 45

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan $9.50 per year mailed to individual addresses. Eighty Percent Plan $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States. Copyright © 1979 by Mennonite Publishing House

The use of wine was probably not made an issue for their followers by either Jesus or John the Baptist though their personal lifestyles included different attitudes toward wine. John the Baptist, a Nazarite, was an abstainer. Jesus admired him above all other men and respected the Nazarite way of life. But Jesus chose another pattern of life for Himself—evidently one of less stylized religious vigor and one through which He identified more closely with society. Indeed, when it comes to drinking, his style of life did not protect Him from the criticism of being a drunkard (Lk. 7:34).

When it comes to the Apostle Paul, he warns repeatedly against drunkenness—a work of the flesh that disqualifies one for the kingdom of God. A candidate for the office of deacon must not be addicted to much wine (1 Tim. 3:8). Members of the church at Corinth are admonished not to fellowship with a brother who is a drunkard (1 Cor. 5:11). Exhilaration should come from being filled with the Holy Spirit rather than wine (Eph. 5:18).

However, Paul did not advocate abstinence. He advised Timothy not to let his ascetic principles, if indeed his policy of abstinence may be accounted for in those terms, to stand in the way of the use of wine as medicine (1 Tim. 5:23).

Paul was prepared to accept as brothers and sisters those who drank and those who did not drink. The principle governing his attitude appears at the conclusion of a section of 1 Corinthians where Paul addressed himself to varying attitudes toward eating, drinking, and marriage. "So, whether you eat or drink, or whatever you do, do all to the glory of God" (10:31). The issue for Paul was whether eating, drinking, and marriage and other practices were seen to be in continuity with God's will or as acts of rebellion: whether they contributed to the freedom of the individual or whether they introduced inner conflict and guilt.

In summary, the New Testament, while condemning excess, permits the individual to drink or not to drink if done as "unto the Lord." We must, therefore, face the fact that if, indeed, the New Testament teaches that the use of alcohol should be discretionary, and that to lift it from the realm of personal choice into the realm of legal control would be to violate an essential principle of church life and organization, then it takes some doing for the church to seek to control the use of alcohol by a rule. This is not to say that it could not be done but it must be done, if at all, carefully and honestly without falling into the trap of legalism and misleading theology.

Obviously, if one were to advocate a policy governing alcohol, one would have to justify it largely upon pragmatic rather than biblical grounds. One would have to show that, somehow, there are elements in the present situation that were not envisaged at an earlier time. I personally believe that there are elements arising out of contemporary culture and our history as Mennonites that do make a difference. Here are some such elements.

1. It is clear that alcohol consumption in America has reached disastrous proportions. I do not believe that it is necessary to provide statistics supporting the obvious fact that millions of Americans use alcohol as a drug. It is used by many, not to make "a glad heart and a cheerful mind," but to escape reality. Alcohol is a depressant for millions who cannot cope with life.

Furthermore, it is used increasingly by young people, even of junior-high-age, sometimes as an alternative to illicit drugs. Today alcohol is the most widespread and destructive of drugs. Its total impact is more dangerous than that of hard drugs.

2. Furthermore, America has failed to institutionalize drinking in a way that would place it within a healthful setting and



define its limits. Many drink at bars, taverns, parties, and even in the home, separated from the positive components of life. Taverns are "hideouts" and parties are "blowouts" and even the TV martinis are seldom integrated with the more constructive and productive aspects of family life. Alcohol is both a symbol of loneliness and a factor contributing to loneliness. America especially has never learned how to integrate wine with life. It is used by many in ways that isolate a person from reality.

3. A major difference between alcoholic drinks of the first century and of the present has come with the advent of distilled liquors. Whereas in New Testament times the main alcoholic substance was wine (sometimes watered as a substitute for plain drinking water and at other times turned to vinegar), today the alcoholic substance used by many comes in the form of distilled liquors. Generally, distilled liquors are not drunk as a beverage for the sake of taste and refreshment but as a highly concentrated drug for the "effect."

In this respect some alcoholic substances are more dangerous than those in New Testament times. To be sure, people drank in excess then as now, but it is useful to point to the difference between situations within which ordinary wine is integrated with the culture as a whole and situations within which hard distilled liquors are used marginally.

4. Today the danger of alcoholic substance is aggravated by the nature of our society. It is one thing to associate alcoholic beverages with relatively simple, slow-moving, agricultural, family, and clan-oriented societies and another thing to mingle alcoholic substances of all kinds with a technological, highly mechanized, fast-moving, pressurized society such as ours. A new dimension to the problem has come by the introduction of automobiles, airplanes, and machinery of all kinds. There is a significant difference between a Ford Mustang and a 4 BC camel!

5. Another factor that contributes to the problem is the fact that churches have generally failed to provide an effective ethos for the interpretation and control of alcohol. The absence of corporate lifestyles that make moderate drinking a legitimate alternative within fairly well-defined bounds means that many

Here am I, send me

Let me go
To the wretched;
Let me go
To those locked in fear.
Let me go
Where hearts are broken
By dark despair.

Let me go
To the aged;
Let me go
To the young.
Let me find those, Lord,
Who have no one.

Send me with love, Lord.
Send me with hope,
Send me with peace
To those who grope
In the blindness of night
Where there is no light
And no hope.

—Lucy Ellen Bender

Christians have had to be teetotalers out of an erroneous sense of sin or moderate drinkers without either positive or negative support of theology and community. In contrast, the Jewish community makes a place for alcohol with theological interpretations and social and cultic controls.

6. Given the pressures and the feelings of alienation that all of us experience to one degree or another and given the drug culture within which we live, frequent exposure to alcohol in any form may have the surprising consequence of demonstrating that some of us are potential alcoholics. There is evidently no way to know in advance who is likely to become addicted, and therefore, there are no sure safeguards against alcoholism except non-use.

7. Still another factor to take into consideration is the significance of the liquor industry in the United States. When one takes into consideration the total impact of the liquor industry, it can hardly be said to be conducive to what is best in human experience. To be sure, evils that we associate with the liquor industry are relative. But it cannot be demonstrated that to associate liquor with much that is wrong in society is entirely arbitrary. The liquor industry has promoted its products indiscriminately—even among young people—and has been less than honest in its advertising by identifying the consumption of liquor unambigiously with the good life.

8. One other consideration that weighs upon us heavily is the impact of alcoholic beverages upon children. It is sometimes argued that children are better protected from alcoholism by being introduced to alcohol within the home than to be totally protected from drinking, which is then only followed by rebellious indulgence. It is hard to argue this one convincingly because of so many variables, such as the quality of relationships within the home and accidental influences upon children. Given, however, the situation of the average American home which is devoid of a framework of meaning within which alcohol is a part, it would seem that children coming from homes where non-use is a general rule are less likely to be found drinking in excess as adults than if they were introduced to alcohol in the home.

9. One must also take seriously recent scientific studies about the implications of moderate drinking. To be sure, the scientific community is by no means in agreement, but the evidence seems to suggest that the body's margin of toleration for alcohol, though not established at present, is really narrower than generally recognized. Recently it has been demonstrated that moderate drinking is dangerous for pregnant mothers and may result in smaller babies.

I am not in a position to evaluate many of the claims of the scientific community regarding the effect of alcohol. However, some signals are clear. The scientific community is beginning to assume leadership for educating the public regarding the dangers of alcohol, as with smoking. (Parenthetically, it is interesting to note that responsibility for educating the public has moved from the realm of religion to medicine and from the clergyman to the scientist.)

What happened is something like this: Under the impact of evangelical movements of the late 19th to early 20th centuries, revulsion against the "saloon" became so strong that drinking came to be virtually identical with sin itself and a theology of "temperance" permeated Sunday school materials and popular Protestantism generally. Eventually temperance became the law of the land in the form of "prohibition."

Prohibition, however, was voted down and more "sophisticated" generations moved in the direction of moderate use in reaction to the "prudishness," "legalism," and "fundamentalism" of their parents. But now segments of the medical community are making the point that drinking is more dangerous than generally conceived, and anti-drinking sentiments are abroad.

To be sure, scientific evidence, while supposedly objective, is influenced more than we sometimes realize by sociological developments. Present concentration upon the evils of alcohol arises not simply from the discovery of new evidence but also from the fact that America is emphasizing the importance of health as possibly never before. Note the rituals of jogging, diet foods, weight-watching, and anti-smoking campaigns. It is less than surprising, therefore, that alcohol consumption has become increasingly suspect. It is quite possible that we may be headed for a new "temperance" movement, based this time more upon scientific evidence and pragmatic reasoning and less upon moralistic preaching and on so-called evangelical theology.

I would suggest that on balance the negative factors far outweigh positive ones at this time in history. The lives that are being ruined by alcohol today are far in excess of those to whom alcohol is a significant benefit. It seems therefore, that this much is clear: *As Christians and as citizens, our responsibility lies in the direction of discouraging its use. One's practice and one's testimony should have a negative impact on alcohol consumption.*

But precisely what does this mean for the practice of the individual?

There are two possibilities, which for all practical purposes, are virtually the same. One possibility is *total abstinence*. Total abstinence certainly has its advantages. It is above all unam-

biguous. It removes all such questions as when, what, and how much shall I drink? Furthermore, it removes many dangers of misinterpretation. Questions as to one's attitude toward alcohol are removed by consistently preferring not to drink. And total abstinence is respected in nearly all social circles today. One need not apologize for declining a glass of wine and preferring tomato juice to a cocktail. A society such as ours that takes pride in individual freedom quite logically makes a place for those who simply don't drink, especially if one declines graciously and without demonstrating a prudish or moralistic spirit.

Another possibility may be called, for want of a better term, "*non-use.*" This is, from a practical point of view, similar to abstinence, but there are some theoretical differences which to some people are important. By this, I mean that alcohol is simply not a part of one's life, but one's approach to alcohol incorporates an element of freedom to respond variously, depending upon the situation. In other words, the non-user approaches alcohol as something which is foreign to one's life pattern, but he recognizes that there may be circumstances, ordinarily unanticipated, when for a number of reasons—courtesy, fellowship, ceremony, ritual—he may choose to drink or not to drink. In other words, the non-user doesn't drink as a general rule; the non-user would not be considered a social drinker, but reserves the freedom to drink, however cautiously, if led to do so. For the non-user alcohol is no big deal; it is simply not a part of life, but the problem is not approached with the consistency and intensity which one associates with an absolute principle. This position offers the practical advantage of sobriety, the personal advantage of responsible maturity and the theological advantage of biblical support. It would also have the didactic advantage of enabling one to present the alcohol issue as one of personal decision rather than legal requirement. Possibly Mennonite Central Committee had some of these considerations in mind when it placed the following in the *Overseas Personnel Handbook:*

> MCC asks its volunteers to abstain from the use of tobacco, alcohol, and nonmedical drugs. While most MCC workers have every intention of complying with this policy, and actually do, it is recognized that volunteers may occasionally encounter ceremonial or social occasions where to abstain from alcohol might be embarrassing to the worker and offensive to the host. For this reason the policy is further interpreted to mean that an MCC worker (1) will not purchase or serve an alcoholic drink; (2) will not drink an alcoholic beverage when a nonalcoholic alternative is available; (3) will in social or ceremonial occasions where an alternative is not available participate only to the degree where one is not an offense to the host.

Two evidently contrary developments seem to be occurring simultaneously in North America. On the one hand, alcohol is everywhere available in many forms as never before. Retail outlets include not only so-called "package stores" and bars, but drugstores, grocery stores, discount houses, and restaurants. According to an article in *Wall Street Journal* the marketing strategy of the liquor industry is to "sell it like toothpaste." We no longer associate wine production with France, Italy, and Germany. California has become a producer of vast quantities of inexpensive wine. Hence, the shopper entering a supermarket may be greeted by shelf upon shelf of wines, beer, and liquor before displays of meat, bread, and dairy products. It is therefore not surprising that the incidents of alcoholism among children and teenagers is growing alarmingly.

On the other hand, a growing awareness of the vastness and the seriousness of alcoholism as a worldwide problem is prompting many thoughtful people to modify their personal habits and to alter their feelings about alcohol. The "happy hour" is being seen for what it is—a less than happy time. The discontinuity between policies banning or at least warning against saccharin and other seemingly innocuous substances while allowing liquor to be sold at random is being recognized. And it seems incongruous to emphasize the dangers of overweight, excessive salt and sugar while tolerating liquor. One can be certain that if alcohol were discovered as something new to our experience, the federal authorities would take it off the market.

The challenge at this time before the Mennonite Church is to face this issue freely and intelligently and without recourse either to legal strictures or reactionary attitudes. I am personally convinced that the knowledge pertaining to the use of alcohol in our culture and in our time is so overwhelming that we should work toward developing a churchwide consensus on this issue.

Hear, hear!

A call to nonconformity. Recently we have heard and participated in numerous discussions about the mission of the church in response to difficult problems such as poverty, hunger, urban decay, and militarism. While these conversations have differed in focus, it is becoming increasingly apparent to us that they share a common element—to one degree or another the discussions touch on matters of economics. The references to economics have often been more implicit than overt. We are developing a deepening concern that if our church is really serious about feeding the hungry, housing the homeless, and giving dignity to the oppressed, then we must also talk explicitly about economics, and the position of Mennonites in relation to the American and Canadian economic systems.

Both our countries exist in a free enterprise system. And while we deeply appreciate many of the freedoms we have, the extreme emphasis placed on the individual in our society, and the assumed right to profits beg that we as Christians ask painful questions.

Could it be that the economic system in which we find ourselves enmeshed is built on competition rather than cooperation, and that this competition results in exploitation for many in our lands? Some in our midst make $100,000 or more annually; others, who work just as hard, take home $5,000 or less. There are many in our cities and countryside who are even denied the opportunity to be employed meaningfully due to color, education, language, etc.

Do we have the courage to face the possibility that the poverty in our cities, the crime, the inadequate health care, the poor housing, and the inferior education are an integral part of our economic system? That is, the system needs poor people for the rich to exist. If the migrant workers would get paid the same amount as the executives who run the business, none of us would be able to afford vegetables or fruit. If the person hired to clean house demanded pay equal to the owner of the house, no one could afford to hire a cleaning person.

The central theme that emerges in our two countries is not the proclamation of the good news, wholeness of life and relationships, or care of God's creation, but the Almighty Dollar. Almost anything is legitimated if it creates or protects individual or business interests. In our society, we reward some persons with extremely high wages and others with extremely low wages, depending on how valuable they are in society. We manufacture nuclear power plants to ensure economic growth. We build nuclear bombs to protect the material goods we have accumulated. We pollute the air, subsidize the production of tobacco, subdivide our prime farmland, organize lotteries, and allow pornography to run rampant—all because it is profitable to do so.

Can we extend the good news to our social structures? As those who would walk in the way of Jesus, can we speak to the injustices that create and perpetuate poverty and are depleting the world's resources to make possible a high standard of living for a few on this earth? We must call into question the values of individualism and profit as they exist within the Mennonite fellowship.

As the Mennonite people move further into the mainstream of North American life, the pull to become like the world around us becomes increasingly strong. But Romans 12:1 and 2 gives us this charge: "Therefore, I urge you . . . in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—which is your spiritual worship. Do not conform . . . to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will" (NIV).

For many of us, it may be almost beyond our capacity to imagine alternatives to our current economic structures. But we must begin to look for options that enrich human life, prize relationships, and treat our neighbors equally. We encourage members of the Mennonite Church to give serious consideration to their position with regard to the free enterprise model of economics. For we have the uncomfortable feeling that it is now necessary for us to examine the economic assumptions and patterns we have accepted for many years as we continue to seek the perfect will of God in this area.—**Lawrence Ressler,** Philadelphia, Pa., and **Dean Peachy,** Waterloo, Ont.

Stability, simplicity, service. As I have been working with MDS here, usually in the poor section of town, I have been troubled by a sense of weakness in our work and witness, and I believe it stems from our own economic security and materialism.

So much of the ugliness of both rural and urban poverty is in the clutter of the off-scourings of the American middle-class society—the society these people have been taught to pursue by TV, magazine ads, etc. This scramble for "things" for "getting and spending" without any counterbalancing philosophy leads to a perpetual cycle of poverty, which MDS does little to break or even slow down. In many ways much of our work is of Band-Aid-on-cancer variety. Of course, our spiritual witness is of great importance, but until we can add some sort of educational witness, springing from our own way of life, our work will not address the situation completely.

We, the middle and upper classes, must simplify our own way of life—we must make our lives more in line with Jesus and less with our neighbors and Madison Avenue.

Many persons are surprised that we do not work for ourselves only. What an impact our witness might have if it came out of a simple, sturdy way of life, rather than the present materialism that dominates Mennonite America—a way of life within reach of each person we serve. This could show them they no longer have to pursue money, but by a change of attitude, could, on their present incomes, improve their quality of life.

A good slogan for the Mennonite Church as it faces the problems of present and future would be "**Stability, simplicity, service.**"

Remember: "We are not judged by what we give away but rather by what we keep for ourselves."—**Peter Farrar,** MDS Unit, Hamburg, Ark.

Perfect Timing

by Mildred Mumaw

As I admired the beautiful August sunset across Eagle Lake, I thanked the Lord for slowing me down tonight long enough to have time to listen to Vickie.

My Friday evenings are normally scheduled very full, from the time I leave my job at five-thirty as a cashier until I arrive at Switchboard Concern for my eight to twelve o'clock shift as a volunteer. Switchboard Concern is Elkhart County's 24-hour crisis intervention and referral telephone service.

This evening I had no plans. I knew only that I was tired and hungry for my favorite beefy tostados at the Taco Bell. As I got my food and started eating, it occurred to me to go to the office early and take a nap until eight o'clock.

I was not seated long until an attractive young girl sat next to me and was leafing through a telephone book. As she asked to borrow a pencil, I noticed that she had been crying. She was wearing a K-Mart smock and she told me how she was scheduled to work until ten o'clock, but she had gotten off early and was trying to decide how to reach her husband with that message.

Vickie, her husband, and eight-month-old baby daughter had recently moved to Edwardsburg, Michigan. They did not have a telephone and were not yet acquainted with any of their neighbors.

I offered her a ride downtown, which was at least in the right direction toward her home. As we conversed on our way downtown, many problems became evident. They had no family in the area, having moved there some months ago from Cadillac, Michigan.

My Switchboard Concern listening skill training was very useful. I was able to direct Vickie to a local social service agency that could help them set up a budget and perhaps find housing closer to their jobs. She was also receptive to the idea of finding a church where they could make friends and have someone to turn to in times of need.

Instead of leaving Vickie downtown as we had planned, I took her to her home in Edwardsburg. She was very grateful, and as she got out of the car she leaned over and planted a kiss on my cheek and commented about how glad she was that we had happened to meet. I assured her that our meeting did not just happen, but that I believed it was arranged by a higher power.

I arrived back in Elkhart at the office five minutes until eight o'clock, refreshed and marveling at the perfect timing of God.

Herald Press: Challenging, Thoughtful Books for Christians Everywhere



Good Times with Old Times: How to Write Your Memoirs

by Katie Funk Wiebe

For young and old alike, here is a guide to capturing your experiences and preserving them for posterity. How to get started, how to make writing more effective, problem areas, and how to get your material printed.
Paper, $5.95; in Canada $6.90

Tantrums, Toads, and Teddy Bears

by Sheila Cragg

Here is a tender story of a hyperactive child and the family that loved him. All of the raw emotions are evident, from frustration to hope to fear to disappointment to joy to anger, and especially to love.

"I've received hundreds of letters with requests for assistance from parents of hyperactive children. From today, I'll ask each family to read **Tantrums, Toads, and Teddy Bears.**"—Dr. James Dobson
Hardcover, $8.95; in Canada $10.40

Mission and the Peace Witness

edited by Robert L. Ramseyer

Presents peace and reconciliation as an integral part of the gospel. Thoughtful chapters by seven experienced church leaders, including John H. Yoder, Robert Ramseyer, Richard Showalter, and Ronald J. Sider, clarify the content and nature of the gospel. The authors suggest how an evangelistic and peace emphasis can be kept together in the mission of the church throughout the world.
Paper, $4.95; in Canada $5.75

Evangelicalism and Anabaptism

edited by C. Norman Kraus

A careful analysis of Evangelicalism from an Anabaptist perspective. C. Norman Kraus, J. Lawrence Burkholder, John A. Lapp, Ronald J. Sider, Marlin Jeschke, Wes Michaelson, and J. C. Wenger discuss the origins of Evangelicalism, its various branches, its positive and negative contributions, its socio-political context, and its theological emphases.
Paper, $5.95; in Canada $6.90

Perceptions of Apartheid: The Churches and Political Change in South Africa

by Ernie Regehr

A comprehensive picture on the role the churches of South Africa played in creating the racial problems that exist there and how the churches are addressing the problems today. Paper, $7.95

Living in Christian Community

by Arthur G. Gish

A thorough description of how Christian community should function. Both prophetic and practical. Congregations and intentional communities will find much in this book that will challenge them to open their lives more totally to God's love.
Hardcover, $8.95; in Canada $10.40

Christ and Violence

by Ronald J. Sider

A challenging, biblical book which looks to Jesus for an example of how to respond to the violent world in which we live. Includes the presentation Ron Sider made at the New Call to Peacemaking Convention.
Paper, $4.95; in Canada $5.75

Disaster Response: A Handbook for Church Action

by John C. Bush

How Christians can organize their communities to prepare for and react to disaster. Includes long-range planning, a discussion of how people react to disasters, models for ministry, and comprehensive listings of governmental, denominational, and private resources available to support interchurch responses.
Paper, $4.95; in Canada $5.75

Days of Terror

by Barbara Smucker

Days of peace turn to days of terror for a young boy caught in the tensions of the Russian Revolution. Written for youth and adults, Barbara Smucker recreates the anarchy, famine, and horrors experienced by Mennonites during the Russian Revolution.
Hardcover, $7.95

Herald Press
Scottdale, PA 15683
Kitchener, ON N2G 4M5

Relief groups try to avert mass death in Kampuchea

Kampuchea, formerly known as Cambodia, is dying.

The statistics are staggering. Two million people are threatened with starvation. Eight percent of Kampuchea's children are suffering from acute malnutrition. UNICEF officials reportedly believe that over half the nation's children under age 5 have already died.

Voluntary agency representatives, diplomats, and three U.S. senators who visited the Indochinese country in late October have agreed that reports of the famine are not exaggerated.

The current situation follows years of wars and internal suffering. After Kampucheans were driven from their green fields to urban areas by bombing from U.S. planes during the Indochina War, two to three million, including almost all educated people, were killed during the four-year regime of Pol Pot. In 1979 more have suffered during the conflict between the Chinese-backed Pol Pot forces and the Vietnamese and Russian-backed regime of Heng Samrin, which occupies most of the country.

Food production has nearly stopped in the confusion. Only about 5 percent of rice land is still being planted. Seeds and seedlings have been eaten by the hungry. Max Ediger, Mennonite Central Committee Thailand representative, said it is estimated the country will need 700 tons of rice daily for several months if mass starvation is to be prevented.

A lack of medical care makes the outlook even more ominous. There are virtually no medical supplies or hospitals in the ravaged country. Ediger reported that of "500 doctors who worked in Kampuchea before Pol Pot, only about 58 have survived."

MCC has been working through contacts in Thailand, Laos, Washington, D.C., and New York City to find a way to assist. "We are prepared to move in a significant way, but at this time, we have not been able to respond," said Edgar Stoesz, MCC Associate Executive Secretary for Overseas.

The process of giving aid has been blocked by both factions in Kampuchea. Direct aid into Phnom Penh has generally not been allowed by the Heng Samrin government. This stance is thought to be, according to the Sept. 25 *Christian Science Monitor*, "inspired by fears of pro-Pol Pot espionage and political manipulation under the guise of foreign assistance."

MCC has made a direct offer to the Heng Samrin government to grant food aid. On June 25, Church World Service (CWS), American Friends Service Committee (AFSC), and MCC joined to cable Ambassador Chea Soth at the Embassy of the People's Republic of Kampuchea in Hanoi, stating that "we are very interested in sending food from our organizations and pursuing additional substantial food from other American and Canadian sources to alleviate suffering of the Kampuchean people."

In September CWS sent a follow-up cable reiterating the interest of the three groups in providing substantial food aid and mosquito netting. There has been no response to either cable.

MCC Laos representatives John and Beulah Hess Yoder were asked to share the cable with the Vietnamese Embassy in Vientiane. They also requested a meeting with a Kampuchean delegation visiting Laos in early September and had available $500 of medicines as a sign of serious intent to help. Ediger has investigated the possibility of sending aid from Thailand.

These efforts have met with little success. Earlier this fall MCC had attempted to send $25,000 of goods, mostly milk powder, on a Christian Council of Asia/World Council of Churches airlift. The airplanes never received authorization to leave Thailand.

There has been a partial breakthrough with the decision by both Heng Samrin and Pol Pot regimes to allow UNICEF and International Red Cross (ICRC) officials to supervise a long-delayed emergency aid program. UNICEF official Jacques Beaumont has been in Kampuchea for weeks seeking to finalize that agreement. UNICEF and ICRC flights have gone into Kampuchea, carrying food and medical supplies.

Civil strife continues to cause death and displacement in southern Lebanon

"Lebanon has continued to serve as an escape valve for Middle East tensions during the past year. The almost monotonous regularity of tensions in southern Lebanon, Beirut, and other areas has left hundreds dead and thousands homeless," reported Ralph Miller, Mennonite Central Committee representative in Lebanon.

Particularly hard hit is southern Lebanon, where Miller and his wife, Phyllis, carry on relief and development activities. Even villages in the United Nations-controlled zone are being subjected to a campaign of terror by threats, random shelling, and occasional troop forays. In spite of the zone's neutral position, Israel and her secessionist Lebanese allies have struck repeatedly. The use of American-supplied weapons in these incidents has been condemned by the U.S. State Department.

"Israel's declared concern in southern Lebanon is to counter Palestinian guerrilla infiltration; however, the Israeli-rightist (secessionist) military action in the UN zone appears to be only distantly related to the Israeli-Palestinian conflict. Palestinian guerrillas are frequently not even mentioned in the Israeli-rightist threats directed at U.N.-held villages," Miller wrote in October.

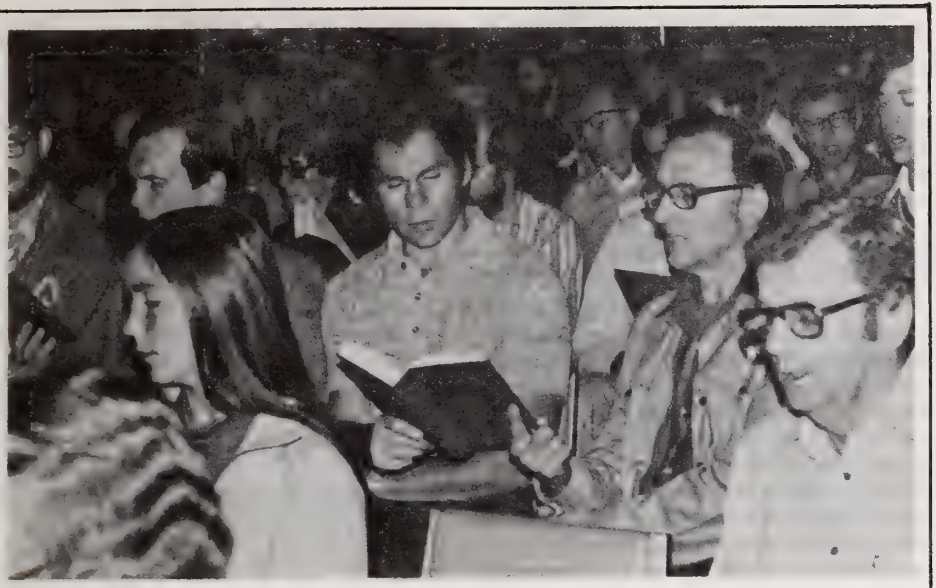
The secessionists, who are Israeli backed and supplied, seek an independent Christian homeland through a divided Lebanon. Known in Lebanon as rightists, secessionists are predominantly Maronite Christians, a Catholic group with ancient Syrian and Lebanese roots.

Secessionist violence and pressure against villages in the U.N. zone has taken various forms. The most common is an ultimatum sent to a village by secessionist leader Major Saad Haddad demanding that the village declare its support for him within 48 hours or face destruction. When there is no response the village is usually hit with several shells.

A variation is to ask village leaders to come to rightist-controlled territory for a meeting with Major Haddad or face having their villages shelled. A leader who chooses the meeting faces possible retaliation from Palestinians and Lebanese leftists.

Israelis have frequently rejected responsibility for troop forays into UN-controlled villages. But, Miller said "Even in the operations that are carried out exclusively by the secessionists it is hard to see how Israel can avoid responsibility." Major Haddad, he noted, is constantly accompanied by Israeli army officers and regularly confers with Israel.

The displacement of people and disruption of civil life are among the results of the violence of south Lebanon. There are now at least 250,000 people who have left their homes in the south.



Mennonite high school teachers sing together during the secondary teachers convention held Oct. 11-14 at Laurelville Mennonite Church Center. Story on page 875.

Pews out, multi-use in at church facility seminar

Pews and stained-glass windows came in for a verbal drubbing, and "meetinghouses" captured all the accolades at a seminar on church facilities held at the Hesston (Kan.) Mennonite Church—that is, Meetinghouse—Oct. 12-14.

About 35 persons representing Mennonite Church, General Conference Mennonite Church, and Mennonite Brethren congregations listened good-naturedly during the weekend as "church architecture" concepts were systematically dismantled and rebuilt by Leroy Troyer, Jan Gleysteen, and Paul Lederach—architect, historian, and theologian respectively. Gordon Zook of Mennonite Board of Congregational Ministries, Elkhart, Indiana, directed the MBCM-sponsored event.

The resource persons made the point repeatedly that there is no such thing as "church architecture"—at least as North Americans have generally understood it—in the Anabaptist/Mennonite vocabulary. Whatever structure best serves the need for the various activities of the gathered body should be built—or used. Whatever structure used should be viewed as a "meetinghouse" for the church rather than as "the church" of common parlance.

Too long, indicated the trio of speakers, have Mennonites borrowed building patterns from theologies that are alien to their own, "and when we put that theology into brick and mortar, that begins to change us," they warned.

When rows of pews face a platform in front we are adopting the Calvinist understanding of the church with its main focus on the minister, "the gospel rightly preached, the sacraments properly observed," said Lederach, from Scottdale, Pa. A circle or semicircle of chairs is more appropriate for Mennonites, who have historically stressed mutual admonition and fellowship.

When multicolored panes of glass cast rosy hues over the congregation, he added, we are party to the idea that a sanctuary is somehow more sacred than the world outside, which we want to shut out of our windows and minds. The Anabaptists refused to make such a dichotomy, preferring to bring to their assembling their "total life for worship and admonition."

"I'm concerned that our buildings have been taking the shape of providing us with an emotional chiropractic experience," declared Lederach. Instead, he suggested, buildings should be organized for the worship offerings brought by the total group of believers.

Architect Troyer, head of a firm in Mishawaka, Ind., stressed that congregations who are building or adding should first clearly work through their goals and mission. That is 90 percent of the work of a church building committee, he said.

Multiple use of space is good stewardship and good economics, maintained Troyer. Big parking lots—"the biggest land consumer we have"—point out our preoccupation with the auto, while big lawns don't make sense when Mennonite Central Committee is talking about a hungry world, he said. Energy concerns should mean that we pay more attention to such details as direction of the building, door arrangements, and amount of window surface.

Jan Gleysteen led the seminar participants on a visual tour of Mennonite meetinghouses, many in Europe. Gleysteen pointed out that the use of crosses in North American Mennonite meetinghouse design was not learned from European Anabaptists, who preferred symbols such as the lamb, alpha, and omega.

He sent a stir through the group when he commented about the placement of American flags in Mennonite meetinghouses noting that Mennonite Brethren in particular have been tempted to equate "Americanism with Christianity" because of their appreciation for freedoms in their new nation.

Throughout the weekend the resource persons kept the group alternately entertained and sobered by "family" stories: of the "early 1-W-style" church that "had the guts to rip out their pews"; the Protestant-patterned facility that burned down and was rebuilt in exactly the same fashion at the insistence of a wealthy donor; or the neighbor to one meetinghouse who vigorously opposed building an educational wing but gradually became the chief laborer as the building took shape across his street.

Leroy Troyer commented that an enthusiastic Catholic co-worker had taken some of his "Anabaptist concepts" to a meeting of Catholic leaders who gave them good reception. But the Hesston seminar participants admitted that to propose these same concepts "back home" in their Mennonite congregations might mean to step on the toes of major contributors.

Sometimes it may just be necessary to step on those toes, allowed one participant: "that's why we have the *Martyrs Mirror*"—and the whole Anabaptist movement, he might have added.—Bruce Leichty

Goshen plans study of alcohol, attitudes

Drama, speeches, films, workshops, and debates will all be part of Goshen College's Alcohol Education Week planned for Nov. 12-16.

President J. Lawrence Burkholder said the college will give attention to the alcohol issue because "some of the older approaches to alcohol are inadequate, but silence is irresponsible."

Much of the discussion will take place on Nov. 14 when classes will be canceled for a campus-wide study day.

Jeptha Hostetler, specialist on substance abuse and alumnus of Goshen College, will give the keynote address Wednesday morning during an extended convocation period. After presenting data on the physiological effects of alcohol, he will compare Mennonite attitudes with those of other groups and will reflect on the biblical directives for long-range decisions.

Hostetler holds a PhD in anatomy from Ohio State University and currently has a three-year grant from the National Institute on Alcoholism and Alcohol Abuse to prepare curriculum materials on drug and alcohol abuse for medical schools.

On Tuesday evening Hostetler and his wife, Joyce Metzler Hostetler, will present a workshop on "Alcohol and Pregnancy." She has a master's degree in nursing and directs a halfway house for mentally ill and drug abusing young people.

Wednesday morning and afternoon workshops led by faculty-student teams will provide facts about alcohol and its effects as well as opportunities to discuss real-life situations.

"We will spend a good deal of time talking

about how to decide about alcohol, all the factors that you have to consider," said Russ Liechty, chairman of the planning committee. "The workshops will be the main time during the week when students will be expected to grapple with their individual decisions about alcohol."

A fun-run Wednesday morning and a bike hike in the afternoon will provide recreation and a little friendly competition with Hesston College, which will sponsor the same activities on the same day. The school with the highest percentage of participating students will be declared the winner.

The special problems of alcoholics will provide the focus for Thursday's activities. Gary Seymour, a recovering alcoholic and former superintendent of the Goshen public school system, will speak about his personal struggle in the morning convocation. The local chapter of Alcoholics Anonymous will hold an open meeting on campus Thursday evening.

Chapels on Monday and Friday will frame the week's discussions. Monday, drama and oral interpretation will help students and faculty begin to explore the issues. Friday's chapel will provide a period for reflection.

"Alcohol Education Week will be a success if we can all put aside our biases and defenses and really listen to each other," said Liechty. "I hope that people, even people who disagree on this controversial issue, can communicate honestly and deeply and seek common solutions."

Goshen overseers act to approve statement, budget

The Goshen College Board of Overseers approved a new statement of purpose and a $7.1 million budget for 1979-80 and heard reports on the Mennonite Historical Library and on discussions between Bible Department faculty and Illinois Conference representatives as a part of their quarterly meeting Oct. 22-23.

The purpose statement defines the college's mission and identity and charts institutional goals. It characterizes the college as one "committed to biblical faith and practice as revealed and demonstrated by Jesus Christ.

"As a liberal arts college," the statement continues, "Goshen strives to be a community of educators and students providing a learning environment that fosters personal, social, intellectual, and spiritual growth."

The statement calls for a student body "with a minimum of 65 percent related to the Mennonite churches of North America." College officials noted that 74 percent of the students enrolled this fall are Mennonite.

On other issues, the Board heard that:

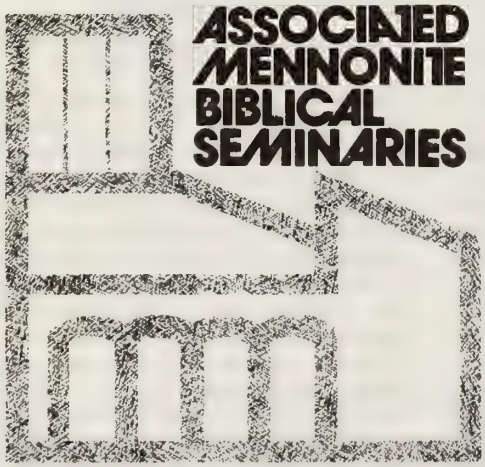
—The budget for the 1979-80 year has been planned on a balanced basis. However, college administrators expressed uncertainties over the impact of a current inflation rate of 13 percent in light of a budget increase of 9 percent.

—Goshen College and the Associated Mennonite Biblical Seminaries have reached a tentative agreement concerning the ownership and use of the Mennonite Historical Library. The Board approved a continuation of the discussions to resolve issues that date from the move of Goshen Biblical Seminary to the Elkhart campus in 1969.

—Bible Department faculty will continue to meet with representatives of district conferences in Goshen's immediate constituent areas to discuss theology. President J. Lawrence Burkholder said the meetings will "not necessarily be on problems the college may be having, but on general theological issues."

This plan grew out of discussions with Illinois Conference pastors that Board Chairman Charles Gautsche of Archbold, Ohio, called "thorough." He said that "people who came with a lot of tension and mistrust ended up affirming each other." The meeting was an attempt to respond to constituent criticisms that several Goshen Bible courses professors have, in effect, advocated ideas outside orthodox Mennonite theology.

In their annual reorganization, the board relected Gautsche chairman; Kenneth Long of New Wilmington, Pa., vice-chairman; and Richard A. Kauffman, Scottdale, Pa., secretary.



ASSOCIATED MENNONITE BIBLICAL SEMINARIES

3003 BENHAM AVENUE • ELKHART, IN 46514

The purpose of AMBS is to be a Christian community of scholarship and discipleship in the Free Church tradition. It is the responsibility of this community to interpret the continuing significance of the vital elements in its heritage in the light of the scriptures and to witness to them in conversation with the larger Christian fellowship and with the world. To this end AMBS has developed a program for the equipping of Christian men and women to participate in this task and to serve the churches in this country and abroad in a variety of ministries informed by this vision.

AMBS is a graduate level theological institution offering a Master of Divinity, Master of Arts in Peace Studies, and in Christian Education as well as a One-Year Theology program.

JANUARY INTERTERM 1980 January 7-25

HEBREW-GREEK EXEGESIS: MAN AS MALE AND FEMALE	Jacob Enz and Gertrude Roten
BIBLICAL THEOLOGY SEMINARY: WAR AND PEACE IN THE BIBLE	Millard Lind and Willard Swartley
CHURCH AND MINISTRY	David Augsburger and Erland Waltner
THEOLOGY OF ANABAPTIST CLASSICS	J. C. Wenger
WASHINGTON SEMINAR: HUMAN POWER AND HUMAN RIGHTS	Roelf Kuitse

For further information and application write Jerry Lind, AMBS, 3003 Benham Avenue, Elkhart, Indiana 46514 or call (219) 295-3726

Don Augsburger talks top Holmes conference

The 76th Annual Holmes County Christian Workers' Conference was held Oct. 12-14 at Countryside Chapel, Baltic, Ohio. The theme was "Every one when he is fully taught will be like his teacher" (Lk. 6:40).

Don Augsburger, Harrisonburg, Va., spoke on "The Family and Christian Nurture." He asked the question, "Why do you live?" Then he stressed that we need to help others know Christ and the Scripture. We must respond to redeeming love in faith at home, church, and the community of believers. As we grow in Christ, we can walk in the Spirit in every relation to fulfill the call of discipleship in the world and abiding in Christian hope.

Augsburger stressed that the home needs to show respect, proper attitude, understanding, good values and behaviors to create an environment that the Christian family needs.

As a closing, Sunday evening Augsburger shared the "Creation" song while the Outreach group hummed. The Outreach group of young people representing several churches

sang several numbers earlier in the evening.

Saturday evening a group from Millersburg church presented a skit portraying an African tale where the father was teaching his son to obey him to stay at one location in the woods. Likewise God is expecting us to trust Him.—Delilah Gingerich

Conscription conference set at Bridgewater, Va.

The Virginia New Call to Peacemaking Conference on Conscription will be held on Nov. 10 at Bridgewater College, Bridgewater, Va.

The purpose of the conference is to set within biblical faith a peace church response to the proporsed reactivation of Selective Service, according to spokesman Richard K. MacMaster. It is intended for youth, pastors, church and public school teachers, youth counselors, and parents to help them form a Christian attitude on the draft.

John M. Drescher of Eastern Mennonite Seminary will present biblical principles relating to the conscription issue. Albert N. Keim, Dean of Eastern Mennonite College, will speak on the origins and implications of conscription and alternative service.

An overview of cooperation among Mennonites, Brethren, and Friends in responding to Selective Service will be given by M. R. Zigler, who was director of the Brethren Service Commission during and after the Second World War. He is currently convener of On Earth Peace, a renewal movement in the Church of the Brethren.

Byron Humphries, Youth Secretary for Virginia Mennonite Conference, will present a legislative update on current proposals for reactivating the draft.

An open forum is intended to give participants opportunity to react to other viewpoints and raise questions. The discussion will be introduced by a presentation of the case for noncooperation with Selective Service by David Brown of the Virginia Beach Friends Meeting and a presentation of the case for alternative service by Dean Neher, a professor at Bridgewater College.

Don Jacobs cites need for new leadership style

Managerial leadership has to come under judgment, said Don Jacobs in addressing a conference on leadership training sponsored by the General Conference Mennonite Church's Western District.

The intensive 24-hour conference attracted more than 200 participants to Grace Mennonite Church in Enid, Okla., Sept. 28-29.

Jacobs, who is executive secretary for the Eastern Mennonite Board of Missions and Charities (Salunga, Pa.) asked, "How can we be Anabaptist Christians and have a managerial model for leadership?"

"In the New Testament leadership was not authenticated by skills, but by the Spirit. Leaders were shaped and fashioned in congregational life and in interchurch activities. However, the model of the New Testament is difficult to fit into administration as it has evolved for industrial society."

Jacobs said leadership patterns are changing. The "anti-leader" stance of the sixties and early seventies is over, he said. Describing the "new era," Jacobs said, "People are again looking for assertive leaders. [Young people are] opting for disciplined hierarchical models. This generation (12-to-20-year-olds) is going to get its leaders." He said the new leaders are a reaction to the laissez-faire mood of the past decade.

At the same time, Jacobs said leaders in the new era could be saved from hierarchical authoritarianism only by taking seriously the New Testament model for leadership. This, he said, has several key elements: team leadership, servanthood, discipleship, and "fire within the soul."

These "servant leaders," he said, will be characterized by "authority which arises from spiritual life," "willingness to accept and learn from criticism," and will develop trust by "assuring that communications take place constantly." He said leadership has to be authenticated by the community of believers in contrast to the individual call which he said is "typically Protestant."

In times of rapid social change leadership should concentrate on: living in the experience of the Holy Spirit, keeping theology up to date, concentrating on outreach ("during change, groups with a strong mission stay together"), utilizing strong currents in society (such as self-fulfillment), and using denominational strengths. *Rich Christians in an Age of Hunger, The Politics of Jesus,* and the *More-with-Less Cookbook* are all evangelistic tools, he said.

Some 200 teachers attend convention at Laurelville

"How do you help someone who doesn't want to learn?" "How does the function of our schools differ from the function of our churches?" "How much can we expect to accomplish toward solving the emotional/spiritual problems of students?"

These and other questions were raised as over 200 teachers and administrators from eleven Mennonite high schools shared in dialogue, worship, and recreation during the Mennonite Secondary Teachers Convention, Oct. 11-14, at Laurelville Mennonite Church Center.

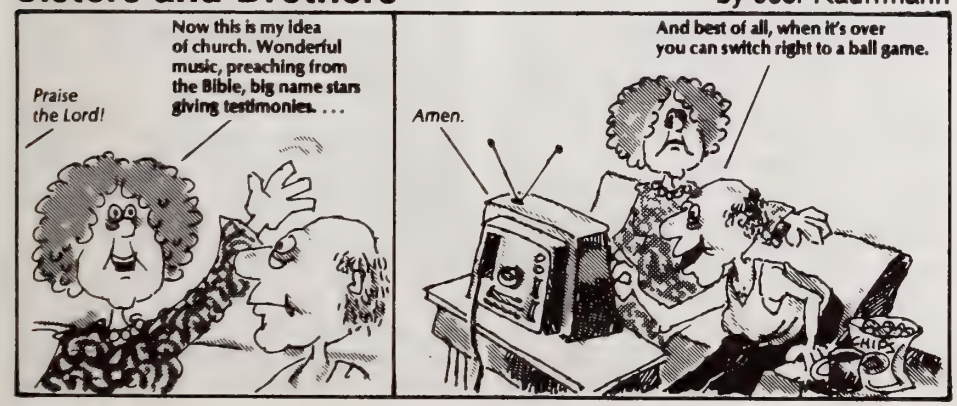
Resource speakers David Augsburger, professor at Goshen Biblical Seminary, and Richard Detweiler, pastor of the Souderton Mennonite Church, provided input for the convention. Gloria Lehman, teacher at Eastern Mennonite High School, served as moderator.

According to Glen Roth, Planning Committee Chairman, the goal of this year's convention was to understand some of the emotional-social-spiritual problems that students may bring to the classroom. Augsburger addressed the group on "identity formation for adolescents" and "ways for stimulating creative change (learning) in education." Detweiler led the group in a study of the leadership role based on the Book of Philippians. "Leadership," he said, "is a combination of love and knowledge. We need to grow in both."

What was the highlight of the convention? One participant said it was "meeting others who struggle with, and sometimes find solutions to, the same questions I find myself facing."

Sisters and Brothers

by Joel Kauffmann



Spouses receive attention at administrators' seminar

Workshops on special problems faced by the spouses of busy administrators were featured at the second annual health services administrators' seminar held at the Elkhart, Ind., offices of Mennonite Board of Missions.

Fourteen spouses—all women in this case—from as far as Oregon and Colorado had accompanied their husbands to an Oct. 10-12 seminar for the 26 administrators of various hospitals and other institutions sponsored by MBM's Health and Welfare Division.

"Listening and Understanding" was the topic as the women focused on their experi-

ences as administrators' wives. They were joined by their husbands for dinner meetings on marriage relationships and understanding each others' emotions.

Leading the workshops was Abraham Schmitt, a psychiatrist, marriage counselor, and social worker from Souderton, Pa. He is a former University of Pennsylvania professor and author of *The Art of Listening with Love*.

The administrators, meanwhile, met first with theologian John Howard Yoder to discuss the process of coming to ethical decisions, and then with management consultant Chester Raber to study skills for managing people.

"Our goals for the seminar were met in a good way," said Kenneth Schmidt, MBM's acting secretary for health and welfare who coordinated the event. Schmidt said the purpose of the seminar was to acquaint the administrators with the home office and with each other, as well as to encourage professional and personal growth and exchange ideas about the task of MBM's Health and Welfare Division.

MCCer takes survey of sugarcane workers

"Do you have hot water?" "Have you ever been injured while on the job?" "What vegetables do you raise?"

Such questions as these are found on a survey questionnaire now being used by one Mennonite Central Committee worker in southern Louisiana. Jim Logan of Escondido, Calif., is researching for the Southern Mutual Help Association (SMHA) of Jeanerette, La., which aids the sugarcane workers of that region.

"Once finished, the survey will provide an up-to-date picture of housing quality, income, expenditures, and health of farm workers," Logan says. "The last survey was in 1974, and that information is being challenged now [by the press] as being outdated. Also, [the new survey] will point out needs, and it is hoped programs will be developed and funded which will meet those needs. The information will help sugarcane farm workers' advocates to educate the public officials, and decision-makers, which in turn has an impact on possible programs." The media, business, and industry may also use the data.

Logan is researching certain groups of farm workers in the southern Louisiana area, hoping to gain information about them which will be comparable to federal government surveys and census so that this special population can be compared to the U.S. at large, the region of the South, other "on farm" populations, and others within Louisiana's parishes (counties).

The survey is limited to farm workers and their families who live in either rented or rent-free housing provided by the farmer or planting company. This special population is around 8,000, according to Logan.

About 400 households will be interviewed to obtain a statistically significant sample.

Snyder among guests at reception for pope

Among the invited guests at White House receptions for Pope John Paul II in early October were William T. Snyder, executive secretary of Mennonite Central Committee, and his wife, Lucille. The invitation was "from President and Mrs. Carter on the occasion of the visit of His Holiness John Paul II."

At the Oct. 6 reception the pope spoke on two subjects of high concern to Mennonites: the limitation of atomic weapons and economic and social justice. Speaking of the proposed SALT II treaty, he said, "With all my heart, I hope that there will be no relaxing of efforts both to reduce the risk of a fatal and disastrous worldwide conflagration and to secure a prudent and progressive reduction of the destructive capacity of military arsenals."

After an appeal to limit use of nuclear arms the pope turned to the area of a just world order. He urged the United States to take the lead in "the establishing of a world order that will create the necessary economic and trade conditions for a more just relationship between all the nations of the world."

This must be done, he emphasized, "even if it involves a notable change in the attitudes and lifestyles of those blessed with a larger share of the world's goods."

As the pope and President Carter moved together through the crowd of about 6,000 on the South Lawn the pope was at ease, warm and friendly, shaking hands, smiling and greeting guests.

The historic event, the first reception for a pope at the White House in the 203-year-old history of the nation, was termed nonpolitical by President Carter and John Paul II. But the meeting had the air of a political event and was interpreted as such by the *New York Times* the following day.

mennoscope

The October 1979 edition of the MBM (Elkhart, Ind.) "Overseas Missionary Directory" is available. Free copies can be obtained by writing to Sarah Conrad Yoder, MBM, Box 370, Elkhart, IN 46515.

Does Caesar ask for only what belongs to him? Should there be a Mennonite consensus on paying or not paying war taxes? These and related questions will be the agenda for a seminar at Laurelville Church Center, Dec. 14-16. The seminar is entitled "War Taxes: to Pay or Not to Pay?" It is jointly sponsored by the Church Center and Mennonite Central Committee Peace Section. Persons on both sides of the issue are encouraged to participate. More information is available from Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666; phone (412) 423-2056.

Ten pastors and spouses participated in the first of six V.I.P. (Very Important Pastor) events at Goshen College Oct. 9-11. During their three-day stay, the pastors and spouses talked with students from their congregations, met with college administrators, visited classes, and ate in the college cafeteria. Goshen's next V.I.P. days will be held Nov. 13-15. Pastors and their spouses will be participant-observers in the college's Alcohol Education Week.

A Second Annual Music Conference, co-sponsored by the Lancaster Conference Worship and Creative Expression Commission and The People's Place, will be held Nov. 9, 10, at Lancaster Mennonite High School. Sessions will include lectures, workshops, and interpretive concerts, by musicians including: Alice Parker, New York, N.Y.; Orlando Schmidt, Elkhart, Ind.; Lloyd Kauffman, Irwin, Ohio; Clyde Hollinger, Rothsville, Pa.; Duane and Nancy Sider, Charlottesville, Va.; and Don Sheeler, Harrisburg, Pa. Registration information and forms are available from the Worship and Creative Expression Commission, Lancaster Mennonite Conference, Salunga, PA 17538 (898-2241), or to The People's Place, Intercourse, PA 17534 (768-7171). Registration fee for the workshops is $12 per person. The Friday evening and Saturday conference will be followed by a Harvest Music Festival on Saturday evening, Nov. 10, 7:30 p.m., at Lancaster Mennonite High School. The Festival will feature a mass men's chorus directed by Glenn Lehman and performances by many of the music conference workshop leaders. An offering will be taken to cover expenses.

Ground-breaking services for Friendship Haven, Kokomo, Ind., were held on Oct. 14. More than 60 persons attended. When completed Friendship Haven will be a 100-unit housing facility for retired senior citizens. It is sponsored by Menno Benevolent Association, Inc., a nonprofit corporation representing three area Mennonite congregations—Howard-Miami, Parkview, and Santa Fe.

"Being a Woman" was the topic explored with resource person Ruth Brunk Stoltzfus, Harrisonburg, Va., during a one-day seminar held on Oct. 20 at Strasburg, Pa. While stating that the issue of women's equality should not eclipse the church's concern with presenting Christ's coming to earth, Stoltzfus was clear on the point that women are people who need to grow as persons. "Man does not live by bread alone and woman does not live by baking the bread alone," she quipped. Stoltzfus grounded

her presentation in Scripture by presenting a handout listing more than 40 references on the topic of women's work, worth, and role. "The verses in Ephesians 5 have been so misused," she noted. "The passage is on submission and explains how to do it—first to everyone, then to wives and husbands." Thirty-six women and four men attended the informal discussion which was sponsored by The People's Place, Intercourse, Pa., for its associates.—Lois L. Shenk

A regional youth convention for Mennonite young people from Kentucky, Tennessee, North Carolina, and Indiana will be held Nov. 22-24 at Concord Mennonite Church, Knoxville, Tenn. Speaker will be Stan Shirk, Lyndhurst, Va. Special music will be presented by the Mountain Echoes, also of Lyndhurst.

Andres Gallardo was ordained on Sept. 30 at First Spanish Mennonite Church, Moline, Ill. Gallardo is pastor of the Moline congregation. Jaime Castañeda preached the ordination sermon and Dean Swartzendruber gave the ordination charge. Mac Bustos was in charge of the service, in which Hispanic Mennonite churches from Davenport and Muscatine, Iowa, also participated.

Simon Rada was ordained on Oct. 7 at First Spanish Mennonite Church, Muscatine, Iowa, which he is serving as pastor. Sermon was preached by Frank Drown, missionary to Ecuador, and the charge was given by J. John J. Miller. Mac Bustos, Andres Gallardo, and Hispanic Mennonite churches from Davenport and Moline also participated.

Homer E. Yutzy was installed as pastor of East Zorra Mennonite Church, Tavistock, Ont., on Sept. 16. Glen Schumm, an elder, led the service. Steve Gerber, Moderator of Western Ontario Conference, brought the message and was in charge of the installation service. The congregation held a potluck dinner at the church building after the service.

Region V is planning to hold its 1980 assembly in Philadelphia. According to Moderator Herman Glick, the Region V Executive Committee had earlier explored with the New York City Council the possibility of holding the assembly in New York, but the Council decided that it would not be feasible. Dale Stoltzfus, New York City, is head of the Planning Committee for the Philadelphia assembly. John Freed of Philadelphia is chairman of the Local Arrangements Committee. Some 600-900 persons are expected to attend the Aug. 1-3, 1980, assembly. Drexel University and two downtown hotels are under consideration as sites.

Scott Swartzendruber was licensed to the ministry at Salem Mennonite Church, Shickley, Neb., on Oct. 14. He will serve the Salem congregation for one year as assistant pastor. Licensing was in charge of Lee Schlegel. Dean Swartzendruber of Kalona, Iowa, father of Scott, preached the sermon.

Central Christian High School, Kidron, Ohio, has 183 students enrolled this school year. This is a decrease of 17 students, a decline the school attributes to the graduation of a large senior class last year. The student body includes five Laotian students who have resettled in Kidron and Orrville, and one African student. One of the Laotian students is sponsored by Kidron Mennonite Church.

The sixth annual art and photography exhibit sponsored by Mennonite Historical Associates, Lancaster, Pa., will be held Nov. 25—Dec. 2. Judging this year's entries will be Erma Martin Yost, Jersey City, N.J., and Kathy Bartel, Millersville, Pa. The art and photography contest will be held at the Lancaster Mennonite Historical Society headquarters at 2215 Millstream Road, Lancaster, one-half mile east of the Routes 30 and 462 intersection. Theme of the show during this International Year of the Child is "One generation passeth away, and another generation cometh . . ." (Eccles. 1:4). The exhibit will be open to the public Sundays 2:00-5:00 p.m., and Monday through Saturday 8:30-5:00 p.m. and 7:00-9:30 p.m. Professional and nonprofessional divisions in addition to the junior division (13 years and under) are offered. Categories include oils and acrylics, watercolor, pen-pencil-charcoal, mixed media, three-dimensional, and photography. Three $15.00 cash prizes will be awarded in each of the six categories for both adult divisions, and six $5.00 prizes in the junior division. Entry fees are $4.00 for professional, $3.00 for nonprofessional, and 50¢ for juniors. Contest rules and entry forms are available from Lancaster Mennonite Historical Society, 2215 Millstream Road, Lancaster, PA 17602.

The final installment of $128,888 on a $178,684 gift from the Ruth Diener estate was received on Oct. 2 by Mennonite Board of Missions (Elkhart, Ind.), making it one of the largest single contributions in MBM's history. Ruth Diener, of Canton, Kan., who died in 1976 at the age of 81, had willed 75 percent of her estate to MBM and 25 percent to Hesston College. Mennonite Foundation managed the estate until final distribution of the assets was made after the sale of the Diener property. MBM treasurer David Leatherman explained that the Diener gift will be applied according to regular policy to the budget over a four-year period.

The Hattie Larlham Foundation dedicated its $2.8 million expanded facilities at a ceremony on Sept. 30 in Mantua, Ohio. Opened in 1965, the institution specializes in care and treatment of young children with severe disabilities. Since 1977 the Foundation has been sponsored by the Health and Welfare Division of Mennonite Board of Missions (Elkhart, Ind.). Hattie Larlham, a nurse, first took a severely disabled baby into her farmhouse in 1961. Soon there were 12 other babies and Hattie's family helped with their care. A nonprofit corporation was later formed under the leadership of a local businessman and a labor union official. The Larlhams retired from administration upon the Foundation's affiliation with MBM. They continue as members of the Board of Trustees. Their farmhouse adjacent to the Foundation has been the base for an MBM Voluntary Service unit since 1965.

Illinois Conference fall session will be held at Camp Menno Haven, Tiskilwa, Ill., Nov. 9 and Nov. 10. Keynote speakers will be Robert Yoder and Keith Harder.

Financing arrangements were approved for the expansion of Greencroft Nursing Center in Goshen, Ind., during the Oct. 12-13 meeting of the Health and Welfare Committee of Mennonite Board of Missions (Elkhart, Ind.). The nursing center, which plans to add 100 beds, is one of 22 institutions sponsored by MBM. Among other work, the eight-member committee discussed the finances and future projections of Au Sable Valley Nursing Home in Fairview, Mich.; reelected Willard Krabill of Goshen as chairman; and heard various status reports from acting Health and Welfare Secretary Kenneth Schmidt. The committee ran out of time, however, and agreed to meet again in special sessions Dec. 7-8.

Out-Spokin', a Christian biking program sponsored by MBM (Elkhart, Ind.), has announced the formation of its 1980 Hub Club. For a minimum $36 a year (representing the 36 spokes on a bicycle wheel), members will contribute to the financial support of the ministry and serve as prayer partners and advisers. They will also receive the Hub Club's 1980 handmade mug by Jane Graber, a Mennonite potter in Archbold, Ohio. Calling itself "Christian community on the move," Out-Spokin' supplements fees from its 1,000 annual hikers with gifts from interested persons. The ministry hopes that 300 Hub Club members giving a total of $15,000 will help balance the books in 1980.

"Peace . . . Where Are We?" is the theme of a seminar Nov. 11 for youth and young adults of the New York City Mennonite churches. A message in word and song will be led by F. D. Kirkpatrick, a black pastor, musician, and activist for peace and civil rights. Workshops will be led by Betsy Beyler and Rolando Santiago of Mennonite Central Committee. The seminar will be held at Burnside Mennonite Fellowship in the Bronx. It is sponsored by New York City Student and Young Adult Services—a program of Mennonite Board of Missions (Elhart, Ind.).

Ralph Buckwalter, an overseas missionary who is suffering from melanoma, a form of cancer, is slowly regaining strength after chemotherapy and radiation treatment. He is an outpatient at the University of Southern California Medical Center in Los Angeles. "In spite of my low energy level, I've missed only one Sunday worship service," Ralph reported. He and his wife, Genny, workers for 30 years in Japan with MBM (Elkhart, Ind.), returned to the USA in May for an extended health leave.

A mail clerk is needed starting on Dec. 1 by Mennonite Board of Missions at its offices in Elkhart, Ind. Interested persons may contact Personnel Office, MBM, Box 370, Elkhart, IN 46515. Telephone (219) 294-7523.

Special meetings: Roy D. Kiser, Stuarts Draft, Va., at Mountain View, Hickory, N.C., Nov. 9-14. **William R. Miller,** North Liberty, Ind., at Medina, Oxford, Pa., Nov. 4-11; and at Beldore, Elkton, Va., Nov. 11-18. **Calvin King,** S. Hutchinson, Kan., at Pleasant Valley, Harper, Kan., Nov. 4-6, and at Bethel, Inman, Kan., Nov. 11-15.

Change of address: Nelson Litwiller from 2000 S. 15th St., to 1240 Greencroft Drive, Goshen, IN 46526. **Alvin Kanagy** from Harrisonburg, Va., to Box 182, Walnut Creek, OH 44687. Homer E. Yutzy from Elkhart, Ind., to 1 Baechler Avenue, Tavistock, Ont., N0B 2R0. Phone: (519) 655-3387.

readers say

I want to express my appreciation for the article "Why I Cover My Head," by Kathleen Marie Haddad (*Gospel Herald,* Sept. 25). Thank you, Kathleen, for sharing your convictions. I'm sure there are many sisters who share these convictions with you. On the other hand there are many congregations where the covering has been discarded and others where it is fast disappearing. This is a sad picture facing us today. I believe the only way to revive conviction on this ordinance is by thorough teaching by the ministry.—**Daniel D. Shenk, Newport News, Va.**

° ° °

Thank you, Kathleen Marie Haddad, for a very challenging and scriptural testimony on "covering for women" in your article on "Why I Cover My Head." Your article makes much more sense than all the rhetoric we have been hearing the last number of years on its just being a custom. . . . May there be many more articles like yours that deal with the real issues of church life and doctrine and less of the church trying to tell the government how to run its affairs.—**Fred Slabach, Middlebury, Ind.**

° ° °

I am glad that someone was brave enough to bring to our attention Paul's teaching in 1 Cor. 11. We need it. If we believe the Word is given by inspiration of God we must accept 1 Cor. 11 as such. So many say the hair is the covering. Is it only for the woman? She is to have her head covered when she prays. The man's head is to be uncovered. *If* the hair is the covering, how does that appear to God? *If* the hair is the covering, who is disobedient to God? I believe God expects obedience from all, both men and women.

I believe it is up to us. We either want to please God or have our own way. Is it pride?—**Florence Gehman, Strasburg, Pa.**

births

"Children are an heritage of the Lord" (Ps. 127:3).

Bontrager, Gene and Judy (Miller), Kalona, Iowa, second son, Galen J., Oct. 1, 1979.

Brown, Sanford and Eileen (Faux), Danville, Pa., second child, first daughter, Madeline Elizabeth, Aug. 24.

Brubacher, Don and Jayne (Schneider), Minesing, Ont., first child, Lori Beth, Sept. 3, 1979.

Cooper, Charles and Judy (Miller), Chicago, Ill., first child, Andrew Christopher, Oct. 7, 1979.

Garber, Mr. and Mrs. Scott, Jackson, Minn., third child, Marcos Antonio, Sept. 6, 1979.

Hill, Phillip Dwane and Carol (Sauver), Lagrange, Ind., first child, Jason Dwane, Aug. 20, 1979.

Jutzi, Calvin and Judy (Gascho), Kitchener, Ont., first child, Catherine Rebecca, Oct. 5, 1979.

Kinkead, James and LaVern (Eash), Johnstown, Pa., second daughter, Jayne Lynn, Sept. 20, 1979.

Mast, David and Janet (Martin), Elverson, Pa., first child, Erin Elizabeth Martin, Sept. 20, 1979.

Nighswander, Dan and Yvonne (Snider), Hickson, Ont., second daughter, Heidi Louise, Oct. 10, 1979.

Peele, Fred and Beula (Moyer), Richmond, Va., second child, Eric Kendall, Sept. 27, 1979.

Rempel, Nathan and Donna (Hershberger), Glendale, Ariz., second and third sons, Marc and Michael, Oct. 4, 1979.

Rosenik, Phil and Judy (Mast), North Canton, Ohio, first child, Stephanie Joy, Sept. 13, 1979.

Schaefer, Robert and Carol (Quay), Phoenix, Ariz., first child, Michelle Ann, Oct. 11, 1979.

Spicher, Tom and Sharon (Peachey), Phoenix, Ariz., second daughter, Karen Joy, Oct. 10, 1979.

Steiner, John and Kristine (Amstutz), Dalton, Ohio, first child, Brian Christopher, Oct. 15, 1979.

Tice, Ezra and Joan (Van-Antwerp), Boynton, Pa., third son, Adam Merrill, Oct. 11, 1979.

Yoder, Milton and Carol (Yoder), Sarasota, Fla., third daughter, Susan Malinda, Sept. 25, 1979.

marriages

"They shall be one flesh" (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Bergey—Swartzentruber.—Philip C. Bergey, Hatfield, Pa., Franconia cong., and Evon Louise Swartzentruber, Harleysville, Pa., Methacton cong., by Clayton Swartzentruber and Earl Anders, Oct. 13, 1979.

Deavers—Schaefer.—James Deavers and Amy Schaefer, both of First Mennonite Church, Richmond, Va., by Lester Bauman and Bruce Yoder, Sept. 8, 1979.

Hershey—Kreider.—William E. Hershey, Quarryville, Pa., Mechanic Grove cong., and Diane S. Kreider, Quarryville, Pa., Church of the Brethren, by Earl Ziegler and Ellis Kreider, Sept. 29, 1979.

Landis—Ruhl.—Gerald Landis, East Greenville, Pa., and Sharon Ruhl, Bechtelsville, Pa., both of Bally cong., by James C. Longacre, Sept. 27, 1979.

Lehman—Schrock.—Eugene Lehman, Roanoke (Ill.) cong., and Carol Schrock, Calvery cong., by Percy Gerig, Sept. 15, 1979.

Millslagle—Schrock.—Jeffrey Glenn Millslagle and Orpha Jane Schrock, both of Scottdale, Pa., Scottdale cong., by John M. Drescher, Oct. 13, 1979.

Nofziger—Horst.—Harold Nofziger, Americus Ga., Koinonia, and Phyllis Horst, Lancaster, Pa., Pilgrims cong., by Nevin Horst, father of the bride, Sept. 22, 1979.

Nussbaum—Brenneman.—Steve Nussbaum and Kay Brenneman, both of First Mennonite Church, Richmond, Va., by Loren and Pat Swartzendruber, Sept. 1, 1979.

Parker—Parker.—Kenneth Dean Parker, Chillicothe, Ill., Episcopal Church, and Roseanna Parker, East Peoria, Ill., Highway Village cong., by Clarence R. Sutter, July 14, 1979.

Roggie—Gascho.—Loren Carl Roggie and Sharon Denise Gascho, both of Carthage, N.Y., Naumburg cong., by Elmer Moser, Oct. 13, 1979.

Sauder—Burkholder.—Calvin D. Sauder, Ephrata, Pa., Martindale cong., and Jeanette E. Burkholder, East Earl, Pa., Weaverland cong., by Aaron H. Hollinger, Oct. 13, 1979.

Short—Kauffman.—Ronald D. Short, Archbold, Ohio, West Clinton cong., and Mary L. Kauffman, Wauseon, Ohio, Central cong., by Charles H. Gautsche, Oct. 13, 1979.

Stoltzfus—Bush.—Lynn Stoltzfus, Cochranville, Pa., Millwood cong., and Dawn Bush, Cochranville, Pa., Methodist Church, by Irvin Engle, Sept. 15, 1979.

White—Souder.—Robert E. White, Mt. Vernon cong., and Ruth F. Souder, Kinzers, Pa., Rockhill cong., by Sanford E. Hershey, Oct. 13, 1979.

obituaries

Blessed are the dead which die in the Lord" (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Kaufmann, Alma Elsie, daughter of Henry J. and Katherine (Ringenberg) Kaufmann, was born at Buda, Ill., Oct. 19, 1909; died of an apparent cardiac arrest at Akron, Ohio, Sept. 27, 1979; aged 68 y. Surviving is one brother (William H.). She was preceded in death by one brother (John E.). She was a member of Willow Springs Mennonite Church, where funeral services were held Sept. 30, in charge of Don Heiser; interment in Willow Springs Cemetery.

Miller, Sarah M., daughter of Jonas and Katie (Neuhouser) Schlatter, was born in Spencerville, Ind., June 23, 1895; died at Goshen General Hospital, Goshen, Ind., Oct. 11, 1979; aged 84 y. On June 22, 1916, she was married to Samuel J. Miller, who died Aug. 18, 1965. Surviving are 4 daughters (LeAnna—Mrs. Earl Stalter, Kathryn—Mrs. LeRoy Kurtz, Irene—Mrs. C. W. Yantzi, and Betty—Mrs. James F. Stringfellow), one son (Samuel J.), 22 grandchildren, 14 great-grandchildren, 4 sisters (Emma—Mrs. Henry Amstutz, Anna—Mrs. Menno Newhauser, Mrs. Clara Aschliman, and Viola—Mrs. Palmer Moser), and one brother (Harry Schlatter). She was a member of North Goshen Mennonite Church, where funeral services were held on Oct. 13, in charge of Don Brenneman and J. C. Wenger; interment in Grace Lawn Cemetery.

Moyer, Joyce Ann, daughter of Charles and Mildred Gogel, was born in Phoenixville, Pa., July 9, 1943; died at Lancaster, Pa., Sept. 20, 1979; aged 36 y. She was married to Ronald A. Moyer, who survives. Also surviving are one son (David S.), her parents, and 3 sisters (Ruth—Mrs. Sherman Brown, Janice, and Joan—Mrs. Duane Bontrager). She was a member of Akron Mennonite Church, where funeral services were held Sept. 24, in charge of Truman H. Brunk and Hershey Leaman; interment in Wolf Cemetery, Ephrata, Pa.

Rhodes, Leila Elizabeth, was born in Escambia Co., Ala., June 13, 1908; died Aug. 31, 1979; aged 71 y. She was married to Reynolds Rhodes, who preceded her in death in 1943. Surviving are one son (Braxton Rhodes), one daughter (Jewel Stanley), 8 grandchildren, 2 great-grandchildren, and one brother (W. J. Thompson). She was a member of Bethel Community Mennonite Church. Funeral services were held at Cravers Funeral Home, Sept. 2, in charge of Paul Shelly and Paul Dagen; interment in Spear Cemetery.

Wyss, Saloma, daughter of Abraham and Ekiza (Neuenschwander) Nussbaum, was born near Berne, Ind., Dec. 18, 1890; died in Doctors Hospital, Massillon, Ohio, Oct. 12, 1979; aged 88 y. On Nov. 11, 1917, she was married to David W. Wyss, who died Jan. 30, 1975. Surviving are 3 daughters (Arlene—Mrs. Virgil Snyder, Elvera—Mrs. Charles Becker, and Erma—Mrs. Myron Hamsher), 8 grandchildren, and 10 great-grandchildren. She was preceded in death by 2 sons (Raymond and Walter), and one great-grandchild. She was a member of Kidron Mennonite Church, where funeral services were held Oct. 15, in charge of Bill Detweiler and Reuben Hofstetter; interment in the church cemetery.

Cover by Wallowitch, p. 867 by Floyd A. Craig.

calendar

Mid-American New Call to Peacemaking meeting at Hesston College, Nov. 16-17.

Ministers' Week, "Leading God's People in the '80s," Eastern Mennonite College and Seminary, Harrisonburg, Va., Jan. 14-17, 1980.

items and comments

Marriage counselor calls religion a key source of marital vitality

At least half of all marriages that break up can be saved, "not just patched together but restored with real value," says marriage therapist Marlene Shelton LaRoe, a psychotherapist for 25 years in Houston, Tex.

In an interview here, Mrs. LaRoe also said that religion can play an important role in keeping marriages sustained and vigorous, but more must be done to make the religious viewpoint professionally accepted by therapists.

"In the last 3-5 years, more couples have been returning to churches and synagogues as a lifestyle," she said. "But religion isn't accepted by professionals as part of the therapeutic process for emotional or marital problems, mainly because of negative stereotypes of religion that turn people off."

"Couples are turning to churches both for a sense of community and the religious experience," Mrs. LaRoe said. "A sense of community is needed today at a time when families and couples are becoming so isolated."

Church coalition mounts a campaign to grant Haitians political asylum

A national campaign has been launched by a coalition of 17 religious and other groups to urge President Carter to give political asylum to 8,000 Haitian "boat people" who have entered the U.S. since 1972.

Fleeing the authoritarian rule of President Jean-Claude Duvalier, the Haitians have risked hundreds of miles of open sea in small, overloaded boats, much like the Vietnamese refugees, according to the National Council of Churches, which is leading the coalition.

Among the members of the ad hoc coalition are the American Council of Voluntary Agencies, American Jewish Committee, Southern Baptist Refugee Resettlement, the United Presbyterian Church, Haitian Fathers, and the Lawyers' Committee for International Human Rights.

The U.S. Immigration and Naturalization Service (INS) has granted political asylum to less than 100 of the 8,000. Many have been sent back and others are in prison. The INS, backed by the State Department, holds that the Haitians are economic, not political, refugees.

Remarks at Drogheda concerning peace in Northern Ireland

Following are excerpts of Pope John Paul II's plea for peace in Northern Ireland, delivered at Drogheda, north of Dublin, on the opening day of his visit to Ireland, Sept. 29:

Christianity does not permit us to neglect and refuse to see unjust social or international situations. What Christianity forbids is to seek solutions to these situations by the ways of hatred, by the murdering of defenseless people, by the methods of terrorists. . . .

Peace cannot be established by violence; peace can never flourish in a climate of terror, intimidation, and death. It is Jesus Himself who said, "All who take the sword will perish by the sword." This is the Word of God and it commands this generation of violent men to desist from hatred and violence and to repent. . . .

I wish to speak to all men and women engaged in violence . . . I beg you to turn away from the path of violence and to return to the ways of peace. You may claim to seek justice. All should believe in justice and seek justice, but violence only delays the day of justice. Violence destroys the work of justice. Further violence in Ireland will only drag down and ruin the land you claim to love and the values you claim to cherish.

Bir Zeit University reopens on West Bank

Bir Zeit University, a nondenominational Arab Christian school on the West Bank, has been permitted to reopen by the Israeli government.

It was shut down in early May following violent anti-Israel demonstrations on the campus. Students had raised Palestinian flags on the roofs and thrown stones at passing army vehicles, according to Israeli authorities.

In June, directors of the United Church Board for World Ministries in New York called upon Israeli authorities to permit the immediate reopening of the university. The United Church of Christ agency said that "closing of Bir Zeit University shuts off a voice of reason and learning and further delays peace."

Margaret Blemker, Near East secretary of the United Church Board, said that since the closing, the Israeli embassy was "swamped with letters; certainly not all ours, but we think it helped."

According to the Jerusalem Post, the decision to permit Bir Zeit to reopen was based on "considerable interest abroad" and "damage done to Israel's image."

Carter pledges action for families

President Carter said the American family was "in trouble" and announced creation of an office for families to develop federal policies affecting family problems.

"We will look at the real important changes that have taken place in American family life and discuss what we as a nation can do to support and strengthen families," the president said in remarks to the 65th annual meeting of the National Conference of Catholic Charities meeting in Kansas City, Mo.

The new Office for Families—within the Department of Health, Education, and Welfare—will coordinate the White House Conference on Families.

Amnesty International mounts campaign against misuse of psychiatry in USSR

Amnesty International (AI), the London-based human rights organization, has launched a worldwide campaign for the release of "all prisoners of conscience" in the Soviet Union, and for an end to "the abuse of psychiatry for political purposes" in the USSR.

In an open letter of appeal to Soviet President Leonid Brezhnev, issued Oct. 9, AI said it was launching its campaign at this time because of the forthcoming 62nd anniversary of the Russian Revolution (Nov. 1917), and the holding of the Olympic Games in Moscow in 1980.

Both these occasions, said the letter, provide opportunities for the Soviet government to begin to fulfill "its human rights commitments under international law, the Soviet Constitution, and Soviet legislation."

The letter details AI charges of human rights violations in the USSR, listing cases of "prisoners of conscience" in all parts of the Soviet Union. These prisoners, AI said, include "Helsinki monitors," as well as "religious believers, advocates of enhancement of the position of minority nationalities, people imprisoned for their writings, would-be emigrants, conscientious objectors to military service, and workers' rights activists."

Political torture of children

Amnesty International (AI) a London, England, based human rights organization has released details of 35 cases of children from 21 countries who have been arrested, imprisoned, tortured, separated from their parents, or murdered as a result of political, racial, or religious persecution by governments.

The cases are included in a 30-page report, entitled "Children," issued in connection with the 1979 International Year of the Child and the human rights organization's "Prisoners of Conscience Week" (Oct. 14-21).

"This is one of the most gruesome reports we have published," AI said. "Having completed a careful search of existing information about children in detention and young dependents of political prisoners, we are profoundly disturbed by the extent to which such is inflicted upon children."

According to the London-based, Nobel prize-winning organization that champions the cause of "prisoners of conscience," between 50 and 100 children in the Central African Empire (now Republic) in April 1979 were whipped beaten, bayoneted, or suffocated to death, and an estimated 5,000 young people were slaughtered in Ethiopia during the "Red Terror" between December 1977 and February 1978.

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

The church and SALT II

Nobody needs to tell William J. Dyess, deputy assistant secretary of state for public affairs at the Department of State in Washington, D.C., it's tough to negotiate with the Russians. That's what he's been doing for much of his professional life. He is a specialist in Russian affairs.

"We used to talk about a convergence theory," he told a group of religious journalists gathered from around the country in a State Department press room on October 22. According to the theory, the U.S. and Soviet systems were to become more and more alike. We have since learned that this was false, said Dyess. We are competitors, adversaries. The Russians haven't changed.

"There's one thing we have in common with Soviets, though," he told the journalists, "we want to avoid a nuclear holocaust. We both want to survive," he said.

Organized by Bob Maddox, a Southern Baptist minister, erstwhile Carter speechwriter, and recently appointed liaison between the White House and the religious press, the October 22 briefing on SALT II and U.S. policy in the Middle East was both an attempt to inform and persuade.

Asked by one of the more cagey journalists, why the briefing was set up, Maddox admitted in essence, the Carter administration would like the support of the religious community for ratification of SALT II.

This was already evident about a year ago when another briefing of religious leaders heard the then chief U.S. SALT II negotiator, Paul Warnke among others, make a strong case for the treaty.

Dyess told the communicators at the Monday afternoon session that intercontinental atomic weaponry was a moral issue but in the subsequent discussion left it at that. Except for a mild challenge or two on the question of an increasing stockpile of atomic weaponry, the moral issue was not raised again.

Dyess explained the negotiating process. You can never get without giving. And what happens is that all amendments proposed in Congress favor the American position. "I have yet to see an amendment proposed by a senator that comes with a suggested 'give' for the Soviets." And the Russians are not about to allow an already initialed agreement to be changed to their disadvantage.

At this point, another observer raised the question of appeasement. Is our government giving too much away?

The U.S. Government never goes into negotiations on the basis of common objectives alone, said Dyess. National interests are also brought to the bargaining table. A major U.S. objective is to limit Soviet nuclear capabilities. Such objectives cost something. What is the price? We must be prepared to place comparable limitations on ourselves. And the limits are not symmetrical. They impact differently on each side, said Dyess.

"But," continued Dyess, "this is a terrible game. We are ruled by perceptions. Perceptions influence reality. They can also replace reality." What he meant by that was that governments are making decisions on the basis of strengths and weaknesses "perceived" by the adversaries in each other. Each is trying to bargain from a position of strength.

The facts are known. Both sides have "impressive engines of destruction," as F. Raymond Wilson called them in "Does Peace Have a Chance?" in the November 1979 *A.D.* The U.S. has more than 30,000 nuclear devices with the equivalent explosive power of 615,000 Hiroshima bombs. Both nations have an equivalency to destroy each other's major cities many times over.

Governments want to slow down, stop, and reverse the atomic arms race. So why doesn't it happen? What do others think?

Even if the SALT II treaty is ratified in the U.S. Senate, the threat of nuclear war will continue to build daily, said speakers to a church-sponsored disarmament held at the Riverside Church, New York City, in mid-October.

"Under each day of SALT II, the use of nuclear weapons will become a more likely rather than a less likely event," Senator Mark Hatfield (R-Ore.), told the about 900 delegates to that meeting. At the rate the two major atomic powers are producing ICBMs and other atomic weapons, "we will outstrip our ability to negotiate arms reduction. Once SALT II is adopted, SALT III will become an unreality."

Hatfield's solution: "I propose that we freeze the status quo," he said. "If we don't seize this moment in history it may never come around again." Why not write a moratorium on atomic weapons for both sides into SALT II?

Is it too late for Mennonites to act?

The 10th Mennonite World Conference is now a warm memory. Hardly anyone left Wichita last year not feeling good about the experience. Yet that would have been an excellent occasion for us, a so-called worldwide peace brotherhood, to have taken a strong position condemning nuclear weapons of any kind, anywhere. We could have requested that all governments cease and desist from manufacturing such weapons immediately.

We were told in essence that the assembly was not designed to handle such matters. The issue was too sensitive. I was not and still am not convinced. Might such a discussion have disturbed *our peace* too much? If we cannot bring a common view to militaristic problems of this magnitude, which affects the survival of the planet, how can we retain the label peace church? How can we continue to talk peace while continuing to support the formation of these monstrous systems of war?—David E. Hostetler

Gospel Herald

November 13, 1979

MENNONITE BIBLICAL SEMINARY
ELKHART
LIBRARY

Reflections on life in Southern Africa

1. Room at the white-washed inn

Several mission board executives were traveling overseas, visiting missionaries and churches. In Gaborone, Botswana, they invited a few missionaries and volunteers for a meal at the Holiday Inn.

The conversation ranged from the weather and mutual friends to the liberation struggle in Zimbabwe, the future of South Africa, and evangelism.

What is the significance of this apparently ordinary event?

In South Africa, which is only twelve miles from Gaborone, gambling is illegal, as well as any romantic or sexual contact across the color line. However, the law is not able to curb the desires of the wealthy whites who want to indulge in such activities.

So Botswana's Holiday Inn (as in Swaziland and Lesotho) functions as a release from the oppressive laws without at the same time endangering the socioeconomic position of the whites. Prostitution and the casino are the main attractions for white South Africans; virtually every weekend the parking lot overflows with cars bearing South African plates. Here they can have their cake and eat it too.

During the week the Holiday Inn services the interests of the wealthy Botswana and the country's many development experts—swimming, tennis, and good food.

What happens is a conversion of images. On the weekend, the Inn panders to the sordid and the greedy; during the week it caters to the local elite. In either case, the poor are excluded.

The poor can neither afford the casino nor the expensive meals. They are attracted by the glitter and the sound, only to be frustrated by the price.

Is this the context for discussing the significance of the gospel? Is this where we articulate the meaning of following the One who came not to lord it over others but to serve? Is this a place where we can hear Jesus proclaiming liberty to the captives and sight to the blind?

The missionaries and volunteers traversed half the globe to teach the gospel and to assist in development. But will their work reflect a white-washed tomb, where good news to the poor is proclaimed from a world of exploitation and wealth?—**Orlando Redekopp**

2. Southern Africa—peace or peril?

One day I was mulling over a question put to me by a friend, "How can you believe God answers prayers when He allows the South Africa situation to go on?"

Instead of dwelling on that question, I decided to stick to commonplace things—leaky, cold classrooms here at school, the beauty of a winter morning in Maseru, Lesotho, with smoke



map by Jim King

from the many cooking fires hanging in the valleys, the exhilaration of standing on the peak of the highest mountain in Southern Africa (in eastern Lesotho), and further reflections on sharing a house with Basotho and Indians.

But on July 5, 1979, I was in Maseru when a bomb blast shattered my complacency and I realized once again that Lesotho can never be separated from the geographical and political situation in which it exists, nor can any of us here.

That Thursday afternoon, another Mennonite Central Committee volunteer and I were cleaning up after lunch at a friend's house when a terrifying explosion shattered the day's stillness. Running out, we found black smoke pouring from the broken windows of the neighbor's house and injured people lying amidst the rubble on the lawn and in the house.

As we tore up sheets for bandages, found boards for splints and comforted the wounded, others arrived to help. A merciful haze surrounded the horrifying scene of mangled hands, bloody faces, flesh torn from limbs, and the pervading smell of explosives everywhere.

They waited for an ambulance that never showed up, then rode to the hospital in the back of a pickup truck. They waited for traffic at the hospital entrance and for a stretcher while in the truck a seriously injured man lay crumpled, bleeding, and trembling all over. He whispered, "God, I know I love You," with tremendous courage in the face of such pain.

After the initial responsibility ended, we pieced the story together. A parcel bomb had been painstakingly assembled, wrapped, and bundled off on its mission of destruction. But why? It was just another example of the terrorist activity the South African government permits to maintain its oppressive control. For, after all, these people involved are "enemies" of the Republic of South Africa (RSA)—one is a lawyer banned from South Africa; another, a priest who works with refugees here, also banned from RSA; and three young refugees.

The clean-up, repair, visiting and caring for these people in the aftermath left me with a profound impression of their commitment and dedication to their cause, even though once again they are shown in a most tragic way that there is no easy way to freedom.

Fortunately, what surfaces foremost among my thoughts is that Jesus called us to discipleship, not an easy obedience but costly discipleship. So I knew that my responsibilities were not finished, that they would never be finished, and that now I must be there to care, to hurt, to share the tears and wipe them dry; to listen, to feel the fear, and most of all, to love unconditionally.—**Written by a volunteer in Lesotho**

3. Toward long-distance neighboring

Sello was 15 years old. He was the oldest son of a poor family from a small village on a rocky, dry mountain in Lesotho. He went to school until third grade when his father was killed in a mine accident and there was no more money for school fees.

The family didn't have food for all the mouths in its small *rondaval* (round thatched house). Sello's mother, old before her time, struggled to raise mealies (field corn) and sell grass mats to feed her four children. The baby, born after her father's death, died recently because there was not enough food to nourish her properly.

Finally, in desperation, Sello followed in the footsteps of his father and joined the thousands of young Basotho (Lesotho citizen) men who traveled to Lesotho towns to seek employment in the dangerous mines of South Africa. (About 10,000 Basotho men enter the job market every year and only 500 of them can find places to work in Lesotho. This means that 60 percent of the working male population of Lesotho is employed, out of necessity, in South Africa, mostly in the mines.)

Sello was too young and the recruiters were cutting back in employment of new miners. Sello was turned away. He couldn't go home because there was nothing for him there and no food even for the ones who were there. He had no means of support in the town. So Sello walked the streets of the town protected from the frosty, cold winter by one tattered blanket. He turned to stealing, begging, and sleeping outside. He was an old, hopeless man at the age of 15.

The sources of labor for the mines are enormous because the black people of Southern Africa are a dark rich pool of labor that feeds the South African system, built by South Africa in cooperation with colonial powers. This system is maintained by such measures as apartheid, reservation of high-paying jobs for whites, and making black South Africans non-citizens by setting up artificial political boundaries.

Since the miners are not citizens of South Africa, they reap no benefits of their labor except about $12.00 per week. They have no rights to organize to demand better conditions and pay. If they are hurt, the company has no responsibility to assist them with their medical care. The black laborers are as vital as black oil to the South African system and thus to a world that buys the produce of South Africa at an artificially low price.

Jason was a dark-eyed boy with curly, blond hair who lived on a Kansas farm. He too was 15, the oldest of three. He couldn't wait to be able to drive the family car.

Jason never experienced serious hunger. He lived in a house with central heating where winter meant warm fires and hot soup and an occasional invigorating walk through the snow. He was never employed away from home because there was always work for him on the family farm.

He planned to follow in his father's footsteps because he was proud of his father, even though he had many options for other careers. He decided to become a good, successful farmer. To do

Gospel Herald

Editor: **Daniel Hertzler** (on sabbatical). Managing Editor: **David E. Hostetler.** News Editor: **Dave Graybill.**

Volume 72 Number 46

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan $9.50 per year mailed to individual addresses. Eighty Percent Plan $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States. Copyright © 1979 by Mennonite Publishing House.

this Jason began preparing himself for an agricultural college to learn the science of crops.

The family was feeling the pressure of the rising cost of living. They needed a new car and Jason needed a typewriter if he was to go on with school as he should. They found a lovely IBM portable model for a most reasonable price.

The miners of Lesotho made it possible for Jason to buy that typewriter at that price. Some of the necessary and more scarce metal for building it was mined by solemn-faced, care-worn men such as Sello's father. It was sold to IBM South Africa, which in turn made it available for the manufacture of Jason's typewriter.

Jason and Sello are neighbors, connected by economic as well as human ties. Is the story of the good Samaritan possibly applicable here?

We cannot feed, clothe, and heal all the Sellos of Lesotho, let alone of the world. But still the first step is to recognize our relationship. Sello is our neighbor. We, because we are followers of Christ, must claim him as our neighbor. We must open our eyes to his situation. Perhaps through this new understanding we will begin to find ways of standing with him.

There is no formula for neighboring, but being a neighbor should change our lives as well as our attitudes. Can we continue to use resources with the attitude that it is our "right" to do so when we know that our neighbor is suffering to make them available and has no share in them himself? Perhaps we can do without things that we once felt were necessary, when we begin to know that we are using more than our share.

If we have neighbors whom we know nothing about, should not we make every effort to find out? We should learn how our community relates to Sello's community. Are there companies in our community using that black labor pool, of which Sello is a part, to help them to keep costs down? Shouldn't we as good neighbors make an effort to find out? Is it possible to speak with them about this?

We must remember that we, as followers of Christ, can bridge the gap between people who are doing violence to one another. Is not this economic exploitation a kind of violence? It takes courage to speak out for someone we don't even know, and yet he is suffering to provide goods for those he does not know.

Yes, Sello and Jason are neighbors linked by fast, efficient communication systems, and complex systems of commerce, industry, and politics, but they are even more closely linked because they are both children of God just as the rich man and Lazarus were linked.

We cannot change who we are, where we live, or what we have inherited, and yet we must never use that as an excuse to close our eyes and share in the exploitation of our brother or sister.

It is difficult to decide how I can witness against exploitation. I personally have made an agreement with myself, after returning from a three-year MCC assignment in Southern Africa, that I will investigate the businesses in the Indiana town where I live to find out whether they are connected to South Africa. If they are, I will try to speak to those in control about what this connection means in human terms.

I have also committed myself to trying to conserve resources by being more simple and constantly reassessing my needs.

And I will continue to try to expose myself to books, newspapers, special programs, and those who have firsthand acquaintance in areas like South Africa. This helps me remain informed about my neighbor Sello and the fellows in Southern Africa.

No one can decide for another what form witness should take, but I challenge you to seek out for yourself what it means to be Sello's neighbor.—**Kathy Royer was a former MCC worker in Lesotho**

My companion

by Ralph Buckwalter

She
washed my feet
and stooped to kiss them
as I lay in bed
exhausted
from the pressures
of the day.

Lord,
I praise you
for giving me
a help-meet,
companion for life,
who loves me
freely, joyfully
in health
and in sickness
who inspires
strength and hope
in me.

Help us to be
always united in spirit,
one in mind and body,
joying in your presence
open to let you
work through us
to love others
as you are loving us
today.

André and the French city of refuge, La Chambon

by Winifred N. Beechy

The residents of Protestant Le Chambon, a southern French mountain village of 3,000 souls, were made of no more heroic stuff than those of any other community during World War II. But they earned an honor none other could claim: they became a true city of refuge for fugitives, mostly Jewish, from the Nazi extermination machine.

Key catalyst in this process was André Trocmé, whose nonviolent resistance and compassionate caring set the pace for a people who may have been neither nonviolent nor caring.

Philip Hallie tells the fascinating story of how this happened in . . . *Lest Innocent Blood Be Shed* (Harper and Row, 1979). The strange title was taken from a practice commanded by God in Deuteronomy 19, where the blueprint for cities of refuge was laid out. Such cities were to be established to protect persons guilty of involuntary manslaughter until they could receive a fair trial. The instructions end with the warning, ". . . lest innocent blood be shed in your land which the Lord your God gives you for an inheritance and so the guilt of bloodshed be upon you." From this the citizens of Le Chambon drew much inspiration.

Hallie, a Jewish philosopher with a bent for ethical analysis, was at the point of despair after years of studying human cruelty. He had dedicated himself to the searching out of the roots of torture and atrocity when he stumbled upon the amazing story of how a Christian pastor and his followers gave themselves to save an innocent people, whose only crime was to be Jewish.

Trocmé, the hero, however, did not consider himself a saint. He recognized in himself the capacity for both unbridled violence and unrestrained affection and called himself "a violent man conquered by God." He was committed to the conviction that Jesus Christ was meant to be our example for human relations.

The people of Le Chambon were accepting of their pacifist preacher, his dynamic Italian wife, Magda, and their four young children, even when his higher church officials questioned his adherence to conscientious objection in the midst of war and the rising tide of patriotism. Trocmé took seriously the shepherding of his flock. At best, they found life quite austere with only the short tourist season bringing an annual infusion of money to the basically peasant economy. But these were years of restriction by an occupying German army, a puppet Petain government putting on pressure for cooperation with the still relatively unknown policies of Hitler, scarcity of physical necessities, rationing, and military control of daily existence. Life indeed was a mother of quiet desperation.

The author is a part-time Secretary of Peace at MBCM, Elkhart, Ind.

But Pastor Trocmé and his pacifist assistant, Edouard Theis, continued to focus their teachings on favorite passages such as the Sermon on the Mount and the Good Samaritan. They continued to believe that love would find a way to restrain even the "diabolical forces like Nazism."

As early as 1938 they had established a secondary school in Le Chambon, which they hoped would enliven the village and send back to the world graduates with an understanding of the potential power of nonviolence in a violent world. In spite of the growing hostility to pacifists and the teaching of nonviolence, the school grew and attracted students from Central and Eastern European countries who were fleeing Nazi policies.

Then came the stream of Jews, from within and outside France, who joined the school as students and teachers, providing a haven of safety for them. Trocmé, Theis, Roger Darcissac, director of the local public school, and their wives were teaching classes in all available spots all over the village. The school outlived the war and become known rather widely.

While not everyone in the parish agreed with the nonviolent principles espoused by these leaders, there was a growing mood to resist the evils of the German occupation and Hitler's policies against the Jews. Le Chambon's people were under pressure to join the armed underground resistance movements and some did. Most of them, however, supported their pastor when he proposed to make their village a city of refuge for Jews and others running for their lives to escape deportation or the extermination camps.

Typical of their response was that of Magda Trocmé when the first ill-clad and hungry Jewish refugee knocked at the door of the presbytery. Without hesitation, no questions asked, knowing full well the danger to her own family and household, she reacted spontaneously with, "But of course. Come in, come in!"

This shivering woman was but the first of what may have reached 2,500 men, women, and children who were sheltered by Le Chambon citizens from 1940 to 1944. No matter how dedicated the leaders, the rescue operation could not have been carried out without the support of the entire community. Because it involved so many women and so many homes, it was sometimes called the "kitchen resistance."

Usually the first step was to feed the visitor. This in itself was no easy task when scarcely enough food was available for the local population. Shelter had to be found immediately. Identity and ration cards had to be made. Names had to be changed to camouflage the Jewish identity. Local families harbored many; jobs were found for some; boarding houses opened up their rooms; children's homes were established for children of de-

ported Jews; asylum was found on the quiet farms with easy access to the woods, in case of a search by Petain police or operatives of the German army.

Boy Scouts and Bible class leaders were organized into an early warning system. Clothing adequate for a continued flight was donated for the many who were smuggled across the mountains to safety in Switzerland. Those who knew the dangerous mountain trails were called upon to pilot the small groups across the border. Speech was disciplined so that no one would give away secrets which might endanger the fugitives or local accomplices.

Any one of these activities could have brought arrest, torture, or death and endangered the security of the whole community. Everything was done without violence. They were, in the midst of a hate-filled war, trying to act in accordance with their consciences. This meant refusal to kill any human being; it meant risking their own lives to save others.

They felt a Christian was called not only to refrain from harming anyone but to prevent others from doing harm. Both victim and offender should be protected from evil deeds.

This brought some hard decisions and moral dilemmas. For instance, the only way to prevent harm was by concealment. Concealment meant lying, either by lies of omission or commission. It was necessary to make false ration and identity cards.

And 35 years later, Magda Trocmé expressed sadness about the "lost candor" involved. They, nevertheless, often did speak out their intentions clearly and straightforwardly to the authorities. In effect they said, "Yes, we know there are Jews here, but even if we know where they are we would not tell you." Or, quoting Trocmé, "We do not know what a Jew is. We know only men."

Students, in a written message to a government official, wrote that they felt obliged to tell him there were Jews among them but "we made no distinction between Jews and non-Jews. It is contrary to the gospel teaching." They went on to say that if any of their number were ordered deported they would hide them as best they could.

So the defiance and resistance to evil was open, with a seemingly reckless willingness to take the consequences. As the German forces became more desperate, Trocmé and Theis were encouraged by friendly authorities and their supporters to go into hiding for ten months. This caused André to make an agonizing decision. How could he explain to God his apparent running away from evil when Jesus had allowed those forces to crucify Him? Once, when he came dangerously close to being captured, he had decided that he could not, face to face with an interrogator, lie about his identity, even though he carried false identity papers. His measuring stick for what was allowable seems to have been whether it would "separate him from Jesus."

This, in brief, is what happened at Le Chambon. The author's conclusion is that the people in this parish saved many lives and they did it without killing or wounding.

How the book came to be written is an interesting story in itself. Philip Hallie had spent years researching cruelty. He had become sated with the documentation of persecution, torture, oppression—the strong crushing the weak in many human situations. Now, in his study of the Hitler regime's death camp cruelties, he felt he had become "a monster who could look upon torture and death without a shudder and who therefore looked upon life without a belief in its preciousness." He had become imprisoned by bitterness toward the violent and indifference to the violated. Or as he puts it, "I had dug myself into hell and I had forgotten redemption. . . ." He had reached the point of despair, immune from comfort and joy and from the possibility that goodness could happen. Through his personal experiences and his research, his acquaintance with evil so burdened his life that he could see no way to raise his children with hope.

Then, in his reading about the Nazi Holocaust, he came across a short article about Le Chambon. He was surprised that the story could move him to tears. He saw a faint glimmer of hope for the human race. He decided to seek out the place and the survivors of this real-life drama and, forgetting about ethical theory, try to understand what had happened at Le Chambon.

André Trocmé, who died in 1971 at age 70, was awarded a medal posthumously by Israel. On the citation appear these words, "In remembrance lies the secret of redemption." Hallie was determined to uncover this secret of redemption while it was still available in the memories of the surviving members of the community who "saved human lives at the peril of their own." He needed to understand this story in order to redeem himself, and perhaps others, from the "coercion of despair." One has the feeling that in the end he does experience renewal of spirit and optimism. Redemption? At the least, some capacity for joy and hope, for belief in the existence of goodness.

Hallie, in reflecting on the preciousness of human life, reminds us that one of the tragedies of war is that people lose their awareness of the pricelessness of human life—life becomes cheap.

The people of Le Chambon believed that nothing is more precious to God than a human life; they showed this by their deeds in those wearying years. They refused to give up a life for any price—not for their own comfort or safety, not for patriotism or legality. They did not see themselves as good, but only as doing what had to be done. They had only put to practical use their Christian teachings.

In the words of Trocmé, "Nonviolence was not just a theory, superimposed upon reality; it was an itinerary we explored day after day in communal prayer and in obedience to the commands of the Spirit." To Magda Trocmé the "kitchen struggle" was the simple responsibility to help those in need. To the query as to how she could be "so forgiving, so decent" to the officers who came to arrest her husband and were invited to dinner, that practical woman responded that it was dinnertime, people were hungry, the food was ready; so they all ate. To the leaders of the Bible study groups who implemented the plans of their pastors, it was only a matter of working out practical plans for "overcoming evil with good."

For four years this village had aided the "happening of goodness," in constant danger, with heroic effort and sacrifice, but with apparent unself-consciousness of their remarkable faith and courage. Thirty years later, Hallie found that the people involved did not look on their response to the Jews' plight as heroic—they had only acted naturally. What else could they do? It had apparently never occurred to them that they might have done nothing! And that was the miracle.

Hear, hear!

We would borrow to send our children to meetings. Our daughter spent around $200 to attend Assembly 79 and Youth Convention at Waterloo this past August. We told someone we would borrow money to have our children go to Mennonite churchwide meetings. Why?

Because we want our children to have a sense of belonging to the peoplehood larger than the local congregation. That sense of belonging is especially important to us because we live in Kansas where the churches and the Mennonite youth seldom, if ever, get together.

We feel it is important to have a sense of "people" that are "my people" beyond the local church. That helps one to know "who you are" as a Mennonite Christian. Without that sense of belonging to a larger church, young and old more easily fall prey to an isolated, individualistic Christianity. Or, even worse, they become vulnerable to some local "independent, nondenominational" church where the leaders are not submitted to any conference for counsel and fellowship.

At churchwide meetings, new acquaintances are made across the church. Church leaders become more than mere names. The larger "body of Christ" becomes more than a theory to the young person. A sense of tradition is built up.

The church exists in conference, churchwide, and ecumenical meetings, as well as in its local expression. The local congregation is important, but not complete in itself. We hope that the Mennonite Church doesn't become too narrowly congregational in the sometimes continuing reaction to the conference authority of the past. The New Testament statements about the church suggest that the local congregation is not the whole body of Christ.

That is why we would borrow money, if we had to, to send our children to Mennonite conferences, churchwide meetings, and in addition, to ecumenical meetings.—**Marion and Buetta Bontrager, Hesston, Kansas**

Potential in conservation. Here are a brief couple of paragraphs noting some of the recent attention being given to conservation as having considerable potential for resolving some of our present energy and consequential economic problems. I have felt for quite some time that we Mennonites, of all people, ought to be much more attuned to conservation than we seem to be. I thought it might be helpful to our people to note a bit of the assessment that prestigious groups are giving to the possibilities of conservation.

Such evaluations, of course, appeal to the section that I am with at Oak Ridge National Laboratory called "Conservation and Use Analysis" although the project that I am working on has to do with residential solar space heating.

With the "Report of the Energy Project at the Harvard Business School," called *Energy Future* (Random House, 1979), the possibilities of conserving energy are receiving enhanced ratings. Under the chapter heading "Conservation: The Key Energy Source," the report states that with a serious commitment to conservation, the U.S. might well reduce its energy consumption by 30 to 40 percent without reducing our standard of living (not that it should not be lowered).

The report attempts to reverse a common negative connotation of "conservation," that it means going backward as in President Carter's appeal "to sacrifice." This report is being read by energy people and will certainly receive serious attention as to the insight it might give to the direction we ought to go.

Others, including the Ford Foundation's new report, *Energy the Next Twenty Years*, are also coming out strongly for conservation.

Conservation has been difficult. Despite all the talk, law, and money, response has been weak. Perhaps this "new" endorsement will prod more effective measures and incentives from Capitol Hill as well as foster increased motivation for conservation from the people: in production, the marketplace, the workplace, and the home—perhaps this "wasting around us will be reckoned with."—**Floyd J. Zehr, Oak Ridge, Tenn.**

Fullness of the Spirit. The Apostle Paul gives us believers in Eph. 5:18, a command to "be not drunk with wine, wherein is excess; but be filled with the Spirit." And also in 2 Tim. 1:7, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." This fullness of the Spirit is always overflowing in blessing to others. He does not fill the believer merely for his personal enjoyment, but enables him to relate the truth to others.

Not all believers have the filling of the Spirit in the same measure. It depends upon the extent and measure of the complete yieldedness of the individual to the Spirit of Christ. To seek the gifts of the Spirit primarily, instead of the Spirit Himself, can cause confusion. The Spirit must be permitted to give "to every man severally as he wills" (1 Cor. 12:11). For the receiving of the baptism of the Holy Spirit, the sinner must obey God's command to truly repent and turn away from his sins, and in saving faith accept Jesus Christ's sacrifice for his sin (Acts 2:38). The baptism of the Holy Spirit is the only means of entrance into the kingdom of God. "For by one Spirit are we all baptized into one body" (1 Cor. 12:13). This is the essence of the new birth. For the Christian to seek the baptism of the Holy Spirit is an apparent contradiction. He would be seeking that which he already has obtained. But for the believer to seek the fullness of the Spirit is our privilege. His Spirit is given to those who obey Him (Acts 5:32). The Spirit never works in opposition to the entire Word of God, but always in this area of the written Word. We have the blessed privilege of aligning ourselves to the entire Word, and to be filled with all of His fullness (Eph. 3:19).—**W. Virgil Mellinger, North Lawrence, Ohio**



UPI Photo

STORM over the CARIBBEAN

When Hurricane David struck the Caribbean, 60,000 of 80,000 people were left homeless on the tiny island of Dominica; in Dominican Republic 800 died and 90,000 were left homeless.

War in Nicaragua was also costly. Last year 50,000 were killed and 500,000 lost homes. Though peace has come, debris clutters the streets. Crops, hospitals and schools are leveled in all three countries.

MCC is working with local churches and missions to bring food, seeds, building supplies and workers. Reconstruction may take up to three years and cost MCC over $500,000. Your gifts are needed to help the Caribbean and Nicaragua recover from disaster.

Gifts marked clearly for MCC may be given through your church or conference office or directly to:

Mennonite Central Committee
21 South 12th Street
Akron, PA 17501 *or*
201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8

MIBA and MEDA postpone merger, consider role of Christian entrepreneur

It was to have been a wedding, of sorts. The groom had proposed, the bride had consented, and the guests were gathered for the ceremony. But then the groom had second thoughts and said, "Let's wait."

The groom was MEDA (Mennonite Economic Development Associates), a 26-year-old group of 330 businesspeople who invest money with overseas entrepreneurs who have difficulty obtaining regular loans. The bride was MIBA (Mennonite Industry and Business Associates), a much-younger association of 840 that aims to bring a Christian perspective to business. The two organizations have been courting for several years, holding annual conventions together, and collaborating on the MIBA-MEDA *Newsletter*.

When they gathered in Lincoln, Neb., Oct. 18-21 for this year's joint convention, the idea of merger was high on the agenda. Both organizations have recently hired full-time staff who will be recruiting members, raising funds, and trying to organize regional chapters. Those favoring merger felt the two groups might get in each other's way if they continued separately.

MEDA had initially broached the idea of marriage, but backed off after discussing it among its board members. The problem in the view of some was money—the dowry wasn't big enough.

MEDA, which has extensive overseas projects, requires heavy dues. In its early years MEDA membership cost more than $1,000 annually. Now its dues are $400 to join and $200 a year thereafter. Many members give more than that, however; the average MEDA contribution last year was $614 per member. This year it will take $580 apiece to support MEDA's administrative and overseas budget.

MIBA, meanwhile, requires a minimum contribution of $25 a year, and a number of MEDA people wondered if a merged organization could come up with a dues structure to finance the overseas work without losing many MIBA members who are accustomed to a much lower fee.

Another concern was whether the purpose of both organizations could be covered by one umbrella. MEDA is chiefly involved in Third World development, while MIBA's efforts are domestic, such as local seminars on ethics, profit-sharing and the like.

"I think the uniquenesses of each group should be preserved," ventured one speaker. "We shouldn't scatter the base too broadly so that people don't know what they're joining.

After considerable discussion the boards of the two groups huddled again and came up with a more palatable recommendation to form a "joint relationship committee" which will further study ways for the two organizations to work together.

Even though the wedding didn't come off, the 286 registered guests had plenty else to do. There were bus tours to local industries, vocational interest groups, special music, and speeches on the convention theme "The Christian Entrepreneur in the Marketplace."

Carl Kreider, professor of economics at Goshen (Ind.) College, told the businesspeople they have a unique function in the body of Christ. Their management skills are needed in the business activities of local congregations and in the wider work of the church.

Christian entrepreneurs, he said, are different than their secular counterparts because they recognize God as "the real Owner of all wealth" and operate by different ethical standards.

He said Christian businesspeople today can set a good example for others by being trendsetters in the hiring of minorities, the disadvantaged, the handicapped, and the exprisoner. "By this we can show we operate by a different set of principles," he said.

In another address "Lifestyles for the Christian Entrepreneur," Kreider outlined dangers of growing affluence among Mennonite businesspeople. With increasing wealth comes the possibility of wasting resources through profligate living.

Fremont Regier, a development specialist at Bethel College, N. Newton, Kan., encouraged MEDA's Third World emphasis. Citing examples of oppression in underdeveloped countries, Regier said many people in those nations see only two options—maintaining the status quo or else armed revolt to overthrow their oppressors. There is a third option, he said, and MEDA's programs can help make that option a reality by helping the "little people" become productive farmers and businesspeople. —Wally Kroeker, for Meetinghouse

MBM representatives to discuss home missions in consultations with eastern conference leaders

How can Mennonite Church conferences and Mennonite Board of Missions (Elkhart, Ind.) work together better in home missions? That question will be central as Lupe De Leon, Jr., and Edward C. Taylor of MBM Home Missions visit seven eastern conferences during November.

Beginning with Atlantic Coast Conference on Nov. 5, the two men will continue on to Lancaster Conference Nov. 6-7, Franconia Conference Nov. 12, Washington-Franklin Conference Nov. 13, Virginia Conference Nov. 14, Southeast Convention Nov. 15, and New York State Fellowship Nov. 16.

The consultations will conclude on Nov. 20 when leaders of all seven conferences gather for a meeting of the Region V Coordinating Council. De Leon and Taylor will be joined by Ray Horst, MBM associate executive secretary.

"My biggest hope for November is that the conferences will agree on how they want MBM to help them," said De Leon, who is secretary for MBM Home Missions. "People are not completely satisfied with the present arrangement, so I am optimistic that progress will be made."

The basis for the meetings will be the "Memo of Understanding Between MBM Home Missions and Conferences of the Mennonite Church" which was approved at a home ministries' consultation last April in Chicago.

The memo came as a response to the call for MBM to take more initiative in home ministries—including the urban thrust—and the need to clarify understandings and practices between conferences, congregations, pastors, and MBM Home Missions.

Pastors' salaries, benefits, and continuing education are some of the sticky issues, De Leon said. Conferences are urged to adopt MBM guidelines in the hope of minimizing discrepancies, unfairness, and misunderstandings.

"Another matter is that the expectations we have of each other are not clear," the Home Missions secretary said. "For example, minority pastors sometimes come to us with problems when really they should be able to talk to the leaders of their conference."

Also needed is a new formula for the distribution of MBM Home Missions funds. "We hope that conferences will begin to take on more of the subsidy of mission congregations so that MBM money can be freed for new church planting," Lupe said. "We do not want to serve only as a cash register."

De Leon further emphasized MBM's commitment to the task of church building through conference structures. "It is assumed that a significant way by which Home Missions can assist conferences is to provide consultation services, encouragement, and financial help," he said.



Participants in the Spanish Family Life Seminar at Leakey, Tex.

Family seminar assists Latino leaders in Texas

"I want to tell you that I enjoyed this seminar very much. I don't often get to share this kind of experience with my husband, so I appreciated this opportunity."

This comment came from a pastor's wife who attended the Spanish Family Life Seminar, "Curso Sobre la Vida Familiar," held at Leakey, Tex., Sept. 18-21. Pastoral couples and lay leaders from the Spanish congregations in south Texas attended the seminar which was sponsored by the Spanish Concilio and Mennonite Board of Congregational Ministries (MBCM).

The participants identified family strengths as well as a number of problem areas which affect families in their congregations, such as lack of or faulty communication, finances, unemployment, conflicting values, accepting responsibility, rearing children, and Christian teaching in the home.

Subjects addressed during the seminar included: "The Family According to God's Plan" and "Jesus Christ, The Head of the Family," presented by Jose Ortiz, Elkhart, Ind.; "Influences That Affect Family Values" and "Communication in the Family" by Rafael Falcón, Goshen, Ind.; "Social and Economic Structures That Affect the Family" and "Trauma and Crisis in the Family" by Chuy Navarro, San Antonio, Tex.; "Discipline of Children: Methods and Purposes" by Lupe De Leon, Elkhart. Singing, led by Ruperto Guedea with his guitar, was an important part of each session and was enjoyed at other times as well.

In their evaluations, a number of participants commented on the value of being able to discuss family life concerns freely with others and becoming aware that concerns and problems are not unique to their own families but are common to other families as well.

The seminar was intended to assist congregational leaders in their ministry to families. Two similar training events for persons from Spanish congregations have been held in New York State and Elkhart, Ind.

The H. E. Butt Foundation Camp, where the seminar was held, is located on the banks of the Frio River in a beautiful, rugged canyon. Recreation included fishing, hiking, and swimming. Deer, armadillos, and wild turkeys roamed the area. Although the participants were warned about rattlesnakes, fortunately none ventured their way.

Helping to plan the seminar were: Lupe and Ramona Garcia, Corpus Christi, Tex.; Ruperto and Rachel Guedea, Alice, Tex.; Gilberto and Elizabeth Perez, Robstown, Tex.; Mary Bustos, Davenport, Iowa, representing the Spanish Concilio; Arnoldo Casas, Elkhart, Ind., associate secretary for Spanish literature and education with MBCM; and Beulah Kauffman, Elkhart, associate secretary for family life education with MBCM.•

Peacemaking is focus of joint youth rally

"Why do we have a peace conference when there isn't any major war going on?"

That was the question raised by Jim Musser, Youth Director for Lancaster Conference, at the start of a two-day youth peace conference. Held at Lancaster Mennonite High School Oct. 20 and 21, "Peace in Search of Makers," as the youth rally was called, showed peacemaking as a constant part of the Christian life. The rally was sponsored jointly by Atlantic Coast and Lancaster conferences.

The approximately 1,200 youth who attended the event learned about peacemaking through seminars, discussions, singing, and storytelling. Paul Landis, Landisville, Pa., in two addresses emphasized the relationship between peacemaking and peace living. He stressed that peace and love in all relationships are an integral part of a Christian's life.

"Peacemaking is not an option for a Christian," he stated. "It is at the very core of Christianity."

Landis affirmed that as God's children we have His tremendous resources for peacemaking at our disposal. Therefore we can act with confidence.

Other angles of peacemaking were approached in the conference. John Hollopeter gave an insider's view of the military machine and his disenchantment with it. Daybreak and The Lightshines, two music groups from the Lancaster, Pa., area, emphasized peace in relationships. Group singing led by Hopewell Youth and Young Adults, and a dramatic presentation by the Erisman's Youth Group rounded out the evening sessions.

Sunday activities included a volleyball tournament in which 28 teams participated. Optional seminars held in the late afternoon touched on a wide range of related issues. Voluntary Service was presented as an alternative to the military. Several seminars explored aspects of the military, nuclear weapons, and the biblical perspective of war. One seminar gave tools for resolving conflicts in all of life's relationships.

Smoketown leaders meet with Board representatives

Several leaders of the group known as the Smoketown Consultation which met in Smoketown, Pa., July 10 and 11, and representatives of the Mennonite Church General Board met at Cleveland Hopkins Airport on Oct. 29.

This meeting requested by the General Board at its July 18-20 meeting was intended to hear the concerns of the Smoketown group and discuss ways of responding to them. The Smoketown statement which was published following the July meeting had evoked widespread response and comment.

Bill Detweiler, of Kidron, Ohio; Bob Detweiler, of Goshen, Ind.; Eugene Witmer of Smoketown, Pa.; and James Miller, of Kidron, Ohio, participants in the earlier consultation, outlined the concerns and purposes of that meeting. They also reported on some of the responses to the statement since that time. Ivan Kauffmann, General Secretary of the General Board; Glendon Blosser, chairman; Willis Breckbill, past chairman; and Wayne North, Associate General Secretary of the General Board, responded with questions for clarification and their own observations on the issues confronting the church.

"It was clear that the four hours set aside for the meeting were too short to adequately deal with all the questions raised or to arrive at conclusions," North said. As a result, further dialogue will be arranged. A report will be taken to the General Board which meets Nov. 13-15 and additional meetings will then be planned.

North described the conversations at Cleveland as "straightforward and yet congenial." In reflecting on the meeting Ivan Kauffmann said:

"I was thankful for the opportunity to meet with these brethren and for the concern and love manifested in this discussion. Further deliberation will be needed to clarify these concerns and to discern helpful ways to work at them. I believe that this is an opportunity to bring unity to the church and to help the

church be more faithful to Christ. May we work and pray to that end."

"It was a positive meeting," Bill Detweiler said of the Cleveland discussions. "We want to meet again with the General Board or with other representatives of the wider church." Detweiler added that a follow-up to the Smoketown consultation is also likely.

Council discusses models of Menno church planting

Does everyone agree on planting Mennonite churches as a goal for the 1980s? It depends.

"The churches we plant should reflect what we consider ourselves to be about," Perry Yoder told an inter-Mennonite group of persons entrusted with starting the new congregations in the U.S. and Canada.

"Evangelism and the type of churches we found," he told the Home Ministries Council in its annual meeting in mid-October in Wichita, Kan., "show us our Mennonite future ahead of time."

In sketching the biblical view of the kind of congregations needed now, Yoder, who is professor of Bible at Bethel College, North Newton, Kan., took for granted that these workers from several Mennonite and Brethren in Christ bodies would maintain their integrity as Mennonites in presenting the gospel.

"To put it very bluntly," he said, "we should plant Mennonite churches. Let the Baptists plant Baptist churches; the Methodists, Methodist churches; and so on."

"We should not be ashamed," said Yoder, "that our understanding of the gospel and the Christian life involves a rather radical obedience." Working for social justice certifies a group of Christians as a disciple church and as a Mennonite church, he said.

In reflecting on the council's discussions Floyd Bartel, home ministries executive for the General Conference Mennonite Church, was impressed with the "almost overwhelming readiness to affirm our Mennonite identity." He found that the "name Mennonite doesn't have as negative an image as it did in the past."

Bartel, who also serves as chairperson of the Home Ministries Council, admitted that defining this Mennonite identity is still an unfinished agenda item. For some the essence is in a crusade for social justice; for others, its marks are grace, forgiveness, and personal liberation.

Evidence of continuing ferment on the old and new meanings of being Mennonite surfaced all around the circle at Wichita's First Mennonite Brethren Church. Following Yoder's lectures many of the 20 questions raised by the 40 church workers (all male but three) showed there is still lively dialogue.

"Should we call our new churches 'Mennonite' or 'community' churches?"

"Will we plant churches that will be in tension with society?"

"How do grace and obedience fit into being faithful?"

"Is it Mennonite to have large churches?"

"If healing and social issues are central, how does that affect the choice of location for new churches? Will we locate more churches, for example, in the inner city?"

A findings committee at the end of the three-day meeting admitted to two streams of thought about whether Mennonites should be planting "remnant churches" or success-oriented churches.

Remnant churches, according to Yoder, are those groups conscious that they are living in a pagan environment. But aware that they are part of the body of Christ, they do not respond to the tunes called by the dominant world culture. For these persons, said the findings committee, it would be "unthinkable not to be up front" with peacemaking and social justice concerns. But to others with an equally strong faith the peacemaker mode is "one of a number of doctrines" that the church carries along in its history.

A report of one of several recent successful ventures in church planting seemed to show that churches grow faster where traditional Mennonite distinctives have a low profile.

Don Shafer, Upland, Calif., described the aggressive program of church planting being followed by the Brethren in Christ on the West Coast. His plan included research and survey. "Trusting the Lord," he said, "is getting out and getting with it. Not much research takes place apart from faith."

When asked what rank he gave to peace church teachings in his strategy, Shafer admitted that it was left up to the leadership of the new congregations. "It's in our doctrinal materials," he said, "but we don't insist on it."

Yet with the coming of new churches a changed attitude may be in the making.

"Some of our thinking about ourselves has been wrong," said Nathan Showalter, Salunga, Pa., newly elected vice-chairperson of the Home Ministries Council. "We have said, 'No one would like us.' This work helps us to deal with our martyr complex. When we plant new churches we find lots of people who want to follow Jesus as we do."

Formed in 1970, the Home Ministries Council is a domestic counterpart of cooperative Mennonite efforts among mission agencies working overseas. The group will meet again in the Chicago area Oct. 7-9, 1980.—Maynard Shelly

Work begins on center for Virginia Conference

Ground was broken for the new Virginia Conference Center at Harrisonburg, Va., on Oct. 21 as Glendon Blosser, moderator of Virginia Conference and chairman of the conference center committee, turned the first spade of dirt.

The group that witnessed the event heard Harold Eshleman, Director of Development, tell how conference and mission board needs were met in 1966 when a house was purchased and converted to offices. Over the years this building has been rearranged a number of times to accommodate the growing needs of various conference agencies. Even so, the limited space has not allowed for shared services of all the conference agencies.

The new facility will bring the offices of the following conference boards and agencies together: Executive Board, Board of Congregational Ministries, Mission Board, Auto Aid Plan, Property Aid Plan, Mennonite Disaster Service. Besides these offices there will be space for a collection center for relief materials and Books Abroad, storage for MDS tools and van, Choice Books room, and a regional office for Mennonite Mutual Aid.

A new program to be incorporated into the conference center is a Visitor's Center. An area will be maintained with exhibits and other items of interest to introduce visitors to the Mennonite Church.

The new conference center will be built on a corner lot between the Virginia Mennonite Home and the offices of Media Ministries. The lot joins the Eastern Mennonite High School campus on the west side.—Richard Good

Seminaries announce Theol. Center Guests

Each year the Associated Mennonite Biblical Seminaries invite several persons from Mennonite as well as other constituencies to spend a week or two on their Elkhart, Ind., campus as Theological Center Guests. These persons are chosen for their expertise, experiences, and contributions in the context of the church. In the past years guests have included pastors, writers, overseas church persons, theologians, artists, and conference executives.

This year Paul and Mary Anne Boschman from Vancouver, B.C., will be the first guests, Nov. 12-20. Paul is pastor of the Mountainview Mennonite Church. He has served as a missionary to Japan for 20 years. Mary Anne is a member of the Advisers Committee of Women in Mission. The Boschmans have a strong interest in evangelism and also in church planting.

Tilman R. Smith of Goshen, Ind., longtime educator and former president of Hesston College, will visit, Feb. 11-22. He brings expertise in organization, working for consensus, developing leadership, and more recently has worked in the area of gerontology—the aging process.

Helen E. Falls, Professor of Missions at the New Orleans Baptist Theological Seminary, will join the campus community, Apr. 14-18. As a writer, she has prepared curriculum materials for the Baptist Church, has written study courses in Missions, and has served as Missions editor of Vol. III of the *Encyclopedia of Southern Baptists*. She has traveled extensively in 70 countries visiting mission work, and also brings much teaching experience to her many-faceted service.

Founders' Day to top Thanksgiving at Hesston

Drama and a special Founders' Day celebration will highlight Thanksgiving weekend activities at Hesston (Kan.) College, Nov. 22-25.

Drama instructor egla birmingham directs a production of Arthur Miller's *The Crucible* which will be presented three times during the weekend. *The Crucible* centers on the accusations and hysteria surrounding witch trials in Salem, Mass., in 1692. The play was first performed in 1953.

A Founders' Day has been set aside for Nov. 23 for descendants of the college's founders, as a way of commemorating the school's 70th anniversary. Campus Community Gatherings during the week before Thanksgiving will present the early days of the college.

Also during Thanksgiving weekend, a choral service of thanksgiving and praise on Saturday evening will feature a performance of Poulenc's *Gloria* directed by Randy Zercher. The choral union, composed of the Chorale, Chamber Singers, and other interested persons, will sing the piece. Student chamber groups will also perform throughout the weekend.

Two movies, *Conrack* and *Oliver*, will be shown during the weekend. Special meetings for high school juniors and seniors and for parents are scheduled.

In addition, three other colleges travel to Hesston for the annual Thanksgiving basketball classic and the first regularly scheduled men's game of the season. The women's team plays an alumni team on Friday morning.

32 VS units represented at leadership seminar

Voluntary Service program directors from across North America gathered Oct. 18-21 for their annual leadership seminar at the Elkhart, Ind., offices of Mennonite Board of Missions. Thirty-two of MBM's 39 VS units were represented.

The weekend event included guided worship periods on "Spiritual Resources for Leadership" and teamwork sessions that dealt with case studies and problem solving. The program directors, known previously as unit leaders, met both in regional groups and as a total group.

In five sessions, seminar participants discussed personal and biblical images of leadership, policy matters, and leadership resourcing—including ways to relate to local congregations.

The group also did role playing to study ways to resolve conflicts within units. Financial details, such as "who pays for what," were a major topic during policy discussions.

The seminar ended Sunday morning with worship, the sharing of experiences in VS, and a common meal.



A truck unloads trash at "Garbage Mountain" in Bangkok, Thailand. Residents of a nearby slum pick through the piles for material they can salvage or sell.

Worker seeks to identify with Thai slum dwellers

"My dream is to live in the slum near Garbage Mountain," says Mennonite Central Committee worker Max Ediger in Bangkok, Thailand. Garbage Mountain is the name given the city dump because of its tremendous size.

Slum dwellers, streetwalkers, drug addicts, children out late at night—Bangkok seems similar to a U.S. city. It is different because the poverty in the Thai capital is so extreme.

Ediger earlier served in Vietnam with MCC. In many ways he sees similarities between Thailand and Vietnam during the war. Reflecting on his Vietnamese experience Ediger states, "If you are working in a country for change, you must work before violence breaks out. One must be sensitive enough to detect oppression at its worst."

Thailand, Ediger feels, is a country in which many people are so oppressed they may want to stand up and fight. Believing in nonviolence, Ediger prefers to work for change before the situation there comes to the boiling point. That is why he wants to live in a slum with the poorest of the poor.

The slum at the base of Garbage Mountain grew up there because the dump provides an income for people. Families, all working together, can scavenge for materials to recycle—glass, plastic bottles and bags, metal, paper, and various articles. People are paid a fixed amount per kilo for what they find.

Income from their pickings varies but a couple often earns $3.50 (U.S.) per day and their children perhaps $1.50. They work daily despite rain or a hot sun. They must, to survive.

Earnings, however, are decreasing. A new government fertilizer factory adjacent to the dump is now taking much of the garbage that used to be available. But in the evenings when the factory shuts down, the trucks come to the mountain to unload. Hundreds come out to work.

The people are worried about their own future, but even more so about their children's. Many of the people were driven off their farming land. In Thailand to have legal rights one first must have a housing registration. Because they are squatters these people are in double jeopardy. They have no land and are refused housing registration.

Without the registration, their children have no right to attend public schools. Without schooling, they have few possibilities open to them.

In a small way the Church of Christ in Thailand Urban Industrial Life Division, to which Ediger is seconded, is trying to do something for the children. They have started a kindergarten close by the dump. And work is being done to get housing registration for people so they can get birth certificates for their children, which will enable them to go on to grade school.

The slum at Garbage Mountain is not the only one. Bangkok, a city of five million, has over 300 slums. Thailand has 45 million people; 85 percent are poor.

Seeing all these suffering people, Ediger began to ask, "What is the cause of their plight?" Already in Vietnam he began to question projects which offered Band-Aids without finding the cause of an illness.

Talking about such projects, he says, "I don't believe change at that level will ever filter down to the poorest. Those alienated most are a minority. Many projects mainly benefit the majority and not the poorest of the poor."

He feels workers need to look for the most oppressed. In Thailand they are the drug users, prostitutes, child laborers, and slum dwellers. "We must make efforts to bring back those most dehumanized to dignity," Ediger says.

He feels that can best be done by finding out what structures in the society are holding people down and helping them organize to get their own rights.

mennoscope

J. Mark Stauffer, Harrisonburg, Va., has accepted a position as chaplain of Menno-Haven, Inc., and Mennonite Village in Chambersburg, Pa., effective Nov. 15. The facility includes a nursing section of more than 100 residents and a retirement community of some 150 persons. Stauffer has been chaplain of The Cedars and The Towers nursing facilities in Charlottesville, Va., since 1965. He was pastor of Charlottesville Mennonite Church, 1961-77. From 1939 to 1976 Stauffer was a member of the music department faculty at Eastern Mennonite College.

Hesston College President Laban Peachey has accepted an appointment by South Central Conference to serve in a one-year special assignment. The term of service will be October 1, 1980, to November 1, 1981. Peachey announced his resignation last February, to be effective June 30, 1980. He came to Hesston in 1968. The goals for Peachey's assignment are to help clarify the direction, mission, resources, and concerns of the conference through interaction with congregations and conference commissions. He will travel and meet with congregations to hear their concerns and interests, help them plan for the future, and then communicate these findings to the conference commissions. Millard Osborne, present conference minister, leaves his assignment July 31, 1980. Peachey will assume some of his duties; other conference personnel will pick up the major portion of ongoing conference leadership.

Financial assistance is now available for persons interested in deaf ministry. At its August meeting, the Advisory Board for Deaf Ministries approved funds to help persons intending to work in deaf ministry with their education. The scholarship is a $100-$1,000 grant. The amount of money given is dependent on the qualifying characteristics, number of other applicants, and financial need. Qualifying programs include Bible studies, interpreting, counseling, education, and rehabilitation courses. Priority will be given to hearing impaired persons, persons enrolled in a seminary or Bible school, and persons enrolled in a degree program. Persons who are interested in the scholarship should contact Reuben Savanick immediately. Decisions about the scholarships will be made in mid or late November. Interested persons may write to Reuben Savanick, 801 Market Street, Scottdale, PA 15683.

Pentecost, May 25, 1980, has been designated World Fellowship Sunday by Mennonite World Conference. MWC is encouraging congregations to include this in their calendars. A packet of material is to be supplied to each congregation for this observance. Congregations are also being invited to schedule an offering in connection with World Fellowship Sunday. Money collected will go to support Mennonite World Conference.

The Eastern Mennonite College nursing department has received a $23,497 grant from the federal department of Health, Education, and Welfare (HEW). Vida S. Huber, nursing department chairman, said tentative plans for the funds include expanded computer services, staffing a learning lab for students, and new teaching material and equipment. Huber said the funds will also help bring resource persons on campus to meet with students, including a workshop later this year with Luther Christman, dean of the College of Nursing at Rush-Presbyterian Medical Center in Chicago. This is the sixth consecutive year EMC's nursing department has received HEW funds, Dr. Huber said. Nursing is EMC's largest major, with more than 230 students enrolled in the four-year baccalaureate program. It is accredited by the Virginia State Board of Nursing and the National League for Nursing.

In 1983 we celebrate the Tricentennial of the coming of Mennonites to North America. For that occasion WMSC plans to publish a book on *Mennonite Women 1683-1983: A Story of Faithfulness.* The book will tell how Mennonite women have kept their faith and passed it on, how they were strong pioneers, how they worked as individuals or in groups to improve their churches and community life, and how they acted as leaders to get things done. Help is needed in collecting material for this book. What are the stories, experiences, happenings of the Mennonite women in your area over the years? Some of this information can be found in published materials on the history of your family and congregation, copies of old letters, interviews (written or oral on cassette), photographs and other illustrative material, and newspaper clippings. Also welcome are names of persons who are resources of information or about whom information should be gathered. Information concerning such women may be sent by May 15, 1980, to: WMSC, Box 1245, Elkhart, IN 46515.—Barbara Reber, WMSC Executive Secretary.

Eastern Mennonite College, Harrisonburg, Va., will host the seventh annual Shenendoah Valley Hymn Festival Nov. 18 at 7:00 p.m. in the chapel-auditorium. This year's program will feature the premiere of a cantata, "Children, Saints and Charming Sounds," written by composer Alice Parker of New York City. Festival coordinator Roy D. Roth said the work will be performed by an intergenerational choir directed by Kenneth J. Nafziger, chairman of EMC's music department. It was commissioned for the festival by the Board of Congregational Ministries of Virginia Mennonite Conference, he added.

Oak Park (Ill.) Mennonite Fellowship is changing its name to the First Mennonite Church of Oak Park, and its identity to a full-fledged congregation. For the past three years interested persons have been meeting in homes under the leadership of David Whitermore, coordinator of Chicago Area Mennonites, an organization which fosters inter-Mennonite ministries in the Chicago area. On Nov. 4 the group was to hold its first service in the Oak Park YMCA. A dozen adults and some children presently participate in the church community. The group intends to seek joint affiliation with the Central District of the General Conference Mennonite Church, and Illinois Conference of the Mennonite Church.

A tour ensemble from Eastern Mennonite Seminary, Harrisonburg, Va., will present sacred music concerts in five states during Thanksgiving vacation, Nov. 17-25. The 11-member group will sing classical compositions, spirituals, hymn arrangements, and folk songs. Their repertoire includes a number from the *Harmonia Sacra,* "Sweet Affliction," arranged for men's voices by John L. Horst of the EMC faculty. Roy D. Roth, associate professor of church music at EMS, will direct the chorus. The itinerary follows: Nov. 17, 7:30 p.m., Salem Mennonite Church, Wooster, Ohio; Nov. 18, 9:30 a.m., Pike Mennonite Church, Delphos, Ohio; 11:00 a.m., Salem Mennonite Church, Elida, Ohio; 7:00 p.m., Howard-Miami Mennonite Church, Kokomo, Ind.; Nov. 19, 7:30 p.m., Sugar Creek Mennonite Church, Wayland, Iowa; Nov. 20, 10:15 a.m., Iowa Mennonite School, Kalona; 7:30 p.m., West Union Mennonite Church, Parnell, Iowa. Also Nov. 21, 7:30 p.m., Milford (Neb.) Mennonite Church; Nov. 22, 7:30 p.m., Beemer (Neb.) Mennonite Church; Nov. 23, 7:00 p.m., Manson (Iowa) Mennonite Church; Nov. 24, 7:30 p.m., Science Ridge Mennonite Church, Sterling, Ill.; Nov. 25, 9:30 a.m., Metamora (Ill.) Mennonite Church; 10:30 a.m., Roanoke Mennonite Church, Eureka, Ill.; and Nov. 25, 8:00 p.m., First Mennonite Church, Ft. Wayne, Ind.

Associated Mennonite Biblical Seminaries, Elkhart, Ind., have enrolled a record 222 students for the 1979 fall semester. While total enrollments show a marked increase, from 199 last year to 222 this fall, the full-time equivalency (FTE) has remained almost stable, increasing from 158.3 to 158.75. Another "welcome development" this fall, according to Registrar Weyburn Groff, is movement to offset the enrollment imbalance last year between Goshen Biblical Seminary and Mennonite Biblical Seminary on the jointly administered campus. MBS has grown from 49.8 to 65.75 FTE while GBS registrations have decreased from 108.5 to 93 FTE. Students come from many conferences, denominations, and countries: 174 from the United States, 31 from Canada, and 17 from outside North America including Asia, Africa, Europe, and Latin America. In addition, there is diversity in church background with students from 17 de-

nominations. Average age of an AMBS student is 31. More women than ever attend seminary, up from 66 to 83, largely accounting for the jump in overall student enrollment.

A Leadership Seminar (Ministers' Week) will be held at Rosedale Bible Institute Dec. 3-7. Speakers will be Ivan J. Miller, Grantsville, Md., and Paul G. Landis, Landisville, Pa. Brochures with registration forms are available from Rosedale Bible Institute, 2270 Rosedale Road, Irwin, OH 43029.

Western Ontario Conference and the Mennonite Conference of Ontario jointly are looking for a person to serve as conference minister. The position is open beginning July 1, 1980. Inquiries can be sent to: Review and Search Committee, Glenn Brubacher, Secretary, 800 King Street East, Kitchener, Ontario N2G 2M6. Phone: (519) 744-8574.

Koinonia Fellowship, an inter-Mennonite church in the Mesa-Tempe, Ariz., area has been meeting in the Palo Alto Pre-School facilities for the last year and a half. Because of the growth of the school the lease is not being renewed, so the Fellowship is looking for a more permanent place of worship. In the interim, beginning Nov. 4, the Fellowship will lease Seventh-Day Adventist Church facilities for the Sunday morning worship service and Sunday school classes. Midweek Bible study groups meet in homes. Also at Tempe, Don Sensenig, Refugee Sponsorship Coordinator for MCC, met with members of Koinonia Fellowship on Oct. 25 to help guide planning for sponsoring a refugee family or group of single men. The church is currently waiting for word from MCC on a family or group of persons.

Short-term winter Voluntary Service opportunities in the South are being offered Dec. 1-Mar. 29 by Mennonite Board of Missions (Elkhart, Ind.). Persons with construction skills are needed to assist VS housing efforts in low-income areas of Brownsville, Tex.; Mashulaville, Miss.; and Spencer, Okla. Volunteers may select assignments varying in length from four weeks to four months. They will work four days a week, allowing time for leisure activities. Volunteers are asked to pay their own living expenses and are encouraged to bring along campers or trailers for their own use. Winter VS is ideal for farm families and for retired couples. Interested persons may contact Personnel Office, MBM, Box 370, Elkhart, IN 46515. Telephone (219) 294-7523.

Vicki Hoffman was elected president of the Mennonite Board of Missions (Elkhart, Ind.) Auxiliary on Oct. 16 during the organization's first semiannual meeting at Goshen. Hoffman is a former Elkhart Central High School teacher and currently serves as vice-president of the Women's Council at Prairie Street Mennonite Church. Other new officers are A. J. Metzler, vice-president of awareness; Margaret Lehman, vice-president of services; J. J. Hostetler, secretary; and Lois Blosser, treasurer. They will take office at the beginning of MBM's fiscal year on Feb. 1. At its semiannual meeting, the Auxiliary also put the final touches on its new constitution and heard reports from MBM-related workers Irene Smucker and Jerry Miller. The 25-member Auxiliary, organized last spring, is currently seeking new members in area Mennonite congregations.

Lester and Alta Hershey, workers in Puerto Rico with Mennonite Board of Missions (Elkhart, Ind.), have returned to the U.S. They are retiring after 32 years of missionary service. Hersheys helped establish Puerto Rico Mennonite Conference and JELAM—Mennonite Board for Spanish Broadcasting. Lester at various times served as pastor, evangelist, radio speaker for the *Luz y Verdad* broadcast, moderator of the conference, director of Mennonite Bible Institute, and president of Difusiones Interamericanas—a Latin American mass communications organization. Alta worked for many years at the JELAM offices in Aibonito. Lester grew up in Argentina, where his parents, T. K. and Mae Hershey, were among the first Mennonite missionaries. Hersheys' U.S. address is Box 288, Fort Ashby, WV 26719.

Autumn festivals were held earlier this fall at two Mennonite retirement communities affiliated with Mennonite Board of Missions (Elkhart, Ind.). "Villa Day" at Schowalter Villa in Hesston, Kan., included a fund-raising bazaar, Hesston High School band concert, country music show, and various refreshments and recreation. The Oct. 16 event attracted more than 400 registered guests and over $1,100 in contributions. "Septemberfest" at Greencroft in Goshen, Ind., featured a residents' flea market and bake sale. The Sept. 11 event raised nearly $1,000 for various projects.

Special meetings: Willard Mayer, Irwin, Ohio, at Grace, Phoenix, Ariz., Nov. 28—Dec. 9.

New members by baptism: two by baptism and six by confession of faith at Charlottesville, Va.

readers say

I appreciated the favorable response to the article "Why I Cover My Head" (*GH*, 9-25-79) in the Readers Say column. A number thanked the *Herald* for printing it. Do we infer from this that some people believe the *Herald* does not always print unpopular truth as believed by our forefathers? This is a serious accusation if true. However, since in this case it is not true, perhaps some of us have inferred too much.—**Titus Martin,** Bird in Hand, Pa.

• • •

I have also read and appreciated the article "Why I Cover My Head" by Kathleen Haddad, and also have I been encouraged by the comments of approval in **Readers Say.** It has been an encouragement to me. . . .

I feel perhaps in trying to find the unity of the Spirit in the church here on earth, we have been influenced by other Christians around us—let me explain. Since we live in a big city away from other church members, I have been greatly strengthened by fellowship with other Christians. They have spiritual insights that have been a blessing to me. I have learned to appreciate and love them, yet Paul's concern in 1 Corinthians 11:1 is that we follow him as he follows Christ. This is the way I feel we should follow other Christians. Only in the areas they follow Christ, not where they don't. By remaining strong in our convictions of Bible teachings we in turn can be a blessing and witness to them.

In working outside the home as waitress, dental assistant, and school cook, I have been humbled by the respect and confidence my employers and fellow workers have for me. In working at the senior high and now with the younger ones, I enjoy the exchange of friendship with the students.

I feel by sacrificing my convictions I would jeopardize my love for Christ. But neither can I condemn others. It is the Holy Spirit that convicts and teaches through His Word and the lives of faithful Christians. Jesus' command for me is love them as I have loved you (John 15:12).

I feel we (Mennonites) have much to offer others in our daily living the Bible teachings for His glory.—**Gladys Fenner,** Burton, Mich.

• • •

For twenty years I've been reading the *Gospel Herald* from cover to cover and have never written to thank you for this fine periodical. It has been a means of helping me to grow in my Christian life and keeping me informed on life and thought in the Mennonite Church.

The October 23 issue was especially great. I enjoyed every article, but the article on being rude by Simon Schrock and "God's Joyous Creation" by Rhoda Snader Lapp were especially helpful.

I've been remembering the staff in my prayers and may God continue to lead you.—**Mrs. James N. Hartzler,** Kinzers, Pa.

births

"Children are an heritage of the Lord" (Ps. 127:3)

Bender, Paul and Tracey (Patterson), ———, Ont., second child, first son, Matthew Paul, Sept. 21, 1979.

Blosser, Arlan and Karen (Richardson), Harrisonburg, Va., first and second children, twins, Ryan Scott and Lindsey Danielle, Oct. 19, 1979.

Buckwalter, Richard and Deborah (Shank), Cochranville, Pa., fourth child, second daughter, Megan Rae, Oct. 5, 1979.

Clark, Ronald and Brenda (Mast), Millersburg, Ohio, second child, first son, Eric James, Oct. 22, 1979.

Clemmer, Ken and Gail (Clemmer), Souderton, Pa., third child, second son, Matthew Jon, Oct. 19, 1979.

Cressman, Floyd and Norma (Lebold), Wellesley, Ont., first child, Blaine David, Aug. 17, 1979.

Dreidger, James and Irene (Leifso), Chesley, Ont., first child, Mark James, May 8, 1979.

Eash, Bernard and Barbara (Nisely), Elkhart, Ind., second son, Matthew Brandon, Oct. 15, 1979.

Hummel, Barry and Brenda (Basinger), Berlin, Ohio, second son, Burke Landon, Sept. 25, 1979.

Keener, Paul and Marian (Groff), Dry Run, Pa., third daughter, Marietta Joy, Oct. 15, 1979.

Martin, Dennis and Joan (Shantz), Baden, Ont., first child, Nicole Marie, Sept. 5, 1979.

Martin, James and Ruth (Dreidger), ———, Ont., second son, Jeffrey Stuart, July 26, 1979.

Martin, Noah and Jean (Gingrich), Paisley, Ont., third child, first daughter, Leanne, Oct. 14, 1979.

Miller Robert and Pam (Huenefeld), Urbana, Ill., first child, Matthew Robert, Sept. 2, 1979.

Mullet, Paul and Teresa (Lane), Hesston, Kan., third son, Adam Wayne, Oct. 11, 1979.

Peters, David and Denise (Wentland), Fisher, Ill., first child, Christine Collette, Oct. 10, 1979.

Sauder, John A., Jr., and Denise (Berkshire), Sarasota, Fla., first child, Dana Allen, Oct. 16, 1979.

Schrock, Dale and Jan (Mishler), Goshen, Ind., first child, Brian Christopher, Oct. 15, 1979.

Smith, Ken and Gloria (Miller), Grabill, Ind., second daughter, Dorinda Sue, Oct. 11, 1979.

Steffy, Herbert and Beverly (Siegrist), Rocky Mount, N.C., second daughter, Lynette Gayle, Oct. 25, 1979.

Steiner, John and Kris (Amstutz), Dalton, Ohio, first child, Brian Christopher, Oct. 15, 1979.

Veeder, John and Virginia (Schrock), Gibson City, Ill., first child, Heather Dawn, June 21, 1979.

Yoder, Maynard H. and Betty Jane (Peachey), Sarasota, Fla., fourth child, first son, Maynard Alan, Sept. 26, 1979.

marriages

"They shall be one flesh" (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister

Chupp—Kaufman.—Perry Chupp, Holmesville, Ohio, and Mary Jane Kaufman, Berlin, Ohio, both of Berlin cong., by Paul Hummel, Sept. 29, 1979.

East—Mullett.—Neal Samuel Eash, Mt. Gilead, Ohio, Johnsville cong., and Lori Beth Mullett, Kalona, Iowa, Lower Deer Creek cong., by Dean Swartzendruber, Oct. 19, 1979.

Hackman—Fuller.—Galen P. Hackman, Norristown, Pa., First Mennonite cong., and Judy L. Fuller, Phoenixville, Pa., by Paul M. Hackman (father of the groom), Oct. 6, 1979.

Hershberger—Wengerd.—David Hershberger, Holmesville, Ohio, Moorhead cong., and Mary Ellen Wengerd, Berlin, Ohio, Berlin cong., by Atlee Hershberger, uncle of the groom, and Ernie Hershberger, brother of the groom, Oct. 6, 1979.

Johnson—Landes.—Robert Johnson, Chalfont, Pa., and Dolores Landes, Souderton, Pa., by Richard Detweiler, Oct. 20, 1979.

Johnston—Stauffer.—Daniel Johnston, Leonard, Mo., Mt. Pisgah cong., Michelle Stauffer, Milford, Neb., Bellwood cong., Herbert L. Yoder and Dan Kauffman, Oct. 21, 1979.

Livingston—Snyder.—Donald Livingston, Mollala, Ore., Calvary cong., and Luanne Snyder Akron, N.Y., Clarence Center cong., by Walter Smeltzer, Sept. 22, 1979.

Miller—Frame.—Michael Paul Miller, Spring City, Pa., and Kimberly Ann Frame, Glenmore, Pa., both of Vincent cong., by Matthew Kolb, Aug. 13, 1979.

Raven—Keupfer.—David Raven, Hanover, Ont., United Church, and Leona Keupfer, Hanover, Ont., by E. Martin, July 14, 1979.

Rice—Neufeld.—Michael Rice, Nazarene Church, South Bend, Ind., and Cheryl Neufeld, Denver Colo., Glennon Heights cong., by Roger Hochstetler, Sept. 1, 1979.

Roggie—Finney.—Wayne Roggie, Castorland, N.Y., First Mennonite cong., and Edythe Ann Finney, Adams, N.Y., Woodville cong., by Andrew Gingerich, Oct. 6, 1979.

Rosenberger—Miller.—Earl Rosenberger, Chalfont, Pa., Perkasie cong., and Doris Risser Miller, Harrisonburg, Va., Park View cong., by Clayton L. Swartzentruber, Aug. 4, 1979.

Roth—Bilyeu.—Kevin Roth, Des Moines, Iowa, Des Moines cong., and Susan Bilyeu, Urbandale, Iowa, Lutheran Church, by Raymond Fechner, Sept. 22, 1979.

Shertzer—Hess.—Philip L. Shertzer, Lancaster, Pa., and Joyce E. Hess, Pequea, Pa., both of Byerland cong., by David N. Thomas, Oct. 20, 1979.

Witmer—Shantz.—Greg Witmer, Baden, Ont., Pentecostal Church, and Judy Shantz, Millbank, Ont., Shantz cong., by Ed Kauffman, Oct. 12, 1979.

Yoder—Swain.—Orie J. Yoder, Williamsburg, Iowa, Parnell cong., and Dianne Swain, Williamsburg, Iowa, by Paul E. M. Yoder, Oct. 6, 1979.

Zeiset—Martin.—Nevin B. Zeiset, East Earl, Churchtown cong., and Rosann Martin, Ephrata, Pa., Metzler cong., by Amos H. Sauder, Oct. 20, 1979.

obituaries

Blessed are the dead which die in the Lord" (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite church. Please do not send us obituaries of relatives from other denominations

Brownlee, Jessica, daughter of Michael and Connie (Eichelberger) Brownlee, was born in Champaign, Ill., Oct. 13, 1979; died of an undetermined cause, at Philo, Ill., Oct. 19, 1979; aged 6 d. Surviving are the maternal grandparents (Dale and Peggy Eichelberger) and paternal grandparents (Charles and Pat Brownlee). Graveside services were held at the East Bend Memorial Gardens, Fisher, Ill., Oct. 20 in charge of Wilbur Nachtigall.

Cook, Samuel D., son of Robert E. and Mary Alice (Crickenberger) Cook, was born on Sept. 4, 1881; died at Waynesboro Community Hospital on Oct. 6, 1979; aged 98 y. Surviving are 3 sons (N. Warren, John R., and S. Daniel, Jr.), 3 daughters (Reada Zimmerman, Eleanora Falls, and Ruth Cook), and 3 sisters (Flossie Moore, Grace Alexander, and Alice Fultz). He was a member of Lynside Mennonite Church. Funeral services were in charge of Herman E. Ropp and Vance Brydge; interment in Salem Lutheran Church Cemetery, Mt. Sidney.

Gehman, Abraham L., son of Abraham B. and Elizabeth Gehman, was born in Lancaster Co., Pa., July 6, 1887; died at the Reading Hospital and Medical Center, West Reading, Pa., Oct. 10, 1979; aged 92 y. He was married to Katie B. Musser, who died in June 1940. In June 1941, he was married to Mabel B. Lefever, who survives. Also surviving are 3 daughters (Martha M., Ruth—Mrs. Martin H. Weaver, and Orpha E.), one son (A. Jesse), 8 grandchildren, and 9 great-grandchildren. On Jan. 19, 1928, he was ordained deacon for the Reading and Bowmansville churches. He was a member of Fairview Mennonite Church. Funeral services were held at Bowmansville Mennonite Church on Oct. 13, in charge of Luke L. Horst, Leroy Gehman, and Jay Ervin Fox; interment in the adjoining cemetery.

Rock, John F., son of William and Margaret (Futer) Rock, was born in Lancaster Co., Pa., Nov. 16, 1891; died at Pottstown, Pa., Oct. 19, 1979; aged 87 y. He was married to Ida Mae Fisher, who preceded him in death. Surviving are 4 sons (W. Lester, Wilbur F., Gilbert F., and John C.), 5 daughters (Fern—Mrs. Lee Hillegas, Elizabeth—Mrs. Meryl Millard, Beatrice—Mrs. Henry Bieler, Mrs. Frances Hess, and Mary L.—Mrs. William Stanton), 20 grandchildren, 19 great-grandchildren, one great-great-grandchild, one brother (Robert), and one sister (Mrs. Elizabeth Miller). He was a member of Bally Mennonite Church. Funeral services were held at the Wilson Funeral Home, Pottstown, Pa., Oct. 22, in charge of James C. Longacre; interment in Peckway Presbyterian Cemetery, Cambridge, Pa.

Roeschley, Orie Donald, son of John and Elizabeth (Orendorff) Roeschley, was born in Flanagan, Ill., Oct. 3, 1912; died in Methodist Hospital, Peoria, Ill., Oct. 20, 1979; aged 67 y. On June 3, 1938, he was married to Beulah K. Yordy, who survives. Also surviving are 3 sons (James, John, and Jerry), 2 daughters (Mary Kratz and Susan Kirkton), 5 grandchildren, 2 brothers (Roy and Melvin), and 2 sisters (Lavina Slagell and Frieda Roeschley). He was preceded in death by one daughter (Barbara) and one son (Larry). He was a member of Waldo Mennonite Church, where funeral services were held on Oct. 22, in charge of Lester Zook; interment in Waldo Cemetery.

Sauder, Elizabeth, daughter of Urias and Leah (Brubacher) Buehler, was born in Waterloo Co., Ont., Apr. 5, 1899; died of a blood clot at Stratford, Ont., Oct. 13, 1979; aged 80 y. Surviving are one son (Roy), one daughter (Bernice), one brother (William), and 2 sisters (Maude Bowman and Susan Moeser). She was a member of Elmira Mennonite Church, where funeral services were held on Oct. 16, in charge of Vernon R. Leis; interment in Elmira Mennonite Church Cemetery.

Schloneger, Melvin D., son of David and Nancy (Zook) Schloneger, was born in Stark County, Ohio, Jan. 28, 1907; died at Timken Hospital, Canton, Ohio; aged 72 y. On June 2, 1931, he was married to Margaret Clark, who survives. Also surviving are 3 sons (Ronald, Wendell, and Willard), 11 grandchildren, and one sister (Pearl Rine). He was preceded in death by an infant daughter, 4 brothers, and 2 sisters. He was a member of the Orrville Mennonite Church.

Schmitt, Delton Howard, son of Samuel and Sarah (Witmer) Schmitt, was born in Waterloo County, Ont., July 26, 1907; died of a massive heart attack at Kitchener, Ont., Apr. 20, 1979; aged 91 y. On Dec. 30, 1931, he was married to Beulah Weber, who survives. Also surviving are one son (Howard S. Schmitt), 2 daughters (Mrs. Ralph Shantz and Betty—Mrs. William Martin), 5 grandchildren, 3 brothers (Loren, Harold, and Edward), and 3 sisters (Edna—Mrs. Harold Schiedel, Rita—Mrs. Clifford Knechtel, and Ethel—Mrs. Alson Bauman). He was a member of Mannheim Mennonite Church, where funeral services were held on Apr. 23, in charge of James Reusser, and Howard Schmitt; interment in Mannheim Mennonite Cemetery.

Schweitzer, Arthur, son of Samuel and Fannie (Troyer) Schweitzer, was born in Thayer Co., Neb., Feb. 23, 1899; died of a heart attack at Iowa City, Iowa, Oct. 8, 1979; aged 80 y. On Feb. 27, 1919, he was married to Myrtle Roth, who died in 1935. On Sept. 1, 1940, he was married to Katie Reber, who survives. Also surviving are one daughter (Viola Schweitzer), 2 brothers (Earl and Harold), and 2 sisters (Mrs. Mattie Stutzman and Elma—Mrs. Vernon Stutzman). He was a member of First Mennonite Church, where funeral services were held on Oct. 11, in charge of Edward Stoltzfus; interment in Memory Gardens Cemetery.

Stoltzfus, Mark, son of Aden and Pauline (Graber) Stoltzfus, was born in Davies Co., Ind., June 25, 1961; died of accidental electrocution at Alliance, Ohio, Oct. 15, 1979; aged 18 y. Surviving are 4 sisters (Cheryl, Linda, Lori, and Beverly), paternal grandfather (Elam Stoltzfus), and maternal grandparents (Peter and Rose Graber). He was a member of Hartville Mennonite Church, where funeral services were held on Oct. 18, in charge of Richard F. Ross and Ernie Hershberger; interment in Hartville Mennonite Church Cemetery.

Swartzendruber, Jesse Mahlon, son of John and Elizabeth (Steider) Swartzendruber, was born at Ruby, Neb., Jan. 22, 1892; died of cancer at Inglewood, Calif., Oct. 20, 1979; aged 87 y. On June 27, 1923, he was married to Florence Erisman, who survives. Also surviving are 3 daughters (Louise, Alta—Mrs. Warren Chambers, and Ruth—Mrs. Herbert Miller), one son (Paul), 10 grandchildren, 5 great-grandchildren, and one sister (Lala Porter). He was a member of Faith Mennonite Church. Funeral services were held at Pierce Brothers Mortuary on Oct. 23, in charge of Donald G. King, LeRoy Bechler, and Art Cash; interment in Inglewood Park Cemetery.

Whitaker, Glenn son of John and Lydia (Steckley) Whitaker, was born at Beaver Crossing, Neb., Jan. 3, 1909; died at St. Mary Corwin Hospital, Pueblo, Colo., Oct. 6, 1979; aged 70 y. In 1936 he was married to Ferne Zimmerman, who survives. Also surviving are one son (Warren), 2 brothers (Floyd and Chris), and one sister (Ruth Deckert). He was a member of Pueblo Mennonite Church, where funeral services were held on Oct. 11, in charge of Edwin Yoder; interment in Mountain View Cemetery.

Cover by Jim King, p. 891 by Max Ediger

calendar

Ministers' Week, Eastern Mennonite College, Harrisonburg, Va., Jan. 14-17, 1980

Annual All-Unit Meeting of Mennonite Disaster Service, First Mennonite Church, Saskatoon, Sask., Feb. 8, 9, 1980

Britons' Bible buying

Seven out of every 100 adults in Britain, 16 years of age and over, bought a Bible last year, according to a survey conducted by the London-based Bible Society.

Most of the Bibles—46 percent—were bought in secular bookshops, 19 percent in religious bookstores. Eleven percent were purchased at church stalls, and 3 percent through direct mail or book clubs.

A surprising finding of the survey is that 37 percent of the people questioned had purchased a *New English Bible*. The traditional King James (Authorized Version) Bible accounted for 16 percent of the new purchases, and the *Good News Bible*—first published in Britain in 1976—accounted for 13 percent.

Island group Protestant church calls for end to colony status

Independence of the Melanesian people from French colonial rule has been urged in a unanimous vote by the 45-member Synod of the Evangelical Church in New Caledonia and the Loyalty Islands.

The 35,000-member denomination, the largest Protestant church in the Pacific island group, said that while it did not "ignore the good that has sometimes" come from France, Melanesians "can no longer accept being helped and dominated by others taking responsibility in their place."

New Caledonia is a group of about 25 islands situated about 1,070 miles northeast of Sydney, Australia. It was annexed by France in 1853 and turned into a prison colony 11 years later. About half the population of 140,000 is Melanesian.

Use of tobacco hits low

The per capita tobacco consumption of Americans has dropped to the lowest level since 1933, largely due to decreased use of cigarettes, says a U.S. Agriculture Department report.

Per capita cigarette consumption this year was estimated at 3,900 cigarettes, or about 195 packs of 20 each—down from the 3,970 average a year ago, and the lowest per capita figure since 1957. Cigarette use has been dropping for the last six years.

Total use of tobacco in 1979 was estimated at 7.91 pounds, down from 8.28 pounds in 1978, and "the lowest per capita consumption figure since 1933," according to the report published in the department's *Farm Paper Letter*. This is the seventh straight year that total tobacco consumption has dropped in the U.S.

Prize for obfuscation awarded

An organization that wants to restore plain talk to government has given its "Golden Shovel Award" to the nation's immigration authorities. Plain Talk, Inc., based in Washington, D.C., gives the award to "the organization or government agency that has contributed most to the misery, confusion, and unfair treatment of the public."

The Immigration and Naturalization Service gets the honor for "its maze of regulations and tangle of paperwork that angers and misleads both American citizens and foreign nations." Cited as typical of the language used by INS was a 212-word sentence fragment that didn't contain a main verb.

Catholics urged to ordain women

To deny women priesthood in the Catholic Church is also to deny them their full humanness, says a former dean and president of Pittsburgh's Carlow College.

"It is contrary to the will of God as I read it revealed in the gospel," said Sister Elizabeth Carroll, speaking at a lecture series, Focus: Women on Women, sponsored by the college. The world has too long "privatized" women, she said, limiting their freedom and stultifying their ability to develop as complete human beings. My thesis is that women in the United States today have a key role to play in the renewal of Church and society. They are claiming their birthright as fully human persons," she said.

"We must help the church focus on a forgotten tradition in which Jesus and women interact." Women served as intellectual and spiritual foils for Jesus and were the first to bring the message of his resurrection, Sister Elizabeth said. "It is a tradition the church has long ignored."

European churches assist reconciliation in Ireland

Churches throughout Europe renewed their pledge in Chania, Crete, to continue underwriting steps to promote reconciliation between Protestants and Roman Catholics in Ireland.

"If the Irish still need help we will stand by them," said Glen Williams, general secretary of the Conference of European Churches. "All over the continent the churches feel that this is a festering sore on the body of Europe which ought to be cured." He spoke at the eighth assembly of the CEC, an ecumenical group founded in 1959 that is made up of more than 100 church bodies.

Since 1972, CEC has given about a half million dollars to peace and reconciliation groups in Northern Ireland and the Irish Republic. These include the Corrymeela Community in the North and Glencree in the South, both of which are working to create better understanding between Protestants and Roman Catholics.

Soviet regime disturbed by Jesus T-shirt 'craze'

What do you do in an officially atheist country when a growing number of your youthful citizens begin openly to display various Christian symbols?

Call it a "craze," and urge a renewed anti-religion campaign.

Komsomolskaya Pravada, mouthpiece of Komsomol, the Communist Party youth organization in the Soviet Union, took note recently of what it called "the craze among our young people" to wear crucifixes around their necks and to sport Jesus T-shirts. The Komsomol paper said that young boys and girls questioned about their latest "religious" proclivity replied that they were told, "Everybody wears them. It's the latest fashion."

In a revealing comment the communist youth organ noted that "churchgoing is spreading among the young" in the USSR. This, said the paper, calls for yet another campaign "to dissuade the young from doing so."

Coggan warns against a one-sided activism

Archbishop Donald Coggan of Canterbury, spiritual leader of 65 million Anglicans worldwide, cited intense activism and a lack of expectancy as two factors responsible for many physical and emotional breakdowns in society and challenged those in ministry not to allow "perspiration to take the place of inspiration."

Archbishop Coggan used the triple themes of grace-grind-glory, in a strong biblical context in his Reinicker Lectures to students and alumni at Virginia Theological Seminary, Oct. 15-17. Virginia Seminary is the largest seminary in the Episcopal Church.

"The factors for these breakdowns in homes—the kind you and I come from—are complex, but as clergy, hectic should not occupy a place in our vocabulary," he said. "We don't really believe in the truth of justification by faith because we don't show it in our lives. We live by the justification of our works," the archbishop said in a criticism of activism.

"Another danger is one of lack of expectancy," he added. "The Holy Spirit comes in ways we do not expect. When Jesus told us we must love our neighbor as ourselves, He didn't mean to destroy ourselves by activism, but to recognize ourselves in the terms of what the Lord gave us."

NEWSPAPER

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

Maybe it's more than a feeling

The scene? Bayshore Mennonite meetinghouse just off the Tamiami Trail and adjacent to Sarasota's Jungle Gardens. Delegates arrived in everything from gas-saving minis to gas-guzzling maxis. Outside visitors came through the city's Bradenton Airport.

The weather? Idyllic. Warm and clear skies.

Friendly people drifted in by ones and twos and families. Handshakes all around. A buzz of gentle human voices came alive. The activities generated a feeling of human warmth as friends met friends and "brothers" and "sisters" picked up from where they left off the last time they got together. It was the Southeast Mennonite Convention's 12th annual meeting Oct. 26 to 28.

The meeting began with songs and special music. Then a speech by Robert (Bob) Yoder on the general theme "From Here Toward Eternity." His topic: "God's People in the Middle," between the Alpha and the Omega. They listened to Bob, because he had flown in fresh off his 700-acre Illinois farm.

The people went home with friends that night to ponder the meaning of affluence and what should be done about it, to eat ice cream and to talk about sports, business, and assorted interests each had in common with the other.

Next morning, delegates and other interested church members regrouped for the working sessions of the Convention.

A major concern was outreach. The delegates were pleased to have a full-time missioner on the job, David Kniss. He reported that his goal for the year was three new fellowships. And this had been attained.

David also revealed that he had privately pledged to do a little witnessing of his own and if he failed to do that, he'd resign. It was anything but a dry report when he told the assembled how his next-door neighbor had "accepted the Lord." Three weeks later his neighbor died . . . unexpectedly. But he was ready.

The new work David talked about was called "seeding." You couldn't reap without sowing. A number of the Convention's small-member congregations were the result of just this kind of sowing.

The idea of seeding fit well with Bob Yoder's messages on stewardship. Bob is employed halftime by the Elkhart boards to teach the husbanding of God's resources. The nice thing about Bob was that he didn't smell like an office. As one conventioner, Paul Peachey, told him afterward, "I liked to listen to you, because you weren't talking theory."

The highlight of the Convention was Sunday morning when the Mennonite churches of Sarasota closed their doors to meet at the sumptuous Van Wesel Performing Arts Hall. The place was filled. It was a record, perhaps, in the Convention's history for the number of Mennonites meeting at one time in one place.

A men's quartet and a children's choir graced the program with special singing. Bob Yoder concluded his series with "A Mennonite Story—From the Past into the Future." Then it was over. An aura, like the weather—light and warm—hovered over the people as they talked and then scattered to their homes. The feeling was good.

All of this caused me to reflect on the role of conferences in the life of the denomination.

Conferences tend to have emerged from a common geographical history. As Mennonites settled in the East and moved west, north, and south, they settled in identifiable geographic clusters. And, though they were all a part of the greater U.S. and Canadian development, their regional stories took on the colorations of local social patterns. The Ontario and Ohio settlements felt different from the parent communities in eastern Pennsylvania. The South Carolina, Georgia, and Florida configuration evolved in a different way from various conference backgrounds and in a southern milieu.

Because of the geographical proximity of congregations within a given conference, delegates and observers soon came to know each other on a first-name basis. Teamwork in a common cause depended much on players' familiarity with each other's strengths and weaknesses.

The Convention's success in founding new churches is a case in point.

Also, mutual discipline for achievement thrived more wholesomely when churches were close enough, geographically, to help each other grow. Local resources were easier to tap.

Perhaps it took the suggestion of "regionalization" to revive sagging conferences more than eight years ago.

It is my feeling, after dropping in on the Southeast Convention, that there is hope for the conferences, and the church, as revival and growth occur. Maybe it's more than a feeling.—David E. Hostetler

Gospel Herald

November 20, 1979

Mennonites in Russia and their exodus

by Cornelius Krahn



The author (right), David Bontrager, Middlebury, Ind., Abram Hamm, and Walter Wedel.

During the past decades considerable changes have taken place in the Soviet Union, in general, and also in regard to religious ethnic minorities. We are particularly interested in the conditions under which Christians, including Mennonites, live and labor in a country that had radically attempted to liquidate any religious beliefs, Russian Orthodox, Islam, Baptist, Lutheran, Catholic, Mennonite, or any other. The militant efforts to exterminate any religious views were softened somewhat in the days of Stalin's struggle for survival when Hitler's army had invaded Russia besieging Leningrad and Stalingrad and was approaching the gates of Moscow. In this crucial hour Stalin needed every ounce of support Russia could muster, including the basically religious peasant population. He also had to prove to his allies that he was not as antireligious as was assumed in the West.

Church and state. At this time a book appeared in Moscow published in a number of languages entitled *The Truth About Religion in Russia.* It was heavily illustrated with pictures showing how Hitler's brigades had destroyed icons and churches during the invasion and how this enraged the Russian believers. One could say that in a crucial moment Stalin "learned to pray" or cleverly took advantage of the situation to win friends and support at home and abroad.

Thus a certain new church and state relationship developed in the USSR. Also, the Party came to understand that the Russian religious tradition was much stronger and more deeply ingrained than the earlier Marxists had assumed and that this situation could possibly be continuing for some time.

Thus official declarations and laws about the religious organizations and the mutual relationship between state and church

Mennonite suburb of Dshetesai, where they first arrived in 1958.



appeared and grew in numbers which are now over 300 pages in length. This officially acknowledges the existence of religious groups in the Soviet Union. Among them are predominantly the Russian Orthodox Church and also the recognized Baptist believers.

All denominations and individual congregations must be registered and acknowledged by the Department of Religious Cults. This at the same time presupposes that these religious bodies recognize the state as authority to be taken into consideration when believers gather or organize a congregation, build a church, and practice their Christianity in daily life. They must be aware of what is "legal" or permissible and what is not.

Theoretically, any group of believers consisting of at least 20 members can apply to be registered as a Christian fellowship, be this an Orthodox, Baptist, Mennonite, or any other religious group. Of course, it is easier to register with the Department of Religious Cults if the group identifies itself with a larger religious body. Consequently, there is an inclination among some Mennonites to affiliate with a larger Baptist denomination.

On the other hand, the more radical believers in the Soviet Union consider it a surrender of basic Christian convictions to obtain permission to worship God from an atheistic government. This often causes problems. Some of these "free-lance" Baptists, Mennonites, and other religious groups do not want to surrender their loyalty to God by taking orders from an atheistic state. That is considered to be a compromise with an atheistic authority. Consequently, they are often in trouble as "disloyal" citizens and religious "fanatics," who seem to seek martyrdom. That is why there are registered Baptists and the independent *Initiativniki*—Baptists.

What about the Mennonites? It must be mentioned that, with few exceptions, all Mennonites were removed from their settlements in European Russia. In the days of the severe rule of Stalin many of the males between 18 and 70 were sent to labor camps in the northern and eastern parts of Russia, where many perished. When Hitler invaded Russia in 1941, a large number of the remaining German population, including Mennonites, were sent to northern and eastern parts of the USSR, mostly beyond the Ural Mountains to prevent collaboration.

Some, however, remained in the Ukraine and many of them were taken along to Germany by the retreating German army in 1943. At the end of World War II, most of them were returned to Russia and sent to the eastern parts of the country by the Soviet Army occupying parts of Germany. The Allies even cooperated with the Russians in this process.

Whether it was in the northern woods of European Russia or in the various republics of Central Asia beyond the Ural Mountains, groups of believers met for fellowship, Scripture reading, and prayer to strengthen their faith in the most desperate hours of their lives. Often they could continue quietly with these meetings. Most of the time the questions whether those fellowshiping together formerly belonged to the Mennonite Church or Mennonite Brethren Church or Lutheran Church did not seem to be of significance since all of them found strength and courage in reading the same Bible, singing the same hymns, and calling on the same Lord for support and endurance in those trying times.

The question came up as to whether or not a congregation should register with the government. There were some advantages in registering a fellowship like most of the urban Baptists had done. Registered groups could worship more freely and also request the right to erect a church building. It was considered illegal for an unregistered group to meet.

Baptist-Mennonites. Thus it was realized that a loose affiliation with a larger body of believers such as the officially recognized All-Union Council of Evangelical Christian Baptists (AUCECB) with its headquarters in Moscow would be advantageous. However, a problem soon arose. The Russian Baptists that had originally, at least to some extent, been inspired in their origins by Mennonites had accepted baptism by immersion as a prerequisite for membership. For those of the Mennonite Brethren tradition this was not an obstacle in joining the Baptists. Numerous Mennonite Brethren ministers and congregations have since become members of this All-Union Baptist Council.

Jacob Fast, of Mennonite Brethren background, is a leading minister of the Mennonite Brethren Church at Karaganda which became affiliated with the Russian Baptist Church at the same place (AUCECB). Fast is now the pastor of the Baptist-Mennonite Brethren Church and in 1974 he and Traugott Quiring were elected to the Council of the Moscow AUCECB and were delegates of the Baptist-Mennonite Brethren at the Mennonite World Conference in 1978.

German-speaking Mennonite Brethren find an open door in Russian Baptist churches, where they have their own German worship services in the afternoon. Naturally the younger generation that prefers the Russian language can easily attend the Russian Baptist service in the morning and sooner or later join the Baptists. That is likely to happen ultimately to the entire Mennonite Brethren congregation worshiping for the time being in the afternoon in the German language.

On the other hand, there are cases where this identity is preserved for the time being. Willi Matthies taught in a public school in Russia for many years and then suddenly decided to devote the last decades of his life to the preaching of the gospel. He and his co-worker Heinrich Woelk found such an opportunity in Karaganda in 1960. Here they served a Mennonite Brethren congregation that tried to preserve its identity by placing greater emphasis on the Mennonite heritage and the German language. Ultimately the congregation was registered through

Cornelius Krahn is archivist at Bethel College, North Newton Kansas.

Gospel Herald

Editor: **Daniel Hertzler** (on sabbatical). Managing Editor: **David E. Hostetler.** News Editor: **Dave Graybill.**

Volume 72 Number 47

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan $9.50 per year mailed to individual addresses. Eighty Percent Plan: $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States. Copyright © 1979 by Mennonite Publishing House.



Baptism in the river Vorskla near the city of Poltava, Ukraine, summer of 1977.

direct contacts with the Department of Religious Cults in Moscow. After a few years the congregation received permission to build a church large enough for 900 members. The argument of the Russian Baptists (AUCECB) that the Mennonite Brethren join them in order to get the above privileges lost some of its appeal. But how many more congregations will achieve this?

Even among the Baptists there are protests against some far-reaching accommodations to the imposed limitations by the Soviet government. This development led to a separation of a Baptist wing from the AUCECB which resulted in the founding of the Council of Churches of Evangelical Christian Baptist (CCECB) also known as the *Initiativniki* (those taking the initiative). Among the leaders of this group was G. P. Wiens (Vins), whose grandfather was a Mennonite Brethren minister in Siberia. His father was also a minister and spent some time in North America. Recently G. P. Wiens (Vins) was permitted to come to the United States. The Mennonite Brethren seem to have a large number of representatives in this more radical wing of the Russian Baptists. The official magazine of the AUCECB is *Bratskiy Vestnik* (Brotherly Messenger), while the CCECB publishes the "underground" paper *Bratskiy Listok* (Brotherly Sheet).

The Initiativniki are being singled out as the only true church in Russia by numerous American agencies soliciting funds to help them. One representative of these agencies appeared in Wichita at the Mennonite World Conference to protest the presence of the Baptist delegates claiming that they are collaborators with the Russian government and that the Initiativniki are the only faithful followers of Christ in Russia. That is similar to claiming that one denomination in North America is truly Christian and all others are betrayers of Christ.

Mennonite population in USSR. The Mennonites in Russia were originally primarily located in the Ukraine. By the end of World War II all Mennonites had been removed from here. Most of them were located in northern and Siberian labor camps. After Stalin's death in 1953 they were permitted to leave the camps but not to return to the Ukraine. They now gradually moved to the Siberian Mennonite settlements, but above all into an entirely new territory stretching south from Siberia to the borders of China and Afghanistan. Many Mennonites and other ethnic Germans can be found in the republics of Kazakhstan (Karaganda, Alma Ata, Dzhambul), Kirgizia (Frunze), and Tadzhikistan (Dushambe), etc.

The question as to how many Mennonites there are in Russia today has been discussed many times and has been reported to be around 40,000. This seems to be an arbitrary estimate. It will be hard to obtain actual figures on the total number of Mennonites or of those confessing to be believers in the Mennonite tradition. It is safest to go by the regular census taken in the USSR from time to time.

Until 1930, the Mennonites constituted about 10 percent of the total German population in Russia. According to the census of 1970 there should have been at that time some 150,000 ethnic Mennonites in the USSR. The census takers interested in the ethnicity of all citizens list 1,500,000 Germans, which includes Lutherans, Catholics, Mennonites, and others. Consequently, one can estimate that there are still some 150,000 ethnic Mennonites in the USSR even though some 10,000 have come to Germany in the last decade.

How many of them are believers and worship in Mennonite and Baptist churches and fellowship groups is another question and cannot easily be answered. Some of them of Mennonite background have given up this identity and have become Russian Baptists while others still consider themselves to be Mennonites or Mennonite Brethren.

Mennonites return to Germany. In World War II Germany was not only split in half (East and West), but in addition lost much territory by having its eastern borders pushed into the in-

terior. Many Germans remained in these areas that were taken from Germany. Many of the neighboring countries had Germans that had been living in them for generations. In 1955, Germany made arrangements with various countries to give the Germans an opportunity to return. The people returning to Germany are called *Umsiedler*. The following are the countries and figures from which ethnic Germans returned to their home country. The figures cover the years 1955-1975: Poland (431,000), Czechoslovakia (69,000), Romania (54,000), Hungary (8,000), USSR (44,000).

These Umsiedler continue to come from all countries listed. In 1978 the total number from the USSR was over 60,000. The number of Mennonites among the ones coming from Russia was nearly 10,000 in 1979. Why does Germany, as crowded as it is, invite the ethnic Germans back even if many of them have lived abroad for many generations, and some of them no longer speak German? Not only are they invited back but their expenses are taken care of, they find employment, social security, and other benefits as if they had never left the country. It is miraculous that Germany can and does help so many to get a new start under entirely different conditions, which also includes the Mennonites from Russia.

At last religious freedom. Total religious freedom does not solve all problems for those who have longed and prayed for it. Those formerly deprived of full religious freedom have developed a mold and mood of a spiritual lifestyle that is very dear to them. In fact they have also become very much attached to spiritual terminologies and cultural patterns some of which have assumed a strong religious meaning. It is hard for many to adjust in all areas of life. However, most of the Russian Mennonites that have not undergone too many influences from the outside find a compatible spiritual atmosphere in Mennonite churches of Germany of a West Prussian or North German background. This is particularly the case where a large number of those coming from Russia live near each other.

However, a considerable number of the Umsiedler disclaim their Mennonite heritage under the influences of some leaders that consider it a hindrance in their concept of a truly spiritual fellowship which is encased in a legalistic fundamentalistic framework of do's and don'ts. Numerous other factors lead them to keep aloof from the existing Mennonite and Mennonite Brethren congregations of Germany. Some reasons for their non-Mennonite attitudes are the following.

In Russia they were associated with the Initiativniki (independent) Baptists. They became Russianized to some extent and disclaimed with their Mennonite heritage their German culture which would indicate an adjustment effort partly because that background was a liability for which they had suffered. But strangely enough instead of going the road with those Mennonites or Mennonite Brethren that have joined the Moscow Baptists partly to gain more freedom, these denounced the Baptist state accommodation as a sell-out thus exposing themselves with the Initiativniki to more suffering and hardships.

Those of that persuasion now in West Germany have "lost" this "chance for suffering" and must look for another dangerous "enemy." Any reference to Menno Simons or the Mennonites is now the target of disdain. Some claim that Menno himself forced his followers to be named after him while others state that Menno took his followers to Russia and they had to suffer for it. These are only some of the superficial reasons for the independent course they are determined to follow. The strangest of all inconsistencies is that their traveling "evangelists" gladly accept dollars from North American Mennonites and Amish for their "mission work." They are, of course, not the only ones who like to harvest where they have not sown.



Hans Niessen with the Umsiedler from Russia at a reunion.

However, in all of our observations we must not overlook the following. The leaders have never had an opportunity to get a theological training or even a general training. They started their exhortation of the Scriptures and preaching in the concentration camps with little elementary education. They continued this when they were dismissed as well as after they arrived in Germany, where they confronted some "competition" in their field. It is also understandable that there are many among those arriving in Germany that prefer "the old time religion" as they were used to it and as they had shared "the good news" with each other in hard times. They can now praise the Lord in testimonies, prayers, songs, and preaching without any disturbance. All can participate in it. No one looks at his watch at any of the presentations.

Consequently, those attending traditional Mennonite worship service soon after their arrival in Germany often find them too formal and cold, with one short sermon and a few hymns, perhaps not even familiar to the newcomer from Russia. In many instances they do not get the attention that they were used to from Russia and feel like strangers. In the old country they would have a long way to walk to church and would take out time to visit before and after the worship. Experiences of the leading of the Lord during the week would be shared freely. And thus we could go on relating why the formerly oppressed feel more at home among themselves and understand each other better in a simple language on topics dealing with personal spiritual experiences past and present. It is natural that we expect them to adjust to the present conditions as we are challenged to do this daily.

How I was delivered from depression

by Donna McKelvey

Vernon Yoder from Prairie View Mental Health Center says there are two kinds of depression. He describes a kind that is common to most people as being depression with a "little d" and the other with a "big D." With this "big D" Depression come physical changes which may last weeks, months, or even years. For me the physical changes were fatigue, inability to sleep, loss of appetite, and almost complete loss of voice. Other symptoms included an inability to make decisions, loss of interest in life, and inability to enjoy anything.

I began a search for the answer to the physical problems from doctors. Since then I have come to understand that the mind can take only so much pressure before it begins to unload some of the weight on the body. For five months I went from one doctor to another and found no relief. Finally I realized it was between God and me.

Early in my Depression I read Paul Tournier's *Fatigue in a Modern Society*. He said fatigue can come as a result of one or several things: 1. One has so many duties that there isn't time to concentrate. 2. Our lives can be so taken up with incidentals that we fail to do the essentials. 3. There may be internal divisions of our beings and unresolved problems of life. He said if a person lets herself go too far in "doing" over "being" she will have inner conflict. As I looked at my life I could see that my fatigue could be a result of some of each of these and I was to the place where "doing" was taking primacy over "being."

I, a minister's wife, shared my husband's concern and work in the church. I wanted to be involved in every way possible in the work of our congregation. In retrospect, I don't believe God would have anyone to be involved in so many areas. The devil used my busyness to keep me from "being" my best. He tried to make me believe I was doing my duty as a minister's wife and concerned Christian.

When I realized that God was going to be my complete source of healing, I abandoned myself to Him. I quit asking questions and let Him ask me questions and followed these with His answers. This came through long periods of meditation on the Bible and prayer.

God worked in three steps to lead me from Depression to a rich, full life. First through "assurance," then "comfort," and then through "help." I now see this as a pattern to help meet the needs of others.

He "assured" me through His Word that my future would be bright. "For I know the plans I have for you, says the Lord. They are plans for good and not for evil, to give you a future and a hope" (Jer. 29:11). Also through the Apostle Paul's writing I was assured that my light affliction was for a moment and would work in me a far more exceeding and eternal weight of glory (2 Cor. 4:15-18).

Another word of "assurance" came through an article in *Guideposts* entitled "The Secret of the Frying Pan." I saw that just as the crust fell from the frying pan as it was placed in the fireplace, so also the crusts needed to be purged from my life and that my life would be more beautiful through this fire experience.

After I was fully assured that I was God's child, He "comforted" me. He spoke through the Psalms and particularly Psalm 34. He told me he would deliver me from all my fears, my troubles, wants, shame, and emptiness. He said He would redeem me from a desolate life.

Only when I was assured of my position in God and comforted by His love did He go the next step and show me my part and how He would "help" me. He told me that He corrects His children just as an earthly father does and that, although at times it does not seem pleasant, afterward it yields the peaceable fruit of righteousness (Heb. 12:5-11).

God used the writings of many to help me. Agnes Sanford's writings were a particular help as she had been cured of acute depression and she has since become successful in being used of God in healing others of mental and physical ailments. Through her I realized how important confession is. I did as she suggested dividing my life into seven periods. I set aside a time each day for seven days to review each of these periods, jotting down anything unpleasant that I remembered from those periods. Then I would lay it aside until the next day at that time. On the final day, I allowed a longer time to go over all I had written. As I went over all these hurts, insults, and bruises, as most of the un-

Donna Erb McKelvey is a pastor's wife from Milford, Nebraska.

pleasant memories were, I confessed to God my inability to deal with them, turning them all over to Him. I saw these as open wounds, as the memory of them kept them from healing.

Some of these demanded letters of apologies, others verbal confessions, but for many it was just a simple act of casting the hurts on to the Lord and allowing His blood to cleanse me from all unrighteousness. I saw that any resentment and bitterness I had in my heart toward those who hurt me was being used to keep the wounds from healing. When with my will I determined to turn these over to God, and leave them with Him, He began the healing process in His way first in my spirit, then my soul (emotions, will, and mind), and finally my body.

He showed me how to forgive by holding in my mind's eye the person I felt unpleasant toward up to the Lord and asking for His love and blessings to be showered on him or her. For many I had to do this over and over before the feelings of unkindness were replaced with feelings of love.

This continues to be a practice as new insults and misunderstandings come. Also feelings are not allowed to build up because I have a daily confession time and God's Word has become a cleansing agent for me.

God also helped me through the writings of others to show me that praise is the shortest route to the answer to my problem. The Apostle Paul said in Ephesians 5:20 that we are to give thanks always for all things unto God. I realized that although God had not given me my problems, I could praise Him and gain from them. So I began to praise Him with my will for the fact that I did not have a voice. (Try whispering to an active five-year-old boy for several months.)

I praised Him even though I had almost no strength to do even my simple household chores. I praised Him when I could not sleep at night or during the day!

At first my praise was only with my will as I found in Psalms 57:7, "My heart is fixed, O God, my heart is fixed, I *will* sing and give praise." Gradually the praise reached out to my emotions until I actually felt like praising God.

I believe with all my heart that my recovery would have been much slower if I had not learned the power of praise.

The Lord also helped me by showing me how I could cast my burdens, which were many, on Him. This too was a matter of the will. I found that it helped me to write out my prayer. First I would find the answer to my problem in the Bible. For example, with my problem of little strength, I would use the verse, "The joy of the Lord is my strength" (Neh. 8:10). Then I would pray, "Father, Your Word says the 'joy of the Lord is my strength.' I am committing to You the concern of my weakness. Whenever I am tempted to be concerned about this, I will praise You because You are taking care of this for me. It is no longer my burden, as I have turned it over to You. In Jesus' name. Amen."

Whenever new burdens arise I continue to use this method of dealing with them.

He has also showed me how to have my memories healed. I learned from Ruth Carter Stapleton to go back in my memory with Christ and to let Him take care of the hurt as He would had He been there in person at the time of the incident that caused the hurt.

God has helped me to see that circumstances can make or break me and only I can determine which it will be. My part is to keep a "right spirit." My constant prayer is: "Create in me a clean heart, O God, and renew a right spirit within me" (Ps. 51:10). I see my most important task is to "keep my heart with all diligence, for out of it are the issues of life" (Prov. 4:23).

Now two years after my initial breakdown, I praise God because of all the good that I see has come through this time. It was relief to get off the "rat race" of life and to have hours and hours for meditation on the Word of God and communion with Him. I feel I've been given a chance to start over again, having learned many valuable lessons.

A giving song

I cannot grasp within my thought
The reach of God's best gift to me—
His Son, a light for humankind.
So far above the power of mind,
This truth, yet meant for all to see.

Awareness of His gift of love
Makes gratitude a giving song.
Dear Lord, I offer Thee my heart.
Mold me in each living part
To fill the place where I belong.

Within the world of human need,
Indifference spreads the gloom of night.
O let Thy caring strength be mine,
My love for humankind, as Thine.
Let me reflect Thy steadfast light.

—Emily Sargent Councilman

An interview with Norman Kraus

Salvation through community?

Norman Kraus has become known as a leading Mennonite thinker in the area of Christian discipleship and community through his work as a professor in the Bible department at Goshen College and as director of the Center for Discipleship located on campus and as an author. His latest book, The Authentic Witness *(Eerdmans 1979), constitutes the focus of this interview conducted by Arlene Mark. Arlene is active at the Prairie Street Mennonite Church, is a wife and mother, is a part-time student at Associated Mennonite Biblical Seminaries, and is a member of the Goshen College Board of Overseers. The interview probes the difference between individualism and individuality and the relationship of persons to Christian community.*

Mark: In 1974 you wrote your book, *The Community of the Spirit*. I wonder why you felt the need to amplify or develop further the theme of community from that book into your recent book, *The Authentic Witness*.

Kraus: Well, I think your perception is correct—*The Authentic Witness* does amplify themes from *The Community of the Spirit*. I would say the major impetus for this book was twofold; first, there were questions in my own mind that I thought needed amplification. Second, other people raised questions. The one question that was raised more than any other was a question regarding a statement (on pages 55-56) in *Community of the Spirit* which reads, "The autonomous person is not a saved person." People would ask me, "what do you mean, individuals can't be Christians?" Which, of course, is not quite what I said. I think you will notice that I spend a great deal more space in *The Authentic Witness* dealing with the question of the individual and community. One of the major issues, and problems, in our assessment of Christian experience is the relation of the individual to the community.

Mark: Quoting from your book, "The community of discernment, rather than the individual, is the proper interpreter of the Bible as witness" (p. 77). My question is probably the same many have asked before. How does one, who is not involved in community as you define it in this book, function as a Christian?

Kraus: Obviously, I don't think you can function as a fully developed Christian without a community of believers. Without community one limps. Without the community one is unable to live the fullness of the Christian experience. That's the whole point.

Mark: Do you, in any sense, see this book as being radical or demanding enough that it will cause frustration and perhaps some problems as people try to interpret it and work at building community?

Kraus: I think this book is radical only in the sense that radical means going to the root of things. It is not in any sense a left-wing book, but let me explain a couple of things about my definition of community so you can see what I'm getting at. In the past decade in our brotherhood, for example, we have had a number of groups represented by Reba Place and Fellowship of Hope who have defined community as a communal life together. What I have tried to do in my definition of community is to make a clear distinction between sociological forms and the fundamental reality of community as a *quality of relationship*. Some of the communal groups have been more or less critical of our congregations, but I think that in degrees community does exist in our congregations. I wrote this book, not as negative criticism of our congregations, but as a vision of what our congregations might strive for. My criticism is that we haven't seen the vision of what we could and ought to be.

Mark: Identify some specifics for us.

Kraus: In place of focusing on responsible community, we have singled out the individual "born-again" experience. I think that many of our brothers and sisters who are following contemporary evangelical fundamentalism have their expectations focused on a born-again individualism. I heard recently that there are people in our church who are baptizing individuals into some nebulous thing they call a "spiritual church" and then those persons decide where and when they want to join any real honest-to-goodness community of Christians. I think this is a wrong focus. It centers in the individual and they aren't seeing that salvation is impossible apart from reconciled relationship to God *and* our fellowmen.

I understand that in some circles there has been objection to an overemphasis on community rather than the centrality of Christ. Apparently the comment was made in regard to *The Community of the Spirit*. I would invite those people to read *The Authentic Witness* because this was one of the questions that I also felt needed further development. I work with it specifically in defining "authentic" and in the discussion of community as the continuance of the incarnation. What I am trying to say is that community, as God intends it, is as old as the intention of creation. But the shape of that community is clearly revealed and manifested to us in Jesus Christ. It is authentic only as it is His community. So it is not finally community that is central, but Jesus Christ. If that doesn't come through, I would be terribly disappointed because that is what this book is all about.

Mark: How is this discerning community defined? Is it a group who is assigned to study an issue or is it a group who comes to some conclusion during an emotional weekend or where do we find this perceptive group?

Kraus: Well, today our communities are very complex. Complexity is one of the things that has happened to us as a Mennonite people, and the discerning community cannot be

identified with any one of those things you mentioned. As a matter of fact, it is a combination of groups, organizations, and institutions, and that's why I think the different groups within our church have their place. For example, some must work with discernment as we do in our colleges and seminaries. Clearly this is a necessary part of the discernment.

But it also takes grass-roots congregations with the kind of experiences that people are having in society and in the world to be part of the process. They are a fundamental part in this process of understanding and giving some kind of authoritative application. There should be a great deal of discussion back and forth, even debate and argument and sharing of experience from one part of the country to the other. Between scholarly and lay, between the organizational and the individual. The point is that there must be a whole process of discernment.

Mark: Doesn't that call for communication on a lot of levels which would provide checkpoints on our differences?

Kraus: Yes, and we are going to have to learn to deal with and appreciate difference. Consensus does not come apart from some form of conflict and difference. And consensus is an ongoing process—moving along. We never arrive at a point where we can feel that now we have it. So there is going to be difference, and I thank God that He didn't make us all alike.

Mark: You talk about *metanoia* or repentance (p. 25). It seems to me that your presentation gives repentance a whole new dimension, or as you say, "renewed possibility." I would suppose that according to your definition—"one changes fundamentally from autonomy and self-sufficiency to community under the covenant"—many of us have not accepted part of your rather comprehensive meaning of that term. Adding community to repentance isn't what we hear in modern evangelical language, is it?

Kraus: First of all, your perception is right. Autonomy is our human problem. That's made clear in God's question to Cain, "Where is your brother?" That question keeps coming to us, and it points us back to the essential character of man's sinfulness. Cain gives it in his reply, "Am I my brother's keeper?" Now repentance is a change from that kind of an autonomous stance to community—that is, bearing each other's burdens and so fulfilling the law of Christ. I think that fundamentally that is what repentance is all about. What we have emphasized in our definition of repentance is a relationship to God, and that must be there. That is a basic part of it.

But what we have missed is relationship to the brother and sister. John's epistle makes it very clear. You can't love God without loving your brother and sister. I don't want to detract in any way from repentance toward God, but it must also affect our relationships with each other.

Mark: You recap religious salvation in the 1970s and '80s as a call "out from the fallen community but not into a viable new one" (p. 174). Are you saying that no one has a right to call someone to salvation unless there is an exchange of communities?

Kraus: I guess I wouldn't put it so much in terms of rights. I would just simply say that the call to salvation is not a call to autonomy. It is not a call to continue individualism. It is a call to community. And by its very nature, as we call people out from the world, the "broken community," we call them into the community of salvation. It is just inherent in the call according to the biblical understanding.

Mark: Maybe we need some new hymns to reflect this idea of community. A lot of our hymns focus on our personal relationship to Christ. For example, "My Faith Looks up to Thee," and "My Jesus, I Love Thee, I Know Thou Art Mine." There is a lot of personal, private call on Jesus in hymns we use in corporate worship.

Kraus: Well, I might pick other hymns to illustrate it, but I get your point. First, I want to make a very clear distinction between personal and private. By the way, I discuss this thoroughly in the book. This is one of the places we've confused meanings. We define personal as private. And we've said that social is the opposite of personal. That isn't true at all. The only way we become persons is in the matrix or womb of a social unit. That's how we become personal. To talk about persons is to talk about the way individuals relate to each other with their potentiality for such relationships. Now, I think we need to retain both the *individual* aspects of our relationships with God (that's not individualism but individuality) and we need to retain and emphasize the personal relationship to God. God is not some kind of impersonal natural being! He is ultimately personal and our relationships to Him are personal. We speak of loving God, and that is a personal relationship. I want to keep that, but when I sing, I want to be aware that I am singing along with a community of believers and could just as easily sing, "Our faith looks up to Thee." That would be just as personal.

Mark: These comments about worshiping with and being part of community don't sound like what one hears on Sunday morning television where one is invited to get in touch with God by touching someone in the room or even one's self. You're pushing for something beyond that message.

Kraus: Well, there is a new term which has been coined to describe what's happening today. This whole phenomenon is called "the electronic church." One of the statistics that is coming out of the religious polls indicates that a large number of people who claim to be "born-again" and are "evangelical" also say that they do not belong to any church. That is a very significant statistic. The radio and TV "church" is really fostering and feeding this kind of disconnected experience where individuals are connected through an air-borne image with a large organization out there somewhere. They listen to programs and send money, and that's Christianity. That is not a community of responsibility and discernment. It's not a community of caring for each other at a personal level. As a matter of fact, it is much more impersonal than personal.

Mark: you list a number of examples of communities, such as Koinonia Farm and Church of the Saviour, who have "caught the vision of a holistic, corporate witness." The ones you mention are all fairly defined in how they work at this. Where does this leave the average congregation which isn't set up this way but wants to work at being community?

Kraus: I picked examples from among many different types of self-conscious Christian communities, and the examples I picked are examples of groups that have made mission or witness the focus for their community. There are other communities such as

the *Bruderhofs*, which are not thinking of community as witness or mission, but as an end in itself. That's why I picked some and didn't pick others.

But back to congregations. I would say that we must realize that the traditional Protestant congregation has not been self-consciously organized to be a community. Basically the Protestant congregation assumed a community that already existed and organized a specialized religious program for that community. The congregation itself was not organized as community.

In our Mennonite churches we did something of the same thing, and traditionally we did have a tight-knit community of which our congregational organization and experience was only one part. But as our communities have broken up, our congregations have taken on more and more the character of general Protestant congregations. So we need to recognize that now our congregations are organized to carry out certain specialized functions of community and not to *build* community. But the present need is to rebuild our communities of conviction, of discourse, of witness. Now, in my judgment, that calls for some concrete reorganization and refocusing of our congregational life. And I would say quite frankly that our congregations haven't been willing to face up to that or haven't seen the vision yet.

Mark: Haven't seen the vision or don't have handles for working at it?

Kraus: That's right. They either haven't seen it or don't know how to go about it. That's well put. Some congregations don't want to change their organizational patterns to work at this specific agenda because it can be difficult and painful.

Mark: It would demand a high priority of time and energy. That would mean we would need to be convinced that this is a basic part of repentance and essential to what Christianity is all about.

Kraus: That's right and I think that is terribly important. The focus must not be simply on the individual and the "born-again" experience. Our congregations must become, and in some cases already are, manifestations of this community of Spirit.

Mark: Can we do it?

Kraus: I think we can. Why would I write a book like this if I didn't think we could do it? But it won't come automatically. I don't think it will come without conflict and pain. I don't think it will come without a great deal of effort and prayer. And, if you call that radical, I would plead for us to become a little more radical.

Give a Christmas present to your family by strengthening your church library

Let's build libraries!

by Charles Ludwig

To many, a library—especially a church library—is a colorful definition for all that is dull. Moreover, there are ample reasons for such a definition.

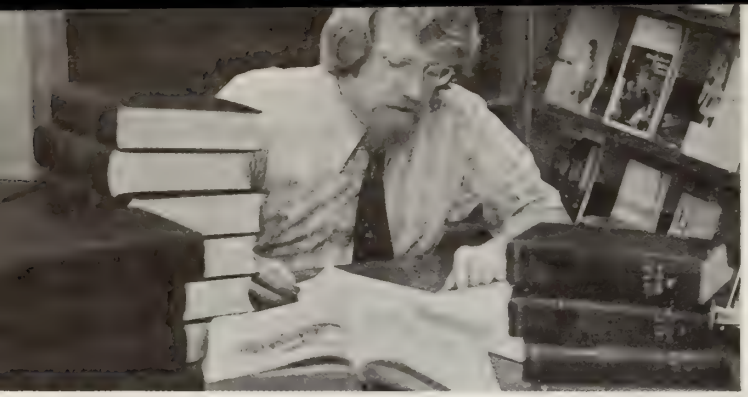
Many church libraries are dull!

This is most unfortunate and generally the fault is entirely our own. Likewise, it is tragic. This is so, for any congregation that fails to have a vigorous and active library is also failing to light a lamp that could influence an entire community. To reinforce this point, we have no better ally than the Apostle Paul himself. Wanting his spiritual son Timothy to grow in the things of the Lord, he wrote: "Till I come, give attendance to reading. . . ." (1 Tim. 4:13). And in his last letter, just before his execution, he said: "The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments" (2 Tim. 4:13).

Convinced of the power of knowledge, the Russians have far more libraries than anyone else. Indeed, they have 370,000 of them! And of these, 127,000 are for the general public. Likewise, the books in their libraries are generally well written, well bound, and often well illustrated. To them, getting the ideas of Nikolai Lenin and Karl Marx into the minds and hearts of the masses is extremely important. And, moreover, they have statistics to prove the effectiveness of their literature and library campaigns. China, say some researchers, fell to communism as a result of a mere three pieces of literature per person.

Now, the Chinese, knowing the power of print, are filling their





country with libraries.

Those who have become lukewarm to the power of books would do well to ponder the reasons for the decline and fall of the Roman Empire. Some say it fell because of malaria; others, that it fell because the upper classes died of lead poisoning as a result of their house plumbing; and many are convinced that it fell because of high taxation, too many holidays, and too many games. Each of these guesses is, of course, partially correct. But there is another reason that many have failed to understand. This reason was voiced by the Roman historian. Ammianus Marcellinus.

During the somber year of AD 378 while the Roman Empire was slipping and staggering toward its fall, he wailed, "The libraries are closing like tombs."

Lack of learning means lack of motivation, and the lack of motivation means eventual death. It was this lack of learning that helped summon the Dark Ages. Knowing the power of books to light the darkness, the Reformers spent hours at their desks in order that the truths which they had discovered might get onto the shelves of libraries and into the hands of readers. It was thus that Johannes Gutenberg's invention of movable type helped produce the Reformation, the modern emphasis on foreign missions, and the warm fellowship which we enjoy today.

Pastors in all denominations are lamenting the fact that they are losing their young people. A major reason for this loss is that many young people are not sufficiently motivated to give their lives to the work of Christ. And without motivation, the church becomes nothing but drab routine. It was this lack of motivation that swerved the feet of Karl Marx from Christ to communism.

Having descended from a long line of rabbis, the senior Marx was barred from practicing law in his native Germany. In order to get around the obstacle of being a Jew, he allowed himself to be baptized a Christian. And that form was the end of his Christianity. The only meaning of his baptism was that it allowed him to practice law!

Karl himself was baptized a Protestant, was married in a Protestant church and by a Protestant minister, took courses in Christian theology, and even studied Isaiah. Indeed, his answers in his Christian theology examinations were deemed "quite clear and well founded." But what was his appraisal of Christianity? Years later he wrote: "Religion is the sigh of the distressed creature, the soul of a heartless world, as it is also the spirit of spiritless conditions. It is the opium of the people."

Would Marx have felt that way had he been properly motivated by a library of stirring Christian books? No one knows. But it is a fact that there are many people in our churches today who could be persuaded to become expendable for Christ if they were only properly motivated. And part of that motivation could be provided by adequate, up-to-date church libraries!

But let's be candid. Most church libraries fail. Their failure, however, should not discourage us, for most of this failure is due to obvious reasons that could easily be corrected. Here are some of those reasons:

1. Many libraries are housed in the least attractive room in the building. Likewise, many of these rooms are not properly shelved, lit, or seated.

2. Many libraries are doomed to failure because there are not many books, the books are not catalogued, and most of the books are hopelessly out-of-date. (Yes, many of them belonged to grandma!)

3. Because many have not caught the possibilities of a good library, it is often difficult to find someone to adequately administer one. (This is tragic, for in the long run the library is often one of the most productive institutions in the local congregation.)

4. The library is not used because it doesn't receive enough publicity.

5. It costs money to buy new books.

Several years ago when Mary Jo Key came to the 22nd Street Baptist Church in Tucson, Arizona, she found a typical unused church library. Most of the church books were scattered; few had even heard that there was a library. The books that were available were hopelessly out-of-date, and there were no records of either the borrowers or the books! With vision and a cooperative pastor, she went to work.

Their properly cataloged collection is now tastefully called the *Resource Center*. In addition to 1,500 books, filmstrips, recordings, slides, and current periodicals, the Center has tables and chairs built to the proper height for each age-group. And since a main window faces heavy church traffic, new books are displayed in it, and the display fits the season and the church calendar.

Use of the library is encouraged by the pastor. Special bulletins announce and review new books. And this publicity is so effective hundreds of books are checked out each month.

Their library is supported financially in the budget and by special gifts. Some remember it in their wills.

But effective Christian libraries do not have to be confined to churches. Levi Coffin (*Levi Coffin and the Underground Railroad*, Herald Press) established his own library in order to promote his anti-slavery feelings. And it was most effective. Indeed, the ministry of Christian libraries is limitless. Books teach and encourage and inspire. They work at odd hours and they never give up. Moreover, their ministry is worldwide.

Today, the establishing of Christian libraries is an imperative. And one of the reasons for this is that many Christian books will never be found in the normal public or school library. This is not because they are not well written. Rather, it is because they are considered to be too religious.

Since there are thousands of churches, trailer courts, and other needy areas available, together with retirees to run them, the establishing of small libraries is one of the great challenges of our time.

"You Help Us By Your Prayers"



He has delivered us from such a deadly peril, and he will deliver us. On him we have set our hope that he will continue to deliver us, as you help us by your prayers.

Then many will give thanks on our behalf for the gracious favor granted us in answer to the prayers of many.

2 Corinthians 1:10, 11 NIV

Through Eastern Mennonite Board of Missions, 150 overseas missionaries serve in 20 countries, home missionaries work in 11 states, and 100 VS volunteers serve in 18 locations. Intercede for the needs listed below and release God's power in these situations. If you would like to become a prayer partner and receive a prayer calendar, send your name and address to EMBMC, Salunga, PA 17538.

- This Christmas season 75 international students will be spending two weeks with Mennonite families through a program sponsored by the Home Ministries department. Pray for students and hosts; for mutually stimulating fellowship, and for opportunities to share Jesus.

- The Bari Bible arrived in Mombasa, Kenya, some months ago, but incorrect documentation prevents clearance through customs. Pray that these Bibles may soon reach the Bari people of southern Sudan; they have never had the Bible in their own language.

- EMBMC Choice Books program distributed 80,000 books annually through 200 outlets. Pray for the management committee as they undertake expansion of this ministry.

- Praise God that the Tug Valley of Kentucky has been opened to Gospel witness thru MDS ministries; claim God's leading for Juniata District and VS Office as they explore opportunities for establishing a VS household there.

- Pray for the few Somali Christians who meet for worship each Friday in Mogadishu. Pray also for the Somali Christians scattered throughout Somalia and all over the world that they will share the Gospel with their own people.

- Give thanks that the Spirit of God has been moving among youth in Tegucigalpa through the Living Love ministry directed by Ed and Gloria King. Pray that this developing rehabilitation program will also be an evangelistic witness in the whole area.

- Pray for the five villages in West Kalimantan, Indonesia, that have received the Gospel through the ministries of PIPKA (an Indonesian Mennonite mission board) and for the 195 who have been baptized. Pray that their witness of deed and work will spread through the whole Kapuas River system.

- Thank the Lord for preparing Leon and LouAnn Ressler for service with the Kenya Mennonite Church. Pray for them as they study language and as they begin a community development assignment with the Masai people.

- Give thanks for Raymond Charles who gave 23 years of enthusiastic leadership to EMBMC, and that he will continue to be available for special assignments. Pray for Paul Landis who now becomes president,

Eastern Mennonite Board of Missions, Salunga, PA 17538

Herald Press: An excellent



Marriage in Today's World
by Dr. H. Clair Amstutz

An excellent gift for the couple married in the past year. The nature of marriage, family, and human sexuality from a respected doctor. Dr. Amstutz examines the historical record and the discoveries of science and lets the evidence speak to the thoughtful reader.
Paper, $4.95; in Canada $5.75

Tantrums, Toads, and Teddy Bears
by Sheila Cragg

"Here is a tender story of a hyperactive child and the family that loved him. All of the raw emotions are evident, from frustration to hope to fear to disappointment to joy to anger, and especially to love. . . . I've received hundreds of requests for assistance from parents of hyperactive children. From today I'll ask each family to read *Tantrums, Toads, and Teddy Bears.*"—from the Introduction by Dr. James Dobson
Hardcover, $8:95; in Canada $10.40

Peppernuts: Plain and Fancy
by Norma Jost Voth

A delightful Christmas cookbook containing 28 delicious recipes for these crispy and crunchy, spicy little holiday cookies along with a wealth of stories.
Paper, $2.95; in Canada $3.40

Good Times with Old Times: How to Write Your Memoirs
by Katie Funk Wiebe

How to capture the past in writing to preserve it for posterity. How to start, ways to make memoir writing more effective, problem areas, and ways of getting the material printed. Ideas for youth, middle-aged, and senior citizens.
Paper, $5.95; in Canada $6.90

Caught in the Crossfire
by Levi Keidel

This fast-paced novel presents a church caught in a carefully woven net of organized violence. Here is the story behind today's headlines in Southern Africa.
Paper, $5.95; in Canada $6.90

Bible Prophecy
by Paul Erb

"If I had to recommend only one book to the layman to read as an introduction to prophecy, I would by all means recommend Paul Erb's BIBLE PROPHECY. It is the clearest, simplest, most solid book on prophecy that I know."—Edwin H. Palmer, PhD, Executive Secretary of the New International Version of the Bible.
Paper, $4.95; in Canada $5.75.

Making Decisions: A Guide for Couples
by David R. Leaman

Carefully drawn from both biblical and psychological perspectives, the author provides clear advice on making the right kinds of decisions for families today.
Paper, $2.95; in Canada $3.40

alternative to another necktie, blouse, or box of chocolates



Sing and Rejoice!
edited by Orlando Schmidt

A collection of 148 contemporary hymns suitable for family worship as well as many uses by congregations.
Hardcover, $4.95; in Canada $5.75
Wirebound, $3.95; in Canada $4.60

Eric's Discovery
by Dorothy Hamilton

Eric faces the problem of vandalism in his community and how he should respond with the information which he has. The author assists the 9-to-14-year-old in dealing with problems which seem insurmountable to youth.
Hardcover, $4.50; in Canada $5.20. Paper, $2.95; in Canada $3.40

Fear in Algeria
by Marian Hostetler

The story of 14-year-old Zina, born in Algeria of missionary parents, who goes back to visit Algeria as a youth. Through her visit the reader sees Algeria as it is today and is introduced to the people and their customs. Mystery, intrigue, and danger make this an exciting story.
Hardcover, $4.50; in Canada $5.20. Paper, $2.95; in Canada $3.40

Wilderness Journey
by Ruth Nulton Moore

A historical novel for 9-to-14-year-olds that follows two boys on their trip from Ireland to Pittsburgh, Pennsylvania. Set in the late 18th century, the reader will learn a lot about frontier America.
Hardcover, $5.95; in Canada $6.90. Paper, $3.95; in Canada $4.60

Days of Terror
by Barbara Smucker

Days of peace turn to days of terror for a young boy caught in the tensions of the Russian Revolution. Written for youth and adults, Barbara Smucker has recreated the anarchy, famine, and horrors experienced by Christians during the Russian Revolution.
Hardcover, $7.95

Herald Press
Scottdale, PA 15683
Kitchener, ON N2G 4M5

Food aid to Kampuchea increases although situation remains serious

International relief efforts to aid starving Kampucheans (Cambodians) have gathered increased momentum during recent weeks, according to MCC officials.

The International Committee of the Red Cross (ICRC) and the United Nations International Children's Emergency Fund (UNICEF) now has 11 workers in the capital city of Phnom Penh, soon to increase to 20. The England-based Oxfam has four workers there. UNICEF and ICRC estimate $110 million will be needed in the next six months, and assistance will probably be needed one year beyond that.

President Carter coupled a pledge of $69 million with a plea for church and civic groups to collect money. Mennonite Central Committee is accepting donations and has already sent $25,000 to its workers in Bangkok, Thailand, for supplies to be sent to Kampuchea or to be used in Thailand for Kampuchean refugees.

Additionally on Nov. 1 MCC agreed to provide Oxfam with $50,000 for purchasing seeds and tools and is negotiating for them to use MCC personnel in Kampuchea.

MCC is working with other agencies during the emergency phase. The present channels for getting aid into Kampuchea are bottlenecked in Phnom Penh. MCC is looking for long-term ways of aiding the country. Relief officials say sustained reconstruction will be needed.

MCC had begun negotiations earlier this year when the present famine was already predicted. On a visit to Vietnam in June an MCC Canadian delegation talked with the Kampuchean ambassador there. He admitted to food needs in his country, casting the blame on the former Pol Pot regime which the Vietnamese defeated December 1978. The ambassador indicated aid could easily be sent, but a followup cable to Phnom Penh offering aid did not receive any response.

Other agencies have had problems initiating an aid program. Both ICRC and UNICEF have a policy that aid must go to both sides in a conflict and be supervised so that supplies reach the people rather than the military. The Vietnamese-backed government of Heng Samrin slowed down aid because of these conditions.

World opinion has marshaled against the Phnom Penh government's delay, which could have meant starvation for two and a half million Kampucheans. But Phnom Penh is still balking at proposals to bring food in via a "land bridge" on the western border through Thailand, presumably, because opposition soldiers are entrenched in that area.

Bruce Taylor, MCC worker stationed in Bangkok, Thailand, visited camps near the border. He reported that in the last three weeks of October 120,000 Kampucheans have come into Thailand, but up to 40,000 to 60,000 have gone back into Kampuchea.

Taylor believes food and medicines are being delivered in the border areas in sufficient quantities at the present time. Many small agencies are filling in the gaps not covered by UNICEF and other large agencies.

The only activity MCC is undertaking now on the Thailand side is recruiting and organizing Thai student doctors to spend short blocks of time in the frontier camps. MCC stands ready, however, to give aid from the emergency funds, a representative said.

Despite new relief efforts in Thailand and Kampuchea, the situation remains serious. The continued fighting in various pockets of resistance prevented farmers from planting crops in August. Only about 10 percent of the arable land is under cultivation this year. November and December would have been harvesttime, but will now be a peak of the famine, thus the urgency for getting aid in now.

Persons wishing to contribute can send donations to MCC, MCC (Canada), or to any of the regional or provincial offices.

Congregational Ministries Board discusses budget, staff projections; orients new members

Orientation of new members, budget, and goals for the 1980s were the major agenda items for the Board of Directors of the Mennonite Board of Congregational Ministries (MBCM) at their Oct. 19-20 meeting in Elkhart, Ind.

The orientation period began with introductions of Board members and MBCM staff as they shared their home, family, job, and congregational involvement. Board members then spent time discussing the booklet *Trustees Are Directors* by Paul Mininger and a paper by past-president Richard Detweiler, "Perspectives on MBCM, 1971-79."

Staff reports were also received by the Board. Special appreciation was expressed for the work of Harold Bauman in congregational leadership and for Charlotte Holsopple Glick in coordinating the Waterloo 79 Youth Convention.

In her report Winifred Beechy, new coordinator for peace and social concerns, observed the great amount of work which could be done. Considerable evaluation was given to concerns voiced during the Waterloo 79 Assembly about the reduction of centralized staff time for peace and social concerns.

Board members reviewed their decision in February to cut back in this area for financial reasons. One adjustment proposed in the initial budget for 1980 would transfer one-quarter of David Helmuth's time from congregational education and literature to peace and social concerns to supplement Winifred's work.

Another budget and staff projection which received much discussion was a proposed urban concerns consultant, who would work in the developing and promotion of materials for use in black and urban congregations. The Board asked for a more specific proposal at its next Board meeting, although members acknowledged that budget considerations may make implementation impossible.

Following review of the Waterloo 79 Youth Convention the Board supported the recommendation of the Churchwide Youth Ministries Staff to plan another youth convention in connection with the 1981 Assembly at Bowling Green, Ohio. Instead of a separate Cross-Cultural Youth Convention, increased effort will be made to involve minority youth in overall planning and activities.

In a separate action, the Board approved continuation of Robert Yoder's stewardship assignment for another two years.

On finances, an eight-month financial report to the Board showed contributions to MBCM by the end of September running ahead of the same time of any previous year. But members noted that inflation absorbed almost all of the extra giving.

In presenting an initial budget projection of $355,000 for Fiscal Year 1980, Executive Secretary Gordon Zook conceded it would probably need to be trimmed to no more than $325,000, an increase of 5 percent over the 1979 budget, by the time of final approval in February. The Board agreed that reduction in staff and program would be necessary, barring unforeseen increases in church support.

Also at the meeting, Gloria Martin Eby, Kitchener, Ont., was chosen the new president of the Board, succeeding Richard Detweiler, the only previous president in MBCM's eight-year history.



Don Yoder addresses the house church meeting Oct. 19-21.

Marks of church topic at house church retreat

When does a church become a church? What are the essential marks of the church? These were the questions at a weekend retreat of about 15 house churches Oct. 19-21 at Camp Menno Haven near Tiskilwa, Ill.

The approximately 50 representatives of these Mennonite-related house churches came from as far as Sioux Falls, S.D.; Wichita, Kansas; and Washington, D.C., but most were from Iowa, Illinois, Indiana, Ohio, and Wisconsin. Many of the house churches are affiliated with both the General Conference Mennonite Church and the Mennonite Church, although some are members of one or neither.

One house church member, David Habegger, apostle for Mennonite Church of the Servant in Wichita, defined the church as "where two or three are gathered self-consciously under the lordship of Christ."

While Catholics have traditionally defined the church as the place where the sacraments are rightly administered, and Protestants said the church was where the Word is preached and the sacraments rightly administered, Anabaptists emphasized a committed, visible body of believers.

"The church exists where God has taken the initiative in calling people," Habegger said.

Mark Weidner, minister of Cincinnati Mennonite Fellowship, also defined the church in ways that did not depend on size, a building, a paid pastor, or particular programs like the Sunday school.

He emphasized the church as "the covenanted and disciplined community willing to walk in the way of Christ."

Weidner identified additional marks of the church as forgiveness, teaching and nurturing, mission, suffering, and worship.

Don Yoder, minister of the Koinonia Fellowship in Tempe, Ariz. and church-planting coordinator for the General Conference, spoke on models for mission. "A healthy spiritual life is necessary for a congregation to reach out and draw others in," he said. "Love for one another is a primary evangelistic tool."

Workshops focused on more specific needs of house churches. How do house churches take care of the Christian education of children? While some felt they had too high a child-adult ratio, others complained of two few children. Should house churches affiliate with conferences, and if so, with how many? Other workshops dealt with evangelism, discipling and pastoral care, peace and social concerns and worship.

Denominational offices of the Mennonite Church and the General Conference Mennonite Church were represented at the retreat and at a meeting just before the retreat began. There they responded to a proposal for more cooperation among house churches, the hiring of a minister to house churches, and more clarifying of the relationship of the house churches to the larger church structures. The proposal was circulated among house churches by the Evanston (Ill.) Mennonite Fellowship during the past year and a half.

Out of that proposal and the pre-retreat meeting came another proposal which the retreat participants affirmed: that MC and GC structures jointly commission regional staff people to serve the needs of house churches through regular visits, that several local house churches might want to share paid pastoral resources (since full-time pastoral leadership is not affordable or perhaps desirable for some house churches), and that denominational church planters help emerging congregations to develop relationships to the conferences. —Lois Barrett

Black woman elected in Mississippi campaign

A black woman won election as superintendent of schools in Noxubee County, Miss., on Nov. 6 in a racially polarized campaign in which Mennonites and Church of God in Christ (Holdeman) Mennonites played a key role.

Reecy Dixon, a longtime music teacher in the county school system and a friend of area VSers, defeated a white opponent by 800 votes. The county has 14,000 residents.

Karen Jantzi, who with her husband, Doug, is program director of the Mashulaville VS unit, served as a poll watcher for Dixon, as she had in the Aug. 7 primary. Jantzis were also present with Dixon and her supporters on election night as returns came in.

"We're just really happy here," Phil Mininger, Mississippi area VS director, said of the election results. "There's a new day in Noxubee County."

Some 500 voting age Mennonites and Holdeman Mennonites live in the county in east-central Mississippi. Most do not vote, said VSers and local Mennonites. Because the school superintendent election was thought to be extremely close, local whites had pressured Mennonites to register and vote for the white candidate.

Information on the number of Mennonites who voted could not be obtained. But Mininger said that the turnout seemed to be low, indicating that the pressure was unsuccessful.

According to Mininger, local whites could now punish Mennonites by making credit more difficult to obtain or by refusing to sell Mennonites land. "I really doubt that that would happen [in an organized way], but it may happen in isolated instances," he said.

Reecy Dixon's term as superintendent begins on Jan. 1. She will serve for four years.

In spite of his optimism, Mininger warned that Dixon faces "a long, hard road." The VS representative said that the problem now is dealing with the high expectations of blacks, who have waited since the Civil War for a black to run the local schools. "I'm scared that they're going to expect too much from her," he said.

Doris Longacre dies; wrote *More with Less*



Doris Longacre

Doris H. (Janzen) Longacre, 39, author of *More with Less cookbook* and well-known lecturer on world hunger, died on Nov. 10 at Hershey (Pa.) Medical Center. She had been suffering from cancer.

Longacre, of Akron, Pa., had nearly completed a sequel to *More with Less* entitled *Living More with Less.*

Both books were written as part of a Mennonite Central Committee effort related to malnutrition and world hunger.

More with Less was first released in 1976. Some 295,000 copies have been printed. Royalties from the book have gone to support the work of MCC.

Longacre served with MCC in Vietnam from 1964 to 1967 and in Indonesia from 1971 to 1972. She was a graduate of Goshen College and did graduate studies at Kansas State University. She was a member of Akron (Pa.) Mennonite Church and served on the board of overseers of Goshen Biblical Seminary,

(continued next page)

Elkhart, Ind.

Born at Newton, Kan., she was the daughter of John P. and Helen Classen Janzen of Newton, both of whom survive. Also surviving are her husband, Paul M. Longacre, who is MCC secretary for food and hunger concerns; and daughters Cara Sue and Marta Joy, all at home. A brother, Herman J. Janzen, lives at Newton. A sister, Edna M. Zabel, lives in Salem, Ore.

A memorial service was held on Nov. 13 at Akron Mennonite Church. Marlin Miller, president of Goshen Biblical Seminary, brought the message. The service was followed by a fellowship meal at the MCC offices.•

Historians discuss story of American Mennonites

"In our time it seems that fewer and fewer people have much of a memory," said John A. Lapp, dean of Goshen College, Goshen, Ind., as he chaired the keynote session of Mennonite Experience in America III. "I suggest that the number one agenda for the next decade is to recover memory."

Dedicated to that end, a group of prominent Mennonite historians and interested people convened at Messiah College, Grantham, Pa., Oct. 25, and moved to Mellinger Mennonite meetinghouse, Lancaster, Pa., to complete the conference on Oct. 26 and 27. Attendance ranged from 65 to 150 persons.

A tinge of sadness colored the opening sessions at Messiah College. Carlton O. Wittlinger, archivist of the Brethren in Christ Church and scheduled opening speaker, died suddenly on campus two days before the conference began. His prepared address was read by E. Morris Sider, a teacher at the college.

Early themes of the conference centered on the topic of spiritual renewal in the eighteenth and nineteenth centuries. Wittlinger's material dealt with "Phases of Renewal Among the Brethren in Christ," and historian Theron Schlabach, Goshen, Ind., followed with a response on Mennonite concerns regarding the same movement.

Friday morning's session focused on the Eastern United States and renewal as Richard MacMaster, Bridgewater, Va., spoke on "The Significance of the Revival Movement for the German Sectarians." MacMaster tentatively concluded that Mennonites had been seeking assurance of salvation.

Martin Schrag, of Messiah College, analyzed an eighteenth-century Brethren in Christ confession of faith for its outlook on the new birth, the nature of the church, and relation of the church to the world.

Friday afternoon the group focused on "Schisms and Varieties: A Feature of the American Landscape." Leroy Beachy, Millersburg, Ohio, described differences and issues among Amish and Mennonites in Holmes County, Ohio. Writer John Ruth, Harleysville, Pa., narrated the story of the Oberholtzer division of 1847 in the Skippack congregation.

During Friday night's keynote meeting, Robert Kreider, director of the Mennonite historical library and archives at Bethel College, North Newton, Kan., painted "in broad brush strokes" common themes of Mennonite experience.

"We should view our story less in chronological and more in holistic terms," he said. "We should see the interrelatedness of all the fabric."

Kreider looked for motifs binding present-day Mennonites with colonial Mennonites and presented ten themes. Among them were: transmission of faith and culture to children, how Mennonites view the land, the social "glue" which held Mennonites together before structures emerged, Mennonites' relationship to the city, and a firm belief in seeking "the mind and will of our Lord Jesus."

The release of a new source book, *Conscience in Crisis,* was celebrated also at Friday evening's session. Five years in the making, the substantial volume contains 339 early colonial documents with contextual comments and analysis compiled by editors Richard MacMaster, Samuel Horst, and Robert Ulle.

"One area typically undervalued by professional historians is local history," said Eastern Mennonite College Dean Albert N. Keim as he introduced the last theme on Saturday morning. Aspects of "Doing Local History" were spoken to by genealogist Lois Ann Zook, Lancaster Mennonite Historical Society; James O. Lehman, Eastern Mennonite College librarian on leave of absence; and E. Morris Sider, teacher at Messiah College.

During a dinner meeting between sessions, the Mennonite Experience in America (MEA) project committee chaired by Robert S. Kreider presented a progress report on a proposed publication about Mennonites in America from 1790 to 1960. The four volumes, in paperback, are to be authored principally by Richard MacMaster, Bridgewater, Va.; Theron Schlabach, Goshen, Ind.; James Juhnke of Bethel College; and Paul Toews, Pacific College, Fresno, Calif. Theron Schlabach is the project's editor.

Before disbanding, the group requested Paul Toews of Fresno, Calif., to call together a committee to organize a fourth MEA conference at that location in 1981.

MEA's two previous conferences assembled at Goshen College in 1976 and at Bethel College in 1977. The eastern Pennsylvania meeting this year was planned by people representing Messiah College, Lancaster Mennonite Historical Society, Eastern Mennonite College, and Franconia Conference.

Tapes of all the sessions are available through EMC, Harrisonburg, Va., and manuscripts from E. Morris Sider, Messiah College, Grantham, Pa.—Lois L. Shenk

Peace fellowship debates Christianity and socialism

"Christianity and Socialism" was the topic of discussion at this year's Intercollegiate Peace Fellowship Assembly, meeting Oct. 25-27 at Hesston, Kan.

The assembly, hosted in 1979 by Hesston College, meets annually and draws students from nearly all Mennonite and Brethren in Christ colleges and seminaries. IPF is a forum for discussion on peace issues by young people.

Thirty-four of the 120 people registered this year traveled 900 miles from Winnipeg by bus. They represented Canadian Mennonite Bible College and Mennonite Brethren Bible College. Other participants were students at Conrad Grebel, Goshen, Bluffton, Bethel, Swift Current Bible Institute, Freeman Junior College, Tabor, and Fresno Pacific. Two students represented Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Dorothy Friesen, recently returned from MCC work in the Philippines, gave the opening address. She noted that while the study of Christianity and socialism is important, it would perhaps be more appropriate to see the contradictions between Christianity and capitalism. After we have removed the beam from our own eye, we could then compare Christianity and socialism, she said.

"The Roots of Liberation Theology in Latin America" was the title of the next session, presented by Gil Dawes, a United Methodist minister from Camanche, Iowa. Dawes spent ten years in Costa Rica and Argentina as a pastor to several churches. Deeply impressed by the plight of the poor, he became involved through the church in the Montonero underground, a revolutionary movement seeking the overthrow of the Argentine government.

In his presentation, Dawes first outlined his own pilgrimage and then described how liberation theology emerged in Latin America. One factor has been the Catholic Church's growing identification with the poor and oppressed. Reading the Bible from the perspective of the powerless makes clear the Lord's command that the church must actively seek justice for exploited people.

A follow-up panel discussion was chaired by Gene Stoltzfus, husband of Dorothy Friesen. Panel member Duane Friesen, Bethel College professor, noted several areas of disagreement between Anabaptism and liberation theology, but emphasized that Mennonites could learn from liberation theology that the choice as Christians in the world is not between violence or quietism. A desire for justice must accompany our nonviolence.

Panelist Keith Regehr, an MBBC student, raised the question of political analysis and our reading of the Bible. Should not Scripture lead us to a new kind of political and economic idology? he asked.

Dawes, also on the panel, saw analysis of world news by small groups in the local church

as a way to educate people about interrelated causes of injustice that underline oppression. The next step is to encourage their involvement in actions for justice. Stoltzfus, in summarizing the discussion, urged people to become personally involved with the poor and oppressed. "Listen to them and allow your strategy to arise from what they are saying," said Stoltzfus.

Other sessions focused on socialism in Eastern Europe. Harley Wagler, a Mennonite scholar who spent several years in Yugoslavia with the Eastern Mennonite Board of Mission and Charities and is presently studying at the University of Kansas, was resource person. Wagler emphasized that the church must be the church no matter what political system it finds itself in. The church needs to be prophetic in its attempt to live the kingdom of God.

Friday evening's session began with two stories by John Paul Lederach, who spent a year in Spain studying conscientious objectors. The stories concerned two individuals who witnessed against the military in Spain and suffered repeated persecution for their beliefs.

The assembly also heard an update on recent actions at Rocky Flats, given by Mary Sprunger Froese. Her husband, Peter, is in jail along with several other persons following a witness at the Colorado nuclear weapons production facility.

Focusing on another form of oppression, Stoltzfus and Friesen showed a slide presentation detailing the impact of Castle and Cooke, a multinational corporation, on poor Filipino farmers.

New group to oversee outreach effort in Aspen

A new committee to oversee the outreach effort of Mennonite Board of Missions (Elkhart, Ind.) in the Colorado resort of Aspen held its first meeting on Oct. 25 in Denver, Colo.

Appointed in August by MBM's Board of Directors, the committee elected Hesston College president Laban Peachey as its chairman. Other members are Wallace Jantz, conference minister of Rocky Mountain Mennonite Conference; Peter Wiebe, a Smithville, Ohio, pastor; Floyd Miller, a Colorado Springs physician; and Melvin Jantz, a Denver businessman. Also present was Ray Horst, MBM associate executive secretary.

The Aspen outreach centers on the Chapel of the Prince of Peace, a local landmark envisioned by E. M. Yost and built by his nephew Lyle Yost and others.

Aspen staff Gregg and Kay Anderson reported that their work is with both vacationers and local residents. In addition to a Sunday worship service, the chapel is host to about four weddings every week, with each couple required to meet with Andersons for eight hours of premarital counseling.

Andersons said a meeting was set for Nov. 4 for a group of local persons to discuss possible formation of an organized fellowship.



Ugandan youths in front of building demolished in fighting.

Uganda rebuilds slowly after rule of Idi Amin

It is often said that one's faith becomes truly meaningful during a time of testing. Then the privilege of being able to pray or to meet with other Christians takes on a deep significance.

During a visit this fall to Uganda, Mennonite Central Committee Africa Secretary Ray Brubacher was able to worship with Ugandans who have just come through such an experience.

He reported how moving it was to simply share in the singing of hymns: "We sang 'The Church's One Foundation' and 'What a Friend We Have in Jesus' with the Gulu congregation, many of whom have just come through several years of suffering and repression during the Amin years, and the recent looting and killing of the retreating Amin army. The words of these hymns took on new meaning for me during that service."

Although the terror of the Amin years is past, Uganda is still technically in a state of war. Travel is slowed by numerous road blocks manned by Tanzanian soldiers, and the capital city Kampala is plagued with apparently random murders during the night hours. "It is difficult to ascertain whether these murders are done by bandits or politically motivated assassins. But there are very few people willing to walk around in Kampala once the sun begins to set," Brubacher reported. He also observed that in two days in Kampala he saw no Europeans on the streets.

Uganda remains without a secure government structure since Tanzania invaded its borders early this year and ended the eight-year rule of Idi Amin Dada. Nevertheless, the nation seemed generally tranquil to Brubacher. During his days there he did not witness any violence and experienced only the inconvenience of security checks.

The purpose of Brubacher's trip was to visit church leaders to continue discussion on how MCC can best aid Uganda. Presently two workers are involved with the rural development program of the Church of Uganda in the northern Gulu district, an area particularly hurt by the Amin years and war.

New areas Brubacher investigated were assisting in the church's peace and reconciliation work, in "moral reconstruction of the country," and in health education among Ugandan villages.

He noted that church leaders are "every bit as concerned about moral reconstruction as they are about physical and economic reconstruction. The violence and hatred of the Amin years have left deep wounds in the moral and spiritual fiber of the people."

That task is related to the work of bringing reconciliation in a land where recent events have strengthened hostilities between Christians and Muslims and between tribal groups. One possibility discussed was that MCC could sponsor a Ugandan representative to come to North America to share with the church here the experiences of peacemaking and reconciliation in Uganda. In return a North American church leader might visit Uganda to share insights on biblical teachings concerning peacemaking.

Health needs in Uganda were also discussed. Uganda was once a country with highly educated people, but many including health professionals fled during the Amin years. It is possible that MCC will assist with a plan to take public health education to villages through teams of village health workers.

Early reports of much outside aid benefiting Uganda may be misleading. Brubacher was told that as publicity on Uganda has lessened,

so has interest from outside agencies decreased. In some cases supplies were flown or trucked into Uganda in an effort to get a program going early. "Much of what came sat around in warehouses and literally overwhelmed church structures that were expected to distribute the goods," he said.

Church leaders affirmed the work of the two MCCers in Northern Uganda and a formal agreement was discussed between MCC and the Church of Uganda concerning continuing assistance in reconstructions and development. It is expected that MCC involvement will continue in Uganda for three to five years.

Paraguayan Mennonites work for reconciliation

The focal point is the land. The challenge is to become reconcilers and to establish a lasting brotherhood between those who took the land and those who originally used it.

In Paraguay, as in North America, the challenge has been raised and Mennonites, along with other European settlers, have begun to grapple with the consequences of their history.

Wilmar Stahl, a development anthropologist employed with the Associacion de Servicios de Cooperacion Indigena-Menonita (Association for Inter-ethnic Cooperation) was in Winnipeg, Man., from Oct. 18-22, to share his experience of a fragile but growing bond between the Mennonites and the "Indigenos" in Paraguay's Central Chaco region. He described the work of the ASCIM at an "Indian Faspa" on Oct. 20 at Home Street Mennonite Church, attended by a dozen local Mennonites and Indians involved in similar issues in Canada.

Two Mennonite colonies, Menno and Fernheim, were established in the Central Chaco in the 1920s. Another, Neuland, was established in 1947-48. All were begun on land previously used by the Indians.

For a long time the only communications with these people was one-way; Indigenos were hired by Mennonite employers or taught by Mennonite missionaries. These contacts and the growing number of Indigenos baptized in the Mennonite faith led to a gradual recognition of a people who had belonged to the land before the colonies were started.

The five major tribes of the Central Chaco, the Chulupi, Lengua, Toba, Sanapana, and Guarani, no longer confine themselves to their formerly distinct homeland. Indigenos from all tribes mingle in urban slums, seeking employment. "The challenge," says Wilmar, "is for their tribes and for us Mennonites to understand and to get along with each other."

ASCIM's response to the land issue has been to buy up arable acreage and help native groups which request such assistance to set up agricultural communities in these areas. The process of finding and settling land can take about five years, during which time the new community can struggle with all the issues involved and test their determination to make this venture succeed.

ASCIM is presently working with a group of 100 families which hopes to establish a new settlement by April 1980. By now 860 families have been settled on 50,000 hectares (120,000 acres) of land and ASCIM has already obtained sufficient land for another 400 families. Whenever possible, ASCIM attempts to place a group in an area which is part of the ancestral home for the people concerned.

Can a hunting and nomadic people successfully settle down as farmers? Attempts to turn native people into agriculturalists have failed miserably in Canada. "It makes a difference," Stahl noted, "if a community comes and says, 'We want to be farmers and then is willing to take three to four years to fully consider all the aspects, continuing all the while to demand their farmland." Despite the ever-present temptation to leave the farm and return to the previous employers, most families are staying on their land, determined to make a go of it.

ASCIM is involved in other activities designed to build bridges between Mennonites and Indigenos in the Central Chaco. The organization was instrumental in registering the births and marriages of those Indigenos who wished to be registered. Indigenos are recognized as Paraguayan citizens but, like other citizens, require documentary proof of citizenship for any major transaction (such as buying land). Most Indigenos do not have the necessary documentation and find it virtually impossible to get this.

ASCIM is run by a board of 47 Mennonite and Indigeno leaders which meets at least three times a year. The executive committee consists of a director and five people in charge of specific departments. Wilmar Stahl is responsible for social work aspects. ASCIM is staffed primarily by local people, although Mennonite Central Committee has supplied Voluntary Service workers from time to time.—Neil Unrau, MCC (Canada)

Peachey speaks on peace to group in New York

"What Is the Role of a Peace Church in International Affairs?" Urbane Peachey of Mennonite Central Committee chose to explore this complex topic when he met with a diverse audience at Menno House in New York City on Oct. 28.

A cross-section of New York Mennonites, a contingent of Quakers from nearby Fifteenth Street Meeting, and members of the United Methodist Office at the United Nations listened closely as Peachey outlined five functions peace churches can perform in the international arena. Peachey then went on to discuss five questions on international participation which peace churches do not always answer well.

During the extensive question period, the speaker remarked that while one of the leading texts for the church is "Our minds are transformed," many Christians go on thinking warlike thoughts, thus giving support to militarism. He called to mind the German Christians under Hitler who bent over backwards to prove they were loyal citizens.

Urbane Peachey's appearance in New York was arranged by MAAMS, the Metropolitan Association for Anabaptist/Mennonite Studies. Other internationally oriented MAAMS programs of the past year have focused on the situation of the Soviet Mennonites and on aspects of world hunger and MCC's development involvement.

The presence of a number of interested Quakers at the Oct. 28 MAAMS meeting can be seen as a continuation of the group's Sept. 16 initiative, "An Anabaptist/Peace Church Gathering." On that occasion bridges were built among persons of varied backgrounds who share in similar peace and social concerns. The Sept. 16 gathering closed with presentations by Doug Hostetter and Lee Stern of the New Call to Peacemaking, the joint action in which all three peace churches share.—Ardis Grosjean

Warehouse project nears completion at Scottdale

Exterior work on the new warehouse and loading docks at Mennonite Publishing House, Scottdale, Pa., has been completed. Interior work is on schedule and is expected to be completed sometime in December.

The new building will provide 175,000 cubic feet of additional storage space on the first floor and 72,000 cubic feet of space in the basement. In addition, loading and receiving facilities have been provided and the south side (front) of the old building has been insulated and refaced.

The first floor area will be used primarily for housing Herald Press books. Book sales have increased from less than 90,000 copies in 1958 to over 390,000 copies in 1978. Books stored in rented warehouse space and currently double stacked will fill about one third of the area, leaving two thirds for future growth.

Provisions for adding another floor of 95,000 cubic feet have been incorporated into the current structure. The basement will be used to hold incoming paper supplies.

"I'm particularly happy for the loading and unloading facilities," commented Nelson Waybill, personnel director. "Our present outside elevator was adequate 35 years ago when it was constructed, but since paper has been delivered by semitrailer, unloading is a real hazard, particularly during the winter. I'm convinced it is only through the providence of God that we have not had a serious injury."

The warehouse, loading docks, and renovations will cost $750,000. Mennonite congregations and individuals are being asked to provide the funds during a three-year period. Borrowed funds have been used to finance the construction until donations are received.

(continued next page)

The work of publishing was organized in 1908 with the intent that the sale of products and services would cover cost. This has been achieved except when major buildings were erected in 1908, 1922, and 1949.

According to publisher Ben Cutrell, "The Publication Board considered financing the present warehouse through increased prices. This could have been accomplished by charging 7 percent more for our congregational products over the next ten years. But, it seemed better to go directly to congregations for funds," he continued, "so they could see that they are the real owners of the publishing program.

"The $228,000 which the church has donated during the 71 years of its publishing work has grown to a present value of $2,550,000. While our literature ministry has been largely self-sustaining it is not self-sufficient. It needs the prayers, support, and people of the congregations across the church."•

Celebration tops meeting of Southeast Convention

Some 1,200 Mennonites converged on Van Wezel Hall, Sarasota, Fla., Oct. 28, to join in singing "Lo, What a Pleasing Sight Are Brethren [and Sisters] That Agree."

The meeting was a climactic celebration session of the Twelfth Annual Meeting of Southeast Mennonite Convention. Other sessions were held at Bayshore Mennonite Church in Sarasota.

Six Sarasota Mennonite churches agreed to move their Sunday morning worship service to Van Wezel Hall and host gathered Mennonites from Georgia, South Carolina, and other Florida communities.

The theme of the annual meeting was "From Here Toward Eternity." Robert Yoder, Illinois farmer and Stewardship Secretary of the Mennonite Board of Congregational Ministries, presented four messages which blended biblical passages, scientific data, a realistic look at the "here," and a hopeful look "toward eternity." Participants responded in "open forum" periods.

On Saturday morning and afternoon, as always, there was business. Moderator Paul Yoder guided delegates as they worked through guidelines for gift discernment, capital fund drive, and ministerial committees. The delegates elected J. B. Miller to serve as treasurer of the Convention and reelected Raymond Martin to the Executive Committee. On recommendation of the Executive Committee, delegates welcomed the Columbia Mennonite Fellowship, Columbia, S.C.

In a separate action, budget of $134,513 was adopted. The budget provides for an increased Convention resource to congregations in Christian education and nurture.

On Saturday evening the ministry of Jess Kauffman was formally recognized, and Carl Brown was ordained. Both Brown and Kauffman are involved in the camping ministry of the Southern Mennonite Camp Association and the Convention at Lakewood Retreat, Brooksville, Fla.

The Sunday morning conjoint meeting at Van Wezel Hall was a coming together of people from a variety of backgrounds. Mennonites in the Southeast have roots in all parts of the church to their north and northwest. Evident, too, were Mennonites with Latin and black roots. Other less visible ethnic groups were also present.

Older persons thrilled to the children's choir, directed by Glenna Hershberger, as they sang, "I am a possibility, I am a promise with a capital P, I am a great big bundle of potentiality." They spoke for the Convention which looks "from here toward eternity." The session ended with *The Mennonite Hymnal* No. 606—"Praise God from Whom all Blessings Flow."—Martin Lehman

Goshen College, A Place to Grow



Pastor Ellis Croyle from Zion congregation in Archbold, Ohio, chats with students as part of Goshen's first V.I.P. days this fall.

You expect to find the 18- and just-turned-20-year-olds on campus, but pastors? (He's the one with the tie, of course.)

Yes, pastors, Goshen's V.I.P. days provide opportunity for Very Important Pastors and their spouses to spend three days on campus

- having time for their own renewal and recreation,
- getting an in-house view of GC atmosphere and activity,
- visiting with students from their own congregations, and
- discussing the frustrations and joys of congregation and college with faculty members.

Goshen College, Goshen, Ind. 46526

Goshen College—growing with the church.

Wilmot Mennonite Church, Baden, Ont., will dedicate new worship facilities on Jan. 6 at 2:15 p.m. The new church building is located one and a half miles south of Baden on the original Geiger Church property.

Mennonite Publishing House, needs a typesetter-terminal operator. Applicants should have a minimum speed of 50 words per minute and an interest in church work. Interested persons may contact Nelson Waybill, Personnel Director, Mennonite Publishing House, Scottdale, PA 15683. Phone (412) 887-8500.

Vasil Magal, speaker on the Mennonite Church's Russian language radio program, reports that listeners all over the Soviet Union are hearing *Voice of a Friend* and responding to the gospel. During a trip to West Germany in early October, he visited a number of German-speaking persons who recently immigrated from the Soviet Union. "They came from all over the Soviet Union, but everywhere they used to listen to our program," Vasil notes. Many reported that his voice is well-known throughout the USSR and that they came to the Lord through hearing the gospel on the radio.

Sunset Nursing Home, a 28-resident Mennonite facility for the aged in Geneva, Neb., closed on Oct. 15 after struggling for several years with low occupancy, financial problems, and tightening federal and state regulations. Sunset had just celebrated its thirtieth anniversary in June. It was founded in 1949 as an inter-Mennonite project by the Mennonite churches of Nebraska. Sunset affiliated in 1955 with the Health and Welfare Division of Mennonite Board of Missions (Elkhart, Ind.). The 18 residents at the time of the home's closing have been transferred to other facilities in the state. Sunset's operating board is studying possible mission-related uses for the home and the 160-acre farm on which it is located.

The U.S. branch of the international Roman Catholic peace movement, Pax Christi USA, initiated informal contacts with General Conference Mennonite peace spokespersons Oct. 12-14. Rural Benedictine College at Atchison, Kan., provided the setting for the sixth annual convention of Pax Christi USA, at which Mennonites Bob Hull and Don Kaufman of Newton, Kan., led a workshop on tax resistance and the World Peace Tax Fund Act. Interest in this was strong. About 40 persons, including some tax resisters, participated. In a private meeting with Sister Mary Evelyn Jegen, executive secretary of Pax Christi USA, and Gordon Zahn, a Catholic conscientious objector in World War II, Hull, Kaufman, and William Keeney of Bethel College, North Newton, Kan., explained the General Conference Mennonite Church resolution on war taxes. Mennonite Central Committee Peace Section's Christian Peacemaker Registration form received active interest at the convention, particularly during a workshop on "Militarism in Education." The possible resumption of registration and perhaps the draft in the U.S. is stimulating regional Pax Christi groups to promote conscientious objection to war by Catholic youth.

"Spotlighting Congregational Leaders" will be the focus of a retreat at Laurelville Mennonite Church Center, Jan. 4-6. James E. Horsch of Scottdale, Pa., will lead four devotional studies on the theological basis for lay leadership. Irvin D. Weaver, Hollsopple, Pa., and Arnold Cressman, Scottdale, will assist Horsch in leading the retreat. A full program is available from Laurelville Mennonite Church Center, Route 5, Box 145, Mount Pleasant, PA 15666. Phone (412) 423-2056.

John and Bonny Driver, workers in Spain with Mennonite Board of Missions (Elkhart, Ind.) are on the mend from injuries suffered in a traffic accident on Oct. 15 near Barcelona, Spain. The car in which they were riding swerved out of contol while passing another vehicle, overturned, struck a retaining barrier, and skidded on its top before finally flipping back onto its wheels and coming to a stop. Drivers, who were seated in the back, were thrown through the rear window as the car skidded on its top. They suffered multiple contusions and cuts requiring stitches. The car was a total loss. Drivers were on their way home from a conference in Madrid with two other members of their Barcelona Christian community, José Luis Suarez and Miguel Sirerol. The two men were held safely by their seat belts and suffered only minor bruises.

Deaf persons soliciting funds in shopping centers and other places with "Have a Nice Day" cards should *not* be given money, said Reuben Savanick, director of deaf ministries, a service of Mennonite Board of Missions (Elkhart, Ind.). The cards show the manual alphabet on one side and say, "I am a deaf person selling these cards to support my family." Savanick said most deaf persons are embarrassed by these "beggars," some of whom are not really deaf. "These persons are engaged in a lucrative business by playing on people's emotions," Reuben said. "Stories are told within the deaf community of people leaving poor and returning rich." Non-deaf organizers of some of the rackets get 40 to 70 percent of the money. The proper response, according to Savanick, is to confront the solicitors by communicating through sign language or writing. "The most important point," he said, "is not to give any money."

FRIENDSHIP EVANGELISM

A SEMINAR ABOUT THE NATURAL WAY TO SHARE YOUR FAITH.

Art McPhee, pastor, author, radio speaker, and evangelist invites you to consider three sessions of in-depth training.

Learn how to:

- create opportunities for effective witness.
- share Christ in unthreatening ways.
- call persons to discipleship.
- mobilize 25 percent more of your church members to reach out for Christ.



"Evangelism through friendship is a versatile, effective approach to faith sharing," says McPhee. "It accounts for 80 percent of all church growth."

To bring a seminar to your area, write to In Touch Seminars, Box 1252, Harrisonburg, Virginia 22801.

Name_____

Address_____ City_____

State/Prov._____ Zip_____

Leadership and coordination of In Touch Seminars provided by Media Ministries division of Mennonite Board of Missions.

A reunion for ex-PAXers and their families who served any place and any time between 1955 and 1958 is tentatively set for the summer of 1980. Agenda intentions are to include scheduled times of sharing by individuals on "the impact of PAX service on my life," an update by an MCC representative on the topic "from then until now," and fellowship. If there is adequate interest in such a reunion, efforts will be made to invite friends of PAX as Alfred Bauer, Herr Lukard, Alex Mavrides, and others. (Alex is the Greek interpreter to whom Urie Bender dedicated his book, *Soldiers of Compassion*). Persons interested in a reunion, or who wish to have their address updated in the files of MCC, send a note to this effect to: Marlin Gerber, 7728 Pickering, Portage, MI 49002. They should also include a long stamped self-addressed envelope (from which your address will be taken) and any additional program ideas you would like to lead in or contribute to.

Paul and Dawn Ruth Nelson, new mission appointees to Ireland, arrived in England on Oct. 29 for a one-week orientation at London Mennonite Centre, which started a Mennonite witness in Ireland last year. Nelsons are jointly appointed by Mennonite Board of Missions (Elkhart, Ind.) and Mennonite Central Committee (Akron, Pa.). They are the first North American Mennonites to serve in Ireland. The couple will be joined in January by Joseph and Linda Bender Liechty. Nelsons' new address is 4 Clonmore Villas, 92 Ballybough Rd., Dublin 3, Republic of Ireland.

Lawrence and Frances Greaser returned on Oct. 31 from a two-month administrative visit to South America for Mennonite Board of Missions (Elkhart, Ind.). Lawrence is MBM's associate secretary for overseas missions. The couple visited all 38 MBM workers on the continent in addition to meeting with leaders of local Mennonite churches.

An Italian Catholic missionary who is a member of the Franciscan Order was a special guest at the October meeting in Obihiro, Japan, of a book study group organized by Mennonite, Lutheran, and other missionaries. The guest had been invited for a discussion of *The Little Flowers of St. Francis*. "He was delightful, and his English was so good that perhaps he will be coming to future book studies as well," reported Mary Beyler, a worker with Mennonite Board of Missions (Elkhart, Ind.). The focus of the November meeting will be a new English translation of *A Life of Jesus* by Shusaku Endo, a well-known Japanese Catholic writer.

"The Out-Spokin' Quarterly" is the new publication of Out-Spokin', a Christian biking ministry sponsored by Mennonite Board of Missions (Elkhart, Ind.). The inaugural issue, dated fall 1979, includes reports of two recent bike hikes, announcement of major 1980 hikes, items for prayer and praise, and various news notes. Free subscriptions can be obtained by writing to Out-Spokin', Box 370, Elkhart, IN 46515.

Adriel School, a Mennonite residential treatment center in West Liberty, Ohio, for young emotionally disturbed slow learners, won a Special Olympics soccer tournament on Oct. 5. Adriel defeated Southview School of Dayton for the championship trophy. Held at Adriel, an 83-year-old school sponsored by Mennonite Board of Missions (Elkhart, Ind.), the first annual event included two other teams from Troy and Dayton. In addition to athletic competition, team members enjoyed a picnic lunch in a nearby park and movies in the gymnasium, with refreshments provided by the local McDonald's Restaurant and the Adriel staff.

Mennonite students at Indiana University and other persons interested in forming a Bloomington Mennonite Fellowship are asked to contact Tim and Crissie Shank Buckwalter at E212 Bickmell, Bloomington, IN 47401. Telephone (812) 339-7632. Hubert Brown, secretary for Student and Young Adult Services at Mennonite Board of Missions (Elkhart, Ind.), found considerable interest in forming a fellowship during a visit to Bloomington, Oct. 25-27.

A Voluntary Service recruitment and placement counselor is needed on Jan. 1 at Mennonite Board of Missions (Elkhart, Ind.). Dianne Springer, the current counselor, is resigning. The applicant should have counseling skills; past experience in VS would be helpful. Women are especially encouraged to apply. Interested persons may contact Dale Schumm, Personnel Office, MBM, Box 370, Elkhart, IN 46515. Telephone (219) 294-7523.

New address for Darrel and Sherill Hostetter, workers in Nigeria since August with Mennonite Board of Missions (Elkhart, Ind.): Ikot Ibritam P.A., Ukanafun L.G.A., Cross River State, Nigeria.

Special meetings: Lloyd Weaver, Jr., Newport News, Va., at Tuttle Avenue, Sarasota, Fla., Nov. 28 to Dec. 2. **B. Charles Hostetter,** Harrisonburg, Va., at Erisman, Manheim, Pa., Dec. 2-9. **Roy Kiser,** Stuarts Draft, Va., at Franconia, Pa., Dec. 2-9. **William R. Miller,** North Liberty, Ind., at Fairhaven, Sebewaing, Mich., Nov. 25-Dec. 2.

New members by baptism: one at Blooming Glen, Pa.; five at Zion, Archbold, Ohio; four by baptism and one by confession of faith at Pottstown, Pa.

readers say

It was gratifying to read Myron Augsburger's guest editorial on the equality of women. Christians should take the lead in treating women as equals and affirming them as full partners among mankind.

To hear a leader of the Mennonite Church speak out for woman equality is cause for rejoicing. Our men leaders may affirm woman equality in private but are hesitant to speak out.

Myron has spoken out. Perhaps more of our leaders will follow his example.—**John B. Shenk, Lancaster, Pa.**

° ° °

I would like to renew my subscription also at this time to the *Gospel Herald*. I have enjoyed reading it very much in the past year. There have been many articles in it that have helped me and enriched my life more fully. Keep the good news coming and God bless you.—**William P. Notter, Salem, Va.**

° ° °

Thank you for printing the article "Why I Cover My Head" (G.H., Sept. 25). In an age when the church has drifted so far, this was like a fresh stream of living water. Many years ago my husband paid a life subscription for the *Gospel Herald* when it was still loaded with articles of biblical principles and doctrines as well as missionary articles and news. I would say we need these now as much as then. God's Word does not change even in a changing world.

How refreshing it could be if those that have named the name of Christ would stand and take heed to God's Word being read even as in Ezra's time when the law was read. Our old minister used to say with tears in his eyes he remembers when other churches obeyed this commandment besides the Mennonite Church. Let's take heed to the Word which still shines in a dark world. I am delighted for the other "Readers Say" responses.—**Sarah Hershberger, Due West, S.C.**

° ° °

I appreciated the article in the Sept. 25 issue of G.H. on the "Why I Cover My Head." At one time the Mennonite Church taught it was the "right thing to do." It is evident by the practice of church leaders and their wives that this is no longer taught. Somewhere someone is wrong. Either the earlier leaders who taught it were wrong—or today's leaders who do not teach it are wrong. A wrong needs repentance. This reader believes the earlier leaders were right and repentance is needed among today's leaders. The church has been permitted to follow the practice and lifestyles that are set forth by this present American culture at the expense of obedience to the biblical pattern for believers. The failure to submit and live out the inward principle and outward sign of 1 Cor. 11:1-16 has been one step toward downgrading the importance of the Bible in our daily lives and a sly move toward undermining our faith in the authority of the Scriptures. Throughout the Scripture, whenever the people of God failed to follow God's directions, they missed out on the blessings from God. I believe the church is missing a blessing by not heeding this teaching.—**Simon Schrock, Fairfax, VA.**

° ° °

In response to the article "Why I Cover My Head" (*G.H.*, 9-25-79): In 1 Corinthians the whole book talks about a church which is always made up of men and women plus children. This church was in a society made up of the same kind of people that make up the society we live in, a society with very low moral standards. . . .

Most of these problems (found in Corinthians) exist in our own church. I sense a disregard for many teachings in the Bible.

Most of our women worship with their head uncovered and don't seem to blush at all, when it is taught in the Bible to do so. But seem very comfortable in pants such as men wear which is not commanded in the Bible.

A church of this nature like the church at Corinth, has a very low concept of what the church should be.

When a man's or a woman's way pleases the Lord, he makes even his enemies to be at peace with him.

May we be more obedient to our Lord because the days are evil.

The article "On Being Kind in a Rude World," (G.H., 10-23-79) should make us take inventory and see how we measure up to the Bible.—**John Yordy, Ashley, Mich.**

° ° °

The imperative of Christian obedience to the literal witness of the headship veiling, 1 Cor. 11, was

shared by Kathleen Marie Haddad (*G.H.*, 9-25-79). God has richly blessed all of us in sister Haddad's selfless gift. The imperative of the eleventh chapter of 1 Corinthians, as shared by our sister, has relevance, witness, and power for all time. The magnificence of Christian witness and praise to God through this scriptural doctrine is comparable to the praise of Handel's Messiah to the Lord Jesus Christ to whom the veiling is a visible badge of honor. How shall the world know that we are His disciples except through the visible life, appearance, and deeds of the believer? The eye gate is really important, through this faculty is the proverb "Seeing is believing" brought to fruition.—**Wilmer D. Swope, Leetonia, Ohio.**

births

"Children are an heritage of the Lord" (Ps. 127:3).

Bodenhamer, Mark and Mary Jo (Bachman), Tempe, Ariz., first child, Isaac Marc, Oct. 27, 1979.

Birkett, Erick and Deborah, Charlottesville, Va., first child, Aaron Noel, Oct. 14, 1979.

Cassel, Timothy and Cheryl (Leatherman), Hatfield, Pa., first child, Philip James, Sept. 28, 1979.

Early, Richard and Kay (Griffin), Charlottesville, Va., second daughter, Rachael Lauren, Sept. 25, 1979.

Hofmann, Philip and Velma (Brubacher), Petosky, Mich., first daughter, Sheryl Soonie, born on Feb. 13, 1975; adopted on Oct. 23, 1979.

Householter, Mahlon and Cheryl (Zoss), Eureka, Ill., third child, second daughter, Laura Anne, Sept. 18, 1979.

Hunsberger, Duane and Karen (Benner), Souderton, Pa., fourth child, third son, Tomi Alan, Oct. 24, 1979.

Keim, Paul and Julie (King), Goshen, Ind., first child, Anna Beth, Oct. 16, 1979.

Landis, Ray and Becky, Green Lane, Pa., ninth child, sixth son, Aaron Todd, Oct. 22, 1979.

Lehman, David and Jan (Neufeld), Goshen, Ind., first child, Adrienne Renee, Oct. 19, 1979.

Miller, Mervyl and Linda (Hoffmaster), Harrisonburg, Va., fourth daughter, Julie Anne, Oct. 25, 1979.

Miller, Wendell and Carol (Diller), Hartville, Ohio, first child, Andrea Dawn, Oct. 24, 1979.

Moreland, C. Craig and Patricia, Ridgeley, W. Va., second daughter, Amanda Marie, Oct. 3, 1979.

Myers, Leonard and Karen (Hunsberger), Ottsville, Pa., second child, first daughter, Julie Dawn, Oct. 13, 1979.

Nyce, Merrill and Gwendolyn, Perkasie, Pa., third son, Jeffery Merrill, Oct. 24, 1979.

Sly, Thomas and Mary (Oswald), Kent, Ohio, second daughter, Patricia Lynn, Sept. 20, 1979.

Yousey, Glen and Debra Ann (Typhair), Ellisburg, N.Y., second child, first son, Daniel Glen, Aug. 29, 1979.

marriages

"They shall be one flesh" (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Helmick—Pease.—Carlton A. Helmick, Cumberland, Md., Pinto cong., and Helen Pease, Ellison Bay, Wis., Baptist Church, by Aymond Anderson, Sept. 22, 1979.

Kauffman—Schweitzer.—Steve Kauffman, Goshen, Ind., Benton cong., and Brenda Schweitzer, Kalona, Iowa, Wellman cong., by Calvin Kauffman, father of the groom, Oct. 20, 1979.

Leatherman—Miller.—Vernie Leatherman, Goshen, Ind., North Goshen cong., and Jane Miller, Goshen, Ind., Pleasant View cong., by Roy K. Yoder, Oct. 27, 1979.

Miller—Ginder.—Stephen Miller, Missionary Alliance Church, Elizabethtown, Pa., and Marie L. Ginder, Risser cong., Elizabethtown, Pa., by Paul Ruhl and Ralph Ginder, father of the bride, Oct. 20, 1979.

Moser—Zehr.—Merlin Ray Moser and Charlene Mae Zehr, both of Croghan, N.Y., Conservative Church, by Richard Zehr, father of the bride, and Julius Moser, Sept. 29, 1979.

Nofziger—Zachrich.—Myrl Daniel Nofziger, Archbold, Ohio, Zion cong., and Debra Jean Zachrich, Bryan, Ohio, Brethren Church, by Marlin McCann, Aug. 11, 1979.

Roth—Urtman.—Arthur Roth, Edmonton, Alta., Salem cong., and Eileen Anita Urtman, Millet, Alta., Baptist Church, by Neil G. Strohschein, Aug. 4, 1979.

Smoker—Yoder.—Gerald Smoker, Parkesburg, Pa., Parkesburg cong., and Debra Yoder, Christiana, Pa., Maple Grove cong., by Herman Glick, Oct. 6, 1979.

Weaver—Alderfer.—Wendell Jay Weaver, Royersford, Pa., First Mennonite cong., and Jolene Kay Alderfer, Telford, Pa., Perkiomenville cong., by Earl Anders, Jr., Oct. 20, 1979.

Widrick—Retzoldt.—Randy Lynn Widrick, Croghan, N.Y., and Patti Jayne Petzoldt, Beaver Falls, N.Y., both of Conservative Mennonite Church, by Richard Zehr and Julius Moser, Oct. 27, 1979.

Woolner—Wagler.—Paul Royden Woolner, Kitchener, Ont., First Mennonite cong., and Marilyn Kay Wagler, Kitchener, Ont., Dungannon Mennonite Fellowship, by Glenn Brubacher and Hugh Lawrence, Oct. 6, 1979.

Yutzy—Hochstedler.—Michael Yutzy, Osceola, Ind., Osceola cong., and Brenda Hochstedler, Napanee, Ind., North Main Street cong., by Clarence Yutzy and John King, Oct. 20, 1979.

Zirkle—Weaver.—Jerry A. Zirkle, Waynesboro, Va., Christian Church, and Janna Kay Weaver, Waynesboro, Va., Springdale cong., by Vance Brydge and Duane Gingerich, Oct. 20, 1979.

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Ebersole, Walter Aden, son of David and Mary (Martin) Ebersole, was born in Washington Co., Md., Feb. 7, 1902; died at Brenn-Field Nursing Center, Orrville, Ohio, Oct. 27, 1979; aged 77 y. On June 21, 1927, he was married to Sylvia A. Beyeler who died on Aug. 1, 1965. On June 20, 1971, he was married to Hilda Hunsberger, who died on Feb. 19, 1977. Surviving are 2 sons (Lewis and Elmer), 2 daughters (Edna—Mrs. Henry Brunk and Esther—Mrs. James Lepley), 5 stepchildren, 14 grandchildren, 8 stepgrandchildren, one great-grandchild, one brother (Ira Ebersole), and 2 sisters (Ella Ryan and Fanny Folk). He was a member of the Tuttle Avenue Mennonite Church. Funeral services were held on Oct. 30 at Crown Hill Mennonite Church, Rittman, Ohio, in charge of Lester Sutter, Phil Ebersole, and Noah Hilty; interment in Crown Hill cemetery.

Kennel, Harry Ervin, son of Peter and Anna (Reeb) Kennel, was born near Shickley, Neb., Jan. 11, 1913; died at Lincoln General Hospital, Lincoln, Neb., Oct. 29, 1979; aged 66 y. On Feb. 12, 1936, he was married to Sylvia Lichti, who survives. Also surviving are one son (Galen), 3 daughters (Arla—Mrs. Harley Rediger, Karen Windham, and Lana Sutton), 9 grandchildren, 4 brothers (Lester, Mahlon, Willard, and Leroy), and one sister (Fern—Mrs. Joe Springer). He was a member of the Salem Mennonite Church where funeral services were held on Nov. 1, in charge of Lee Schlegel and Scott Swartzendruber; interment in nearby cemetery.

Moser, Catherine, daughter of Christian and Catherine (Schrag) Widrick, was born in Croghan, N.Y., Apr. 23, 1901; died at Lewis Co., General Hospital, Lowville, N.Y., Oct. 13, 1979; aged 78 y. On Feb. 12, 1920, she was married to Daniel Moser, who preceded her in death. Surviving are 4 sons (Julius, Lyle, Milton, and Leon), 3 daughters (Norine—Mrs. Earl Zehr, Helen—Mrs. Timothy Burkholder, and Doris—Mrs. David Brubaker). She was preceded in death by one son (Benjamin), 6 daughters (Clara, Dorothy, Ina, Mary, Annabel, and an infant), one grandson, 5 sisters and 3 brothers. She was a member of Crystal Light Mennonite Church. Funeral services were held at Croghan Conservative Mennonite Church on Oct. 16, in charge of Carl Sensenig and Earl Horst; interment in the Croghan Church Cemetery.

Peachey, Amos L., son of Jacob H. and Elizabeth (Yoder) Peachey, was born in Allensville, Pa., Apr. 1, 1894; died at Fairmount Rest Home on Oct. 19, 1979; aged 85 y. On Dec. 6, 1915, he was married to Arie M. Zook, who survives. Also surviving are 2 daughters (Linda—Mrs. Clement Wenger and Verda—Mrs. Clyde Glick), 2 sons (Raymond and Allen), 4 sisters (Mary, Gertrude, Annie, and Leah), and 2 brothers (Noah and Rufus). One daughter preceded him in death. He was a member of Conestoga Mennonite Church, where funeral services were held on Oct. 22, in charge of Millard Shoup, Harvey Stoltzfus, and Ira Kurtz; interment in adjoining cemetery.

Stoltzfus, Sara Mada, daughter of Jacob and Elizabeth (Troyer) Troyer, was born in Fairview, Mich., July 5, 1908; died at Hershey Medical Center, Aug. 23, 1979; aged 71 y. On Sept. 27, 1928, she was married to Jake R. Stoltzfus, who survives. Also surviving are 3 sons (Jay Harold, Warren and Russell, 2 daughters (Leah Beth—Mrs. Robert Shetler and Velma—Mrs. Ronald Peachey), 18 grandchildren, one great-grandchild, one brother (Oliver), and 2 sisters (Mary—Mrs. Lee Niffenager and Velma—Mrs. Walter Dussinger). She was preceded in death by 2 brothers, 3 sisters, one grandson, and one great-grandson. She was a member of Ridgeview Mennonite Church, where funeral services were held on Aug. 27, in charge of Charles Good; interment in Ridgeview Cemetery.

Yoder, Lucinda, daughter of Christ and Elizabeth (Neuhouser) Yoder, was born on Mar. 12, 1904; died on Oct. 22, 1979; aged 75 y. Surviving are one brother (Levi Yoder) and one sister (Bertha Lantz). She was preceded in death by one sister (Matilda Brandenberger) and one brother (Leonard). She was a member of Leo Mennonite Church, where funeral services were held on Oct. 25, in charge of Earl Hartman and David Crossgrove; interment in Leo Cemetery.

Yoder, Myrtle Fern, daughter of Ezra M. and Susan (Miller) Yoder, was born at Anthony, Kan., Feb. 21, 1899; died at Rockingham Memorial Hospital, Harrisonburg, Va., Oct. 14, 1979; aged 80 y. On Oct. 12, 1929, she was married to George P. Yoder, who died on Jan. 23, 1956. Surviving are 2 daughters (Margaret—Mrs. Neil Turner and Vada Turner), 3 stepchildren (Erma—Mrs. Jacob Slabaugh, Edgar Yoder, and Amelia Phillips), 15 grandchildren, 19 great-grandchildren, one sister (Mrs. Mildred Moore), and 3 brothers (Clarence, Harvey, and Chester). She was a member of Harrisonburg Mennonite Church, where funeral services were held on Oct. 17, in charge of Sam Janzen and Roy D. Roth; interment in Trissels Mennonite Church Cemetery.

Covers and pp. 899, 900 supplied by Cornelius Krahn, p. 905 by Charles Ludwig, p. 906 by Paul Schrock.

calendar

Ministers' Week, Eastern Mennonite College, Harrisonburg, Va., Jan. 14-17, 1980.

Annual All-Unit Meeting of Mennonite Disaster Service, First Mennonite Church, Saskatoon, Sask., Feb. 8, 9, 1980.

items and comments

Church growth reported, Kenya

The zeal of missionaries and the devotion of their converts have brought remarkable growth to the church in Kenya, Cardinal Maurice Otunga of Nairobi said on a recent visit to Philadelphia.

The average priest in the capital of Kenya, one of Africa's most prosperous and politically stable nations, receives 125 converts into the church each year—and there is no shortage of vocations to the priestly and religious life.

The principal problem faced by the church in Kenya, Cardinal Otunga said, is not in attracting seminarians but in supporting them.

NCC relief agency aides predict long involvement

Church World Service has pledged a $5 million aid commitment to Cambodia. The international relief and development arm of the National Council of Churches, CWS is one of the ten church and charitable organizations approved by President Carter to raise funds for the war-ravaged Cambodians.

CWS will also send a small staff into Cambodia to work in concert with UNICEF, which is coordinating the overall effort. A CWS delegation in Cambodia last week received clearance for the Phnom Penh office from Prime Minister Heng Samrin.

Students allowed to pray in school head's offices

The principal of Morristown (N.J.) High School said he would allow students to pray in his office before classes until he is officially asked to stop it.

For the past year, principal Adam Bernhardt has made his private office available for a sort of "Quaker-style meeting," in which about 50 students representing nearly 15 Jewish and Christian denominations take part, on an irregular basis.

"The students come in, sit and think. If there are two, they may talk about school life. Some sit quietly and meditate, some pray aloud. There are no prayer books or accouterments of worship," he said. "Each one does as he pleases."

Uprooted children comprise half of world's refugees

Global attention needs to be focused more specifically on the special needs of refugee children, who comprise more than 50 percent of the world's refugee population today, a symposium on "The Uprooted Child" was told in NYC.

"Some 5 million children in the world today are designated as refugees and most of them live in squalor and terror," said Georgia L. McMurray, deputy general director of the Community Service Society and member of the Governor's Commission on The International Year of the Child (IYC).

She and other panelists discussed the largely ignored problem of the world's "uprooted" children—which include refugee children torn from native lands, foster care children uprooted from their own families, rootless migrant children, and ghetto children alienated from the mainstream American culture.

Early retirement halted, says new national study

The nation's early retirement trend has been reversed by rising inflation and recent federal legislation raising the mandatory retirement ceiling, says a new study of the top 1,000 U.S. corporations.

The study also showed that corporate executives and personnel directors now have a heightened awareness of the importance of preretirement education, but most of the surveyed firms still don't have retirement planning programs.

Perhaps as a result of increased attention on the aging, a new and more favorable corporate attitude toward the older worker has emerged in the last five years, the study showed. Older workers are seen today as more productive, less likely to have accidents, and more satisfied with their jobs than younger employees.

The study was sponsored by Corporate Committee for Retirement Planning, a committee of chief executive officers of major companies, in conjunction with the National Council on the Aging Inc. (NCOA). It was conducted by Research & Forecasts, Inc., a subsidiary of the public relations firm Ruder & Finn, Inc.

Durango lung cancer high

Records at Mercy Medical Center in Durango, Colo., show that the rate of lung cancer in Durango, the site of a large pile of uranium mill tailings, is at least four times the national average.

During the last 15 years, 237 cases of lung cancer were diagnosed at Mercy, according to Dr. Scott McCaffrey. He said that Durango, a city of 10,000, could be expected to have 60 cases of lung cancer based on the national average. The Mercy Medical Center, one of two hospitals in Durango, is operated in the Pueblo Catholic diocese by the Sisters of Mercy.

Inflation, says Baptist aide involves a problem of greed

"Only when the Word of God's judgment is brought to bear on greed will we ever be able to cope with inflation on a long-term basis," says an official of the Southern Baptist Christian Life Commission.

According to W. David Sapp, most Christians are concerned about inflation "not because it threatens the poor and the elderly, but because it threatens our claim on affluence. And so we are caught in an irony—greed, the basic cause of inflation, is also the root of our desire to end inflation."

Sapp, who coordinates the commission's work in the areas of hunger, energy, and economics, expressed his views on a Christian response to economic issues in an interview with Davie Wilkinson for Baptist Press, the news service of the Southern Baptist Convention.

Klan and college roadblocks bar two from peace meeting

Pax Christi, U.S.A., a Roman Catholic peace organization, opened its annual meeting in Atchison, Kan., with two workshop leaders missing—one because he had been barred by the host college's president and the other due to a roadblock set up by the Ku Klux Klan.

John Swomley, professor of social ethics at the United Methodist-related St. Paul's School of Theology, Kansas City, Mo., has been barred from the campus by Benedictine College President Gerard Senecal. The priest had objected to the Protestant scholar's support for freedom of choice on abortion and his opposition to state aid to church-related schools.

Father Emmanuel Cleaver, a black priest from Kansas City, was unable to attend and lead a workshop because his police protection from Ku Klux Klan harassment limited his travel.

The Pax Christi executive council sent a telegram of support to Father Cleaver, who had been scheduled to lead a workshop on "The Urban Church and the Arms Race," and gave a report on the "Swomley affair" to the 326 conference participants.

In the keynote address at the conference, Auxiliary Bishop Thomas Gumbleton of Detroit suggested that four qualities are needed to be a Christian peacemaker—a special respect for individuals, a deepened forgiving spirit, a spirit of sharing, and a spirit of nonviolence.

Presbyterians study ordination delay

The United Presbyterian Church will weigh a proposal to increase from one to two years the "care" period that candidates for ministry must spend under the supervision of a presbytery before ordination.

According to church spokesman Vic Jameson, the longer period may be particularly necessary in some presbyteries, or local churches, that are routinely flooded with more candidates than they can adequately supervise in a year.

Another consideration is the growing tendency among some Presbyterian candidates to study at non-Presbyterian seminaries. They have to be educated in church law, tradition, and hierarchical functions, called "polity," before they can serve as ministers.

90200 BIC
3003 BENHAM AVE
ELKHART IN 46514

Ruth and the arts

As a cheery blaze crackled in the fireplace, Mennonite Publishing House editors, managers, and a few guests gathered in a Laurelville Church Center meeting room for one of their occasional fellowships. It was November 7, a cool fall day.

The purpose of this particular get-together was to look at the church and the arts, with John Ruth, Harleysville, Pa., serving as the speaker. The night before, John, who has gotten into film-making and photography, among other things, showed, through slides, some of the circumstances that helped shape his life.

He made it clear from the outset that he was not going to get into a sterile discussion of the arts. As a matter of fact, there was only one thing that interested him—story, his story, the Mennonite story, the Christian story.

With the fireplace in the background and everyone else huddled in a semicircle around him, the setting was auspicious for John to captivate his small audience. He read the introduction to a story of how John F. Funk began his life and career. Funk, of course, was the one who founded the *Herald of Truth*, the forerunner of *Gospel Herald*. Adding a personal note, Ruth told how he was born on the day Funk died.

Well, what was the content of the story John talked about? Family. That was it. The earth is made up of families and subfamilies. "God's strategy is to call out a family in which all families are blessed," he said.

Moses' call was in terms of his people's destiny; that's the way of God's call—toward the family of God. He had to settle his own identity: was he Hebrew or Egyptian? After he killed the Egyptian, he realized how much his Hebrew identity meant to him.

The New Testament universalizes the family theme of the Old Testament. You don't universalize it by abandoning that which makes you a family.

The Mennonites are a family among families. And that doesn't mean they are better than other families. But they do have a family consciousness, and perhaps that is a gift they can share with other people. It doesn't help to be ashamed of one's family. You have to accept it. The more you understand your family and identify with it, the easier it is to dialogue with members of other families, John implied.

To talk about art, you have to settle the question of identity. If you know who you are and are possessed by what you have to say, you'll find a way to say it. The more intensely you are who you are, the more others appreciated it, Ruth continued, reeling off a few more of his insights.

Though John did not abide by the fellowship committee's agenda, exercising the artist's prerogative to set his own, he got to the essentials. Must not every artist, of whatever stripe, have something to say, a story to tell? Whether it be on canvas, in drama, stone, or print, artists use their gifts and skills to contribute to an ongoing story, the story of their faith and/or their civilization. No one paints, sculpts, or writes in a vacuum.

He seemed to have little room for aspiring artists who claim the church is not interested in them. I don't know of any masterpieces lying around unused in drawers, he said. Too much of the "persecuted" plaint is a cover-up for poor art. Real creativity exists when you "accept your people's scruples and make your point anyway," John said.

"Among the smorgasbord of churches in our area," he said, "outsiders keep pushing open our doors because they want community and fellowship." The story in the twentieth century is identity and coherence and how you order your "family." You don't tell your story only through positive illustrations. That's propaganda.

The above is perhaps a biased summary of what John Ruth told the MPH people. But it seems to me it is a message we all ought to hear. Every member of the Christian family, including artists, should blend their efforts toward the edification of the body, which is the church of Christ. In art, as in every other human activity, the practitioner must bow in joyful service to the One who called him.—David E. Hostetler

Gospel Herald

November 27, 1979

72:48



Paul and Roberta Lantz

The musical minister

by Sanford Eash

A man approached the director of the chorus and asked him, "Where did you learn the technique of directing a chorus? Do all of those little moves mean something?"

The director studied a bit, and replied, "Yes, I started early in life in developing my style. When I was a boy on the farm I always liked to fight bumblebees, so I developed a style that's a bit different."

Paul Lantz grew up in rural Elkhart County in northern Indiana. He attended the Clinton Frame Mennonite Church near Goshen with his parents. His mother was a singer, and they sang hymns in their family worship. When he was four years old, a neighbor lady, Mrs. Fred Showalter, was helping his mother can fruit. She observed Paul playing and she looked at him and said, "He'll be a minister some day." He remembered that and he thinks it had a definite influence in the decisions he made thirty years later. When he was 16 years old he was elected Sunday school chorister. The church leadership encouraged good congregational singing and Paul enjoyed it. There were several men capable of teaching the rudiments of music at that time. Paul spent one year at Goshen College and studied church music under B.F. Hartzler and loved it.

Roberta Bontrager went to the same church as the Lantz family in her early childhood. Then, her parents moved to the Middlebury Community about ten miles away. One evening, Paul visited the Middlebury MYF, or Literary, as it was called at that time, and there was Roberta, playing the piano for the evening program. He had not seen her for a number of years, but there she was, a beautiful young lady of 16. Paul never looked at other young ladies after that.

"She is the one for me if I can win her," he decided. She had the misfortune of breaking her leg in a farm accident. Paul laughs about it now, he says he doesn't think he could have caught her if it hadn't been for that cast on her leg. They were married in 1931. Their talents have blended well. They love church music, and put a lot of time and effort into developing good singing.

I first learned to know Paul when he set up a barbershop in Middlebury. He cut hair for a quarter. I frequently attended the Middlebury Church, too. It was the church home of my fiancée. Soon she was singing in a ladies quartet that included Roberta, so our acquaintance has been a long one.

Paul served as chorister at the church. It was at the time when special music was just becoming accepted in Mennonite churches. Paul was soon organizing quartets and a choir. He led the chorus for ten or twelve years.

In 1945, Pauls were called to the Bethel church near Biglerville, Pennsylvania. It was a small church that had been organized only six years earlier. Paul was ordained as their pastor. It was an active small group. Bethel and Cedar Grove, known as the Mennonite Gospel Team, started a radio ministry on WCHA Chambersburg, Pennsylvania. Paul helped sing and served as the speaker for five years. Bethel was the church home of Coffman Shenk, father of Charles and Stanley Shenk. Paul and his son Robert, Coffman and his son Charles sang together for a few years as a father-and-son quartet.

At the time, Mennonites didn't pay their ministers more than a token. Practicing his barbering skills at the places where he served was not always practical or even possible for Paul. Sometimes his job as pastor and active music director didn't leave enough time to hold a good job.

For a number of the years at Bethel, Paul and Robert operated a crop sprayer in the summertime. The sprayer was a tractor-mounted rig with a large tank on the back and the sprayer boom on the front. Out on the highway one day, Paul approached a steep, long downgrade. He shifted the tractor into a lower gear.



Millersburg Mennonite Church, remodeled during the time of Paul's ministry

Too late he discovered it wasn't low enough. The rig gained speed. He put on the brakes, they smoked! The oncoming traffic and the curves approached too fast as the rig gained more speed! Paul was desperate, he pulled on the brake levers again, and pulled hard! A cloud of smoke rolled from the overheated brakes, he was afraid of fire, but he kept on braking hard and the rig slowed enough so he was able to shift into a lower gear. He says he will never forget that ride!

The Lantzes put up a small chicken house later, and raised fryers for a few years after that. This enterprise made some money for them. They were able to sell the property in 1952 when they moved back to Goshen, Indiana.

Next, Paul was called to the Longenecker church near Winesburg, Ohio, in Holmes County. In the 5½ years they served there, the church membership made a healthy growth and the congregation built a large addition to the older structure. But supporting the family was still a problem. Paul got a full-time job working in Emmanuel Mullet's No. 10 Strip Mine. He drove various vehicles in and out of the mine. It was a productive mine that yielded limestone, coal, and fire clay. It was hard work but interesting. Along with his preaching, and being a music director, Paul was a busy man.

The evangelist, C. F. Derstine, came to the church one fall for a series of meetings. Paul was working, and no other brother was available to take the preacher visiting the congregation that week. So Roberta reluctantly volunteered to do it, even though she was a bit sensitive about serving as a chauffeur for the evangelist. Derstine was not a small man when he stayed in Paul and Roberta's home. The first night when he went to bed, it collapsed. The next day Pauls fixed the bed, or so they thought. It didn't hold, it collapsed again. They ended up by putting him in another room with a sturdy bed.

The Lantz family moved over to the Millersburg, Ohio, church and Paul was pastor there for eight years. It was his longest stay at any church. As a minister, Paul felt he never wanted to outlive his usefulness. When he felt it was time to move on, he never hesitated to go. He looks back at the work at Millersburg and has a feeling of deep satisfaction. He established the Holmes County Mens Chorus in 1964. They became a well-

Sanford Eash is a free-lance writer from Goshen, Ind.

Gospel Herald

Editor: **Daniel Hertzler** (on sabbatical). Managing Editor: **David E. Hostetler.** News Editor: **Dave Graybill.**

Volume 72 Number 48

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan: $9.50 per year mailed to individual addresses. Eighty Percent Plan: $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States. Copyright © 1979 by Mennonite Publishing House

organized group and are still active today.

Later, they spent two years as leaders in Meadville and Sunnyside in northwestern Pennsylvania. It was an interim assignment. The most recent church they served was the Moorhead congregation at Shreve, Ohio. By this time, they were living in their home in Goshen. They left and promised to serve one year. They stayed two. In spite of their problems in making a living, they are not bitter today. As they have now come to their retirement, they are satisfied with their contribution to the church, especially in music. It seems they had the ability to get others to appreciate it, too. Both Paul and Roberta have always been involved in music wherever they went. In the last number of years Roberta's talent as a pianist and organist has been used and appreciated in church worship.

Their three children were born in Middlebury, Indiana, before they left in the forties. Robert and his wife and family live in Oregon. He was music director in Western Mennonite School for a while. He is now working as a mason, specializing in building fireplaces. Ray and his wife and son lived in California for a number of years. About four years ago, they came to Indiana and now live near Middlebury. They worship in the church of his parents' childhood, the Clinton Frame congregation. He serves as the choir director. Ann is married to Max Miller and the family lives near Berlin, Ohio.

On July 2, 1979, the First Mennonite Church of Middlebury, Indiana, had their 75th anniversary celebration. The original chorus that sang under Paul's direction in the late thirties and early forties sang a few of their old numbers. The ladies quartet that was started in the middle thirties has stayed in touch through the years and contributed a few numbers. Today, Paul and Roberta still love to sing.



Alberta Berry, Roberta Lantz, Orpha Eash, and Irma McCreary

Paul says he no longer has the urge to fight the bumblebees but he does intend to keep active. Presently he is directing a ladies choir at the Forks Mennonite Church where Roberta also serves as organist. The years have been kind to them and they have enjoyed serving the church.

Hear, hear!

Members "Just as each of us has one body with many members, and these members do not all have the same function, so in Christ we who are many form one body, and each member belongs to all the others" (Rom. 12:4-5, NIV).

All of us are members of one body, one whole, a living organism. Paul suggests here and in 1 Corinthians 12:12-27 that we each "belong" because of our relationship to Christ, and none of us may cast aside another as unimportant—no matter what.

In other words, we must trust God to bring into the midst of our congregations those whom He has chosen to contribute to us. If we don't particularly like their contribution, or if they seem a drain instead of a help, we must deal with them according to Scripture. We don't have the choice of ignoring, or excluding, or of turning them elsewhere.

How hurtful it is to the whole of the body—but especially to ourselves—when we try to escape this responsibility. We tell a depressed sister to go elsewhere for "professional" help, fearing she'll detract from the time we have to enjoy one another's company. Or ignore the repeated sinfulness of a young person, because we dread to think how unpopular we would be with the rest of our society if we admonished him. We turn away any who come to us with a vision that is broader than our own, because we are threatened by the demands their vision might make on us. We refuse personal responsibility for the needs of the homeless and hungry, resting contentedly on the efforts of the Mennonite Central Committee, the Voluntary Service, and the "brotherhood fund."

And the result of all this is a congregation, and eventually a denomination, that lacks real unity—real wholeness. Instead our inadequate fellowship is shabbily covered with a cloak of sociability. Unity becomes the fevered "goal-at-any price" instead of the natural and reasonable outcome of our oneness in Christ. Because we've neglected to be obedient—as individuals and as a congregation.

The remedy is available: we may return to the joy and wonder of our belonging to Christ and to a burning desire to share His purposes, methods, and direction. We may determine to perform the functions He assigns us, remaining open and ready for any new command. We may cease to own Him as we try to do, and rejoice to be owned by Him instead.

Then we will be proper members, functioning smoothly, moving productively. Unity will be the reality in which we live, rather than the elusive and binding goal we pursue. And the world will know, as Jesus prayed in John 17:23, that He is indeed the Christ—because they will see His love among us.—**Bob and Bonnie Pike, Tempe, Ariz.**

Be the greatest



Learn to Serve

It's tough to get ahead these days. People pushing, shoving . . . climbing their way to the top . . . stepping on others as they go. Looking out for Number One.

It wasn't different in Jesus' day. Even his closest disciples wanted to be on top . . . wanted to be the greatest in His kingdom. Jesus wasn't surprised. He simply tied a towel around His waist, washed their grubby feet and said the *greatest* in the kingdom is the servant of all.

Serving? Hardly glamorous!!
But, it's the mark of greatness.

Interested in that kind of greatness? Eastern Mennonite College is. For more than 60 years, EMC has been teaching students how to serve . . . as nurses, business persons, pastors, scientists, teachers . . . or whatever they choose.

There are unlimited opportunities for those with a servant attitude. Want to know more? Write J. David Yoder and ask for EMC's school calendar and catalog.

emc

eastern mennonite college, harrisonburg, virginia 22801
(703) 433-2771

Overtaken by joy



by Helen Alderfer

Advent season is upon us and we need to choose carefully what we will do to prepare for Christmas.

For the pressures of the Christmas rush reach everywhere. My experience in a hospital one December confirmed that for me. One day a nurse came bustling into the room with construction paper, scissors, and paste announcing that the decorating of the halls was now on. She said there would be judges and prizes and stressed that the fourth floor was noted for winning first prize.

But, she said firmly, all hands were needed. My roommate and I, with more zeal than energy, soon felt our temperatures rising. I don't know if fourth won the prize that year but I saw how the Christmas rush can invade some of the most secure fortresses.

In my growing-up home, Advent was an unknown season. I only vaguely knew that it had been observed somewhere for a long time. Now I read that the earliest record of Advent can be traced to Gaul in AD 389.

To the early Christians, it was natural that Jesus' birth should be preceded by a time of preparation and it seems they entered into it with some joy. However, by the eleventh century the original character of it was gone; it had changed to a somber penitential season. Nothing joyful was permitted, not any sort of festivity. Weddings were forbidden during the season. The hymn "Day of Wrath," by Thomas of Celano, was written to be used on the first Sunday of Advent.

Noticing that the word Advent is not listed in *The Mennonite Encyclopedia,* I asked Paul Erb, Scottdale, Pennsylvania, whether Mennonite Church leaders had ever preached against Advent observance. He said he did not think so but that it, as well as Lent, were two state church or Catholic forms that we chose to leave behind when we became a denomination.

I recall one of the first years we lived in Scottdale when the Christmas street decorations went up right after the Halloween parade. Later someone told us that in 1949 (at the town's 75th anniversary) they went up in July for the celebration and stayed up for Christmas. Now if we would take our cues from such exercises, what leisurely long preparation time we would have. Maybe there would be no last-minute rush. Maybe there would be time to contemplate the wonder of Christmas.

The Bluffton College bulletin for December 1978 had this Season's Greetings:

> "We mimic the first Christmas singing carols as did the angels . . . giving gifts as the wise men did . . . visiting friends as the shepherds did. We schedule our days full—rehearsing nativity scenes, shopping for gifts, mailing cards. In the midst of all the activities of the holiday season, let us set aside time to mimic Mary who in the midst of her excitement took time to keep all these things, pondering them in her heart."

Advent has been called "the long Christmas eve," practice time for the grand performance, Christmas Day, when we sing with the angelic chorus:

> "Joy to the world,
> The Lord has come."

Joy is a word that often stands unadorned by adjectives. Sometimes words like "wordless, deep, unutterable, supreme, great are used with joy. In the word-finder, I found 195 different adjectives that could be used with joy, words like guilty, shivering, fretful, chastised, savage. Yet, because we have all tasted joy, it needs little description.

But something about joy that is not so well known is that it does not stand alone, it comes in tandem with another experience. It does no good to try to seize joy by itself, to say sturdily, "I will have joy. I have the money to pay for it, I have the time to search for it." And more desperately, "If need be, I will

---

Helen Alderfer edits *On the Line* at Mennonite Publishing House in Scottdale, Pa. This article is adapted from a message she gave last year at Scottdale Mennonite Church.

take it from someone else so that I can have it."

No, joy comes after repentance. They ride together much like riders on a tandem bicycle. And riding out ahead on another bicycle, to continue the comparison, is judgment. There can be no repentance without a sense of judgment. Christ came to judge, too. We read it and sing it but seldom highlight that part of the Christmas story. Particularly if we celebrate only the manger baby, judgment tends to seem incongruous. Avoiding the judgment part of the story is a danger of Christmas.

Central to Hebrew life and thought is the double theme of repentance and joy. The children of Israel in the wilderness are an example of the working out of this theme. There the Israelites met God and God made a people out of them. He said, "Once you were no people, but now you are my people." Later there is grumbling, lack of trust, many die. But there are survivors, too, coming out to the promised land with the name of God written in their hearts. They strengthen, then they weaken, forgetting God, worshiping other gods, following their own wills. Then, strong prophets arise; there is revival. They experience the realization of the promise that joy will follow true repentance.

When I ask myself, *Am I ready for Christmas*, perhaps the most important item on my checklist is, "Do I have a sense of my need for repentance?"

The first Sunday after the mass murder-suicide in Jonestown, Guyana, two years ago, a Methodist minister in Nevada, who lost two daughters and a grandson, preached as usual in his church because he felt he had something to say. And because he wanted to try answer the questions he was being asked: "How did your children become involved in People's Temple?" and "What went wrong?"

He spoke on "Our Relation to the Tragedy." He said, "The death of hundreds and the pain and suffering of hundreds of others is tragedy. The tragedy will be compounded if we fail to discern our relation to that tragedy. Those deaths and all that led up to them are infinitely important to us. To see Jonestown as an isolated event unrelated to our society portends greater tragedy.

"The forces of life and death—building and destroying were present in People's Temple. Death reigned when there was no one free enough, nor strong enough, nor filled with rage enough, to run and throw his body against a vat of cyanide, spilling it on the ground. Are there people free enough and strong enough who will throw themselves against the vats of nuclear stockpiles for the sake of the world? Without such people, hundreds of millions of human beings will consume the nuclear cyanide, and it will be murder. Our acquiesence in our own death will make it suicide."

The sermon printed in *The United Methodist Reporter* was such a perceptive evaluation of an unimaginable event, so different from the sensational news coverage. It made me think seriously of my relation to that tragedy and my need for repentance for indifference in many areas of life.

Advent provides a time for reflection, for reevaluation, for repentance, a turning around, for joy.

You ask, "Where is that time?"

Matthew Arnold, a nineteenth-century British writer, not only wrote essays but was active in many other areas of life. He was also an accomplished pianist. Someone asked him how, with everything he had to do, he still found time to practice and play the piano. He said, "I cleared a space."

Thomas Merton began his life as a monk during Advent, December 10, 1941. Twenty-seven years later to the day on a journey to Thailand to speak at a religious conference he was accidentally electrocuted by a defective fan in his room. In one sense his life was twenty-seven years of Advent preparation lived joyfully in an austere setting. Once someone reported hearing laughter come from Merton's room and described it as "a kind of monsoon of joy."

In prison shortly before his execution, Alfred Delp, religious prisoner, wrote,

> "Christmas is the mystery of contact with God . . . we ought to take the Christ child very seriously . . . light the candles quietly, such candles as you possess, wherever you are. They are the symbol of all that must happen in Advent if we are to live. I see Advent this year with greater intensity and anticipation than ever before. Walking up and down in my cell, three paces this way and three paces that way; with my hands in irons and ahead of me an uncertain fate, I have a new and different understanding of the promises of the Lord who will come to redeem and release."

To recast the Virginia story, "Yes, Virginia, there will be joy this Christmas." The repentant from Israel's wilderness to ours have known joy. This is so for us no matter where Christmas finds us. It is a joy unshaken by events. For Christmas has always found people in pain, hungry, their dearest dreams broken, in prison, in hospitals, mistreated.

"Sad [persons] . . . rejoice continually" (2 Cor. 6:10a). People will celebrate despite disaster. For the first element of joy is celebration. I like the reasoning of the prodigal son's father for the large celebration he staged upon his son's return: "But we *had* to celebrate and show our joy" (Phillips).

Three weeks until Christmas—will we be ready? Nineteen centuries ago the world was not ready. Bethlehem, the town was not ready. The innkeeper was not ready. The religious leaders were not ready. King Herod was not ready.

When we traveled to the Philippine Islands by ship, a number of years ago, we lost a Thursday when we crossed the International Date Line. True, we knew that when we returned almost four years later we would get two of something but still it felt like a loss. The captain of the ship told us that the ship tried not to miss Sunday as people seemed to feel worse at losing that day than any other day of the week. And he said, "We never miss Christmas."

My deepest wish for you and for myself is that we not miss the joy of Christmas this year. For Christmas is a station on our pilgrimage of which Isaiah wrote:

> "The ransomed of the Lord will return.
> They will enter Zion with singing;
> everlasting joy will crown their heads.
> Gladness and joy will overtake them,
> and sorrow and sighing will flee away" (NIV).

This Advent season, can you think of anything you would rather be overtaken by than joy?

Onions and Christmas sharing

by Wayne North

Don't make the mistake I once made at Christmas. To my young mind getting gifts was not an added attraction, it was the whole show. The giving of gifts ought to be encouraged, it seemed to me, especially if they were given my way.

One Christmas the idea came to me that if I hung up a stocking, not only would I come through with a major gift but also some smaller ones, and who knows, some great things come in small packages. So I shuffled through my socks which all seemed a trifle undersize. One of my mother's hose would be about right but that seemed too obvious. Finally I turned up an ancient knee-length sock which was roomy and had some give to it.

I made a great to-do about hanging it up making sure the whole family was aware of its location and capacity. No one could fail to catch on that it was designed for all kinds of valuable gifts. Hints were given about all the things "I could use."

Then came Christmas Eve and Christmas morning. I came downstairs eager and bright-eyed. Sure enough, my sock was lumpy and seemed well filled. I turned it upside down and shook vigorously. Something seemed to be wedged in so tightly nothing could come out. A desperate shake and out tumbled—an onion. An apple and an orange followed and that was it. I feigned delight but got a pretty strong point. That onion nearly made me cry.

This is the point. Getting gifts can be disappointing. A selfish desire to get can never be satisfied. You end up with onions. On the other hand giving is satisfying, joyful and rewarding—as long as you don't give onions.

Which brings me to the application of my story. The 1979 Christmas Sharing Fund was set up to take onions out of Christmas.

The Fund is divided into three parts:

—The Black and Hispanic Leadership Education program is to receive $50,000.

—The Mennonite Board of Congregational Ministries Spanish literature needs will receive 46 percent of contributions above $50,000.

—The Mennonite Church General Board will receive 54 percent of contributions above $50,000.

What it's all about. The Black and Hispanic Leadership Education program is designed to train full-time and part-time pastors. There are already fifteen students enrolled in the Menno-Hispanic program and five in the James Lark Leadership Education program. These are sponsored by the Mennonite Board of Education in cooperation with the Mennonite Church General Board.

The Spanish literature program includes the development, translation, and distribution of literature to congregations and families. Mennonite literature that English-speaking congregations take for granted has been simply unavailable. Arnoldo Casas is working to change that.

The Mennonite Church General Board supervises and coordinates the work of the program boards. José Ortiz and Dwight J. McFadden, Jr., are staff persons for this Board who work closely with Hispanics and blacks in developing program and leadership to meet the needs of those minorities. Ivan Kauffmann, general secretary, and I work at coordination and communication.

Cobweb

Not the least of the marvels
on this: God's floating terrarium,
is the cobweb
which,
on a frosty morning
is highlighted
by a soft incursion of crystals
whiter than a cow's new-milked milk,
transforming its otherwise dim aspect
into an intricate thread of gauze,
a fragile maze of ivory—
not at all the arena of slaughter
within which insects of sundry types
are systematically etherealized;
but, rather,
a gently woven mesh
which catches and diffracts
the sun's rays
with all the unspoken genius of nature.
—Carl Haarer

Conciliation Service tries to mediate dispute between Mohawk groups in New York State

Mennonite Conciliation Service in conjunction with Mennonites in New York State has attempted to help make peace between two factions of a Mohawk Indian tribe.

Ron Kraybill, MCS director, traveled to St. Regis, N.Y., on Oct. 7 to help mediate a dispute between traditionalist (Longhouse) Indians and elected Indian officials.

The dispute concerns a basic disagreement on treaty rights and what role the "old ways"—including religious and cultural customs—should play in tribal life today; whether the tribe is an independent, sovereign unit (a nation in its own right) or merely a subunit of the United States government, and who should be legitimate spokespeople for the Mohawks. Kraybill says the issues are typical of Native American conflicts over the past decade.

Currently the Longhouse Indians, representing the traditional Mohawk ways, are adamant that they be recognized as legal representatives of the Mohawks. Indian officials insist that the Longhouse group are troublemakers, and are prosecuting them for larceny in Franklin County court. The charge stems from an incident in which the Longhouse group confiscated lumbering equipment the elected officials were using to cut down trees for a fence on land claimed by a "traditionalist" leader. Both groups began an arms buildup in August "in case they start shooting at us."

Mennonite Conciliation Service became involved when Steve Linscheid, MCCer with Friends Committee on National Legislation in Washington, D.C., made acquaintance with Mohawk Barbara Namias. Namias was concerned that state troopers were threatening to storm the campsite of the traditionalist group and that deaths can result. She said that the attention of outside groups was essential to peaceful settlement of the dispute.

Mennonites in northern New York are not new to disputes arising from Native American land claims. In 1974, another group of Mohawks claimed a portion of land near Moss Lake, N.Y. At that time local Mennonites led by Conservative Mennonite Bishop Richard Zehr established friendly ties with the dissident group, and were credited with contributing to growing awareness in the community of the plight of many Native peoples.

Due in part to the presence and support of Mennonites and other church groups, the outcome of that dispute was peaceful. The Mohawks successfully negotiated for recognized rights to a sizable portion of land in Clinton County, N.Y. Local Mennonites and other churches again assisted in the transition and settlement period.

In hopes that perhaps a similar outcome might be possible, Kraybill contacted Bishop Zehr and tried to learn more about the situation and establish communication with the various parties. Kraybill reported that the elected Indian officials were uncooperative and hostile. The elected officials control more than $8 million in federal funding. Many observers believe that they wish to isolate and destroy the traditionalist movement in order to avoid challenges to their power. Thus, they do not welcome the attention of outsiders given to traditionalist claims.

The traditionalist group, in contrast, was eager to draw attention to their claims. They insist that the elected tribal leaders do not speak for authentic Mohawk culture, but rather represent the interests of the state of New York and an alien, materialistic, self-seeking culture. They claim further that by treaty right the Mohawks are a sovereign, independent nation and that thus the Franklin County court is not the place for settling disagreements within the Indian tribe.

In order to avoid what they hold as unfair prosecution and to sustain their protest, the traditionalists are currently barricaded on the grounds of *Akwesasne Notes*, a widely read Native American newspaper. Informed that the traditionalists were in need of food and supplies, Kraybill took along canned meat and 50 blankets as a gesture of good will.

"It seemed clear that the time was not yet ripe for negotiation," Kraybill noted upon return. "Neither side has yet faced up to the fact that, like it or not, the other side has yet some legitimate concerns that will have to be recognized."

Was the trip successful? "Yes and no," Kraybill responds. "Clearly the dispute is far from settled. The first step in peacemaking is always research—educating yourself and others. We have begun that process. Furthermore, it is often a significant contribution to humanize a dispute, to recognize basic human needs on both sides.

"Lastly, if a conflict is to be resolved, sometimes the weaker party needs support in sustaining their complaints. In this case, we played that role as well," Kraybill said.

Mennonite Conciliation Service is a service of MCC Peace Section (U.S.).

Reconstruction to start in Dominican Republic

Construction of low-cost homes, technical assistance for home improvement, and spiritual and moral support for recovery from disaster are among the objectives of Mennonite Central Committee's hurricane rehabilitation program in the Dominican Republic.

Hurricane David struck there on Aug. 31, bringing death and destruction to the island. MCC was asked to assist the village of Juan Baron some 50 miles from Santo Domingo.

Some $325,000 has been approved to support projects in Juan Baron and two other communities during the next two years. Three carpenters have accepted reconstruction assignments in the Dominican Republic, and will leave in mid-November or early December. The first team of three to four construction workers from Puerto Rico Mennonite Church was to arrive the first week in November.

In Juan Baron, three churches and 587 of 599 houses were completely destroyed. The clinic and school remain intact. The irrigation system was disrupted and 400 acres of small farms were covered by gravel from the flooding.

MCC plans to aid in construction of about 550 housing units with sanitary facilities included. Agricultural and home economics technical assistance, spiritual and moral support for recovery of disaster trauma and construction of a multipurpose community building are also in the plans there.

In San Juan de la Maguana, an area where Evangelical Mennonite Church work is concentrated, 80 riverside homes of low-income families were washed away. The current plan is to relocate on higher ground and also to offer home economics assistance and spiritual and moral support.

The third project, in Banao, involves financial assistance for construction of 12 Mennonite Church members' homes destroyed by river flooding. The local church is also being encouraged to extend relief services to other people in the area who suffered damages.

The government is slow in getting rehabilitation going but plans are beginning to take shape, reports Herman Bontrager, Latin America secretary who visited the Dominican Republic in September. Churches are involved in food distribution and are beginning to get building plans together. The Social Service Agency of the Dominican Churches, SSID, is coordinating church response to avoid duplication.

Looking for a gift idea for your family, friends, and other special people on your Christmas list?



Give them a gift that keeps coming all year around.

Christian Living

a magazine about marriage and family living

First gift subscription: $10.75

Each additional gift subscription: $9.75

NO POSTAGE
NECESSARY
IF MAILED
IN THE
UNITED STATES

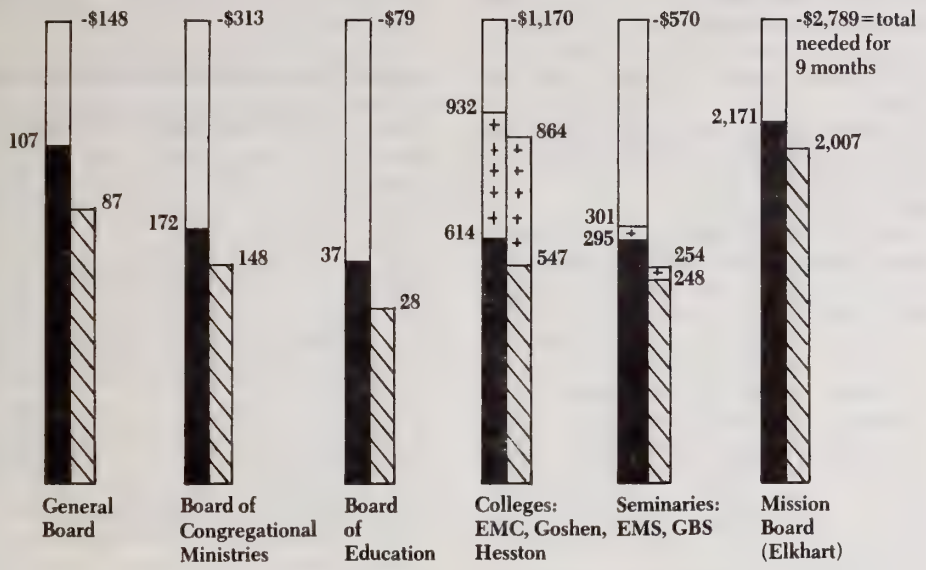
BUSINESS REPLY CARD

FIRST CLASS PERMIT NO. 2 SCOTTDALE, PA

POSTAGE WILL BE PAID BY ADDRESSEE

Christian Living
616 Walnut Avenue
Scottdale, PA 15683

Nine-month report of contributions to churchwide boards—Oct. 31



This is a visual representation of the Oct. 31 report on agency contributions that was compiled by the Mennonite Church General Board, Lombard, Ill. Shaded columns represent contributions received for the first nine months of Fiscal Yeasr 1979, lined columns indicate contributions received for the same period in 1978. Plus—+++—columns indicate total contributions including alumni contributions to colleges and seminaries. Add three zeroes—000—at the end of all above figures.

A total of nearly 3½ million dollars has been contributed to the churchwide boards and agencies of the Mennonite Church during the first nine months of the 1979 fiscal year. This is a 10½ percent increase over a similar period of the preceding year. (See the chart for further detail and comparison.) "We thank God for providing these resources and we thank the church for participating in the churchwide mission in this way," said Ivan Kauffmann, general secretary of the General Board of the Mennonite Church.

The operating budget of these churchwide boards and agencies amounts to five million for these nine months. This means that there is a 30 percent shortage of operating funds, resulting in these agencies needing to borrow money or defer payment of expense until additional contributions are available. Usually a large portion of contributions is made during the fourth quarter, which includes the closing of both the calendar year and the fiscal year on Jan. 31. "Hopefully, fourth quarter contributions will eliminate the deficit," said Kauffmann.

The fiscal year ends on Jan. 31.

Chad quiet but divided after spring civil war

Uncertainty remains in Chad after a bloody civil war that caused most mission and voluntary workers to leave the country, according to Mennonite Central Commitee Africa Secretary Ray Brubacher who visited there in October.

MCC Chad Representatives Eric and Verna Olfert are among the few expatriates who did not leave Chad during the spring conflict. Six other MCCers did leave, some when it became impossible for them to stay at their locations and continue work. Others were not replaced as their terms expired.

The situation in Chad has been particularly tense since fighting broke out in Chad's capital, N'Djamena, in February when northern Muslim forces moved against the central government forces supported by Chadians in the south, a black Christian and animist population. That fighting was followed by bloody reprisals against Muslims living in the south.

Brubacher reported that at the time of his visit eleven different political groups were trying to get together to form a government. "For the time being, Chad is a country essentially without a functional government. Now the country is calm, but no one is making predictions. Hostilities have traditionally been deep between the north and the south," he said.

Those hostilities are now deeper than ever since much blood has been split since February. The church, virtually all in the south of the country, is so identified with the southern faction that it is extremely difficult for the church to have a reconciliatory role.

Restrictions on movement within the country have meant that MCC's water resource development program has come to a virtual standstill. The major decision facing MCC is whether to phase out MCC work completely when Olferts' term is completed in October 1980 or to recruit new workers, even though at present there is little anyone can do.

There are reasons to hope program can continue. Brubacher explained that Chad is one of the poorest countries in the world and it is definitely a country "in need of a ministry of reconciliation."

He also noted that "although every development effort we have initiated in Chad has been aborted because of political instability or open warfare, our personnel have generally had a good experience in Chad and have demonstrated a good degree of competence particularly in the area of water resource development. MCC has something to offer Chad."

MCC first entered Chad in 1973 in response to the disastrous Sahelian drought. Food relief was needed desperately that year. Later, MCC worked on long-term projects, particularly in the area of water resources.

At present the Olferts will stay in N'Djamena to administer a modest material aid program and to concentrate on building relationships with local church and mission leaders. They are prepared to distribute aid more widely if new war should create greater needs.

If MCC is able to again recruit a larger staff for Chad, emphasis will be on helping primarily in the north, where there are few foreign Christian groups and where there is greater need for assistance.

Women in ministry draws overflow crowd at AMBS

An overflow crowd of 232 female and male registrants heard lectures and meditations and participated in a variety of worship experiences and group encounters at the fourth inter-Mennonite Women in Ministry Conference, held Nov. 2-4 on the campus of the Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Biblical meditations were presented by Diane L. MacDonald, assistant professor of religion at Goshen College. Guest lecturer Barbara Prasse of McCormick Theological Seminary in Chicago reviewed the leadership roles of women in the church—their past, present, and future involvement.

Thirteen women attending the conference also preached in area Mennonite churches on Sunday morning. The final session on Sunday afternoon was a communion service.

"The mood of the conference was positive, forthright, and enabling," said one participant.

Although there are no long-range plans for this conference to continue, a Findings Committee gave a report highlighting current needs in the Mennonite Church. A committee, to be chaired by Arlene M. Mark, was selected to plan for another conference next year.

Human rights seminar to be held at EMC

Eastern Mennonite College will sponsor an all-school seminar on the topic, "The Christian Church and Human Rights," Jan. 4-6. Resource persons for the weekend seminar are Samuel Escobar, author and Third-World theologian from Lima, Peru, and Gustavo Parajon (pronounced Pár-a-hone), medical doctor and human rights leader from Managua, Nicaragua.

Escobar is president of the Latin American Theological Fraternity of Cordoba, Argentina, and director of Kairos Theological Community in Buenos Aires. He frequently works with Inter-Varsity Christian Fellowship based in Toronto. Parajon is president of CEPAD (Interdenominational Protestant Committee for Development and Relief) and past director of Alfalit, an international adult education program active in 12 Latin American countries. He was instrumental in the Protestant Church denunciation of the Somoza regime and was subsequently called "an enemy of the people" by Somoza.

Although the primary focus of the seminar is on Latin America, human rights issues involving other minority groups will also be addressed. Representatives from Mennonite mission agencies will give presentations on current issues in Latin America, he added.

Joint efforts enlarge prison Bible ministry

Bible correspondence courses will be offered to thousands more inmates across Canada and the United States as a result of cooperative efforts, says David D. Yoder, Director of Home Bible Studies for the Media Ministries division of Mennonite Board of Missions.

"MBM, Ohio Conference, Southeast Mennonite Convention, and Gospel Echoes have negotiated mutually acceptable ways of working together for an expanded, more effective Home Bible Studies ministry to prison inmates," Yoder says.

Several years ago, when he and his staff faced a mushrooming prison ministry, they began working with several conferences to explore alternate staffing and funding arrangements.

Through these efforts, Southeast Convention and the Ohio Conference tooled up for a localized prison ministry using Home Bible Studies.

Meanwhile, Gospel Echoes Team, an independent Mennonite agency based in Goshen, Indiana, was expanding a visitation, evangelistic, and worship service ministry to inmates across Canada and the United States. The ministry in Canada, operating as an accredited, nonprofit corporation, distributes Bible courses and Testaments in prisons.

As the Home Bible Studies and Gospel Echoes Team ministries to prisons grew, overlapping occurred. Further, GET requested the use of HBS in their ministry because the courses are practical and biblical.

The staffs of Ohio and Southeast Conferences, Gospel Echoes, and Mennonite Board of Missions therefore negotiated two basic methods for working together. Under the first plan Gospel Echoes will administer the Home Bible Studies ministry in federal and state prisons in a conference's geographical area. Under the second plan the conference will administer the program but cooperate with Gospel Echoes to arrange for services in the prisons and distribute lessons.

David L. Kniss, Secretary of Offender Ministries and Outreach for the Southeast Conventions says, "As the HBS ministry in Florida's federal and state prisons mushroomed, we did not have enough time to visit inmates and work personally with them. In addition, we are committed to other types of evangelism, such as helping existing churches to grow, starting new ones, and helping them to grow.

"The obvious solution, therefore, was to turn this specialized ministry over to Gospel Echoes who are tooled up for a visitation ministry in prisons."

The Southeast Mennonite Convention will turn its Home Bible Studies ministry in federal and state prisons over to Gospel Echoes on Jan. 1. They will then be responsible for planning and holding services in these institutions; for selecting, purchasing, and distributing the courses; and for arranging volunteers to do the grading, record keeping, and follow-up.

Ohio Conference, on the other hand, has chosen to continue to administer the Home Bible Studies ministry in Ohio prisons. They will cooperate with Gospel Echoes to plan and carry out evangelistic services in the institutions and to supply courses for distribution to inmates. All the courses distributed by Gospel Echoes in Ohio will come back to the conference staff for grading and follow-up.

Media Ministries anticipates that these two patterns of working with Gospel Echoes and Mennonite conferences will serve as models for other conferences that tool up for a Home Bible Studies ministry in prisons.

Kulps leave large gifts for Mennonite institutions

Wynne J. Nyce of Doylestown, Pa., volunteer representative for the Mennonite Foundation, is observing Thanksgiving in a special way this year. Since Nov. 1 he has delivered checks totaling $205,952 to four Mennonite institutions in Pennsylvania.

The gifts—for Hatfield Mennonite Home, Franconia Mennonite Conference Mission Commission, Eastern Mennonite Home, and Christopher Dock Mennonite High School—represented the final distribution of the estates of Willis F. Kulp and Joseph F. Kulp. The brothers had lived near Dublin in Bucks County Pa.

In addition to the above gifts, checks amounting to $173,249 were mailed from the Mennonite Foundation in October to the Blooming Glen Mennonite Church, Mennonite Central Committee, Goshen College, Eastern Mennonite College, and Mennonite Board of Missions.

For Nyce, the deliveries culminated nearly a decade of association with the Kulp brothers, including trips to doctors, druggists, and farm markets. When Nyce and Harold Dyck of Hesston, Kan., Foundation estate planning consultant, first visited the Kulps on their farm in September 1970, the brothers had no wills but owned valuable property.

Through Nyce's brotherly persistence, the Kulps finally executed wills in April 1973. Later, with Nyce's assistance, they completed charitable gift distribution forms, designating the nine Mennonite institutions as their beneficiaries.

The brothers, never married and with no living brothers or sisters, died within three days of each other on Mar. 10 and Mar. 13, 1978. They were members of the Blooming Glen Mennonite Church, Blooming Glen, Pa.

Albany Nursing Home first to be solar heated

The Mennonite Home has launched a project to build a solar-heated nursing home on its 14-acre site south of Albany, Ore., an effort designed to cut heating bills in half.

Architects believe the home, when completed, will be the nation's only nursing home heated by the sun.

The existing nursing home there will be remodeled into administrative offices and a home for the aged.

The new 35,000-square-foot building will use the sun—striking on 12-inch-thick concrete walls, concrete floors, windows, and solar panels—to provide space heating and hot water for the nursing home's residents.

"To our knowledge, there is no other facility like it in the nation," said Bill Tripp, who helped draw up plans for the new building with other designers at Tim Merrill's architectural firm in Albany. "Medical facilities often are thought of as needing too demanding and exacting environmental-control systems to heat with solar energy. This project may prove those assumptions wrong."

Tripp said designing a nursing home for solar energy posed some problems. "People in nursing homes need a high and stable source of heat," he said, but the sun doesn't always shine. So Tripp and other architects had to come up with ways to keep the building at a stable temperature.

Designs call for using a combination of passive- and active-solar techniques, plus a natural gas-powered backup system to ensure a constant temperature.

A passive system uses the position of the building, windows, heat-keeping solid masses

and insulation techniques to generate and store heat. Active solar systems use pumps, fans, solar collectors, and other moving parts to generate heat or electricity from the sun's energy.—Lance Robertson, *Albany Democrat Herald*

Mediation Service opens at Kitchener-Waterloo

The Community Mediation Service began operating at Kitchener-Waterloo on Nov. 5.

Designed to provide an effective forum for settling interpersonal disputes, the program will utilize trained volunteers as third-party mediators in a variety of conflicts. While primary emphasis is being placed upon problems arising out of neighborhood life, other disputes involving persons with ongoing relationships, such as those among landlords and tenants or among relatives, will also be processed.

The mediators will not act as judges or arbitrators, but will meet with both parties, listen to both sides, and help the disputing parties to develop a solution that will be acceptable to both of them. As such, the program is intended to provide an effective, low-cost approach to resolving civil disputes, and to prevent conflicts from escalating to the point of criminal behavior.

Community Mediation Service is sponsored by the Mennonite Central Committee (Ont.), and is the first such project to begin operating in Ontario. A temporary office is located with MCC at 50 Kent Avenue, Kitchener.

Community Mediation Service will receive referrals from the Waterloo Regional Police Force and various social service agencies. In addition, persons involved in a dispute may contact CMS directly.

Both parties to a dispute must voluntarily consent to participate in a mediation session. Disputes involving serious physical injury or weapons, or intense "affairs of the heart" may be more appropriate for direct referral to the criminal justice system or other social service agencies. Such cases will generally be excluded from CMS.

After each mediation session is held, the referral source is notified as to whether or not an agreement has been reached. The details of the session, will however, remain confidential. If an agreement is not reached, efforts will be made to refer the case to other appropriate sources of remedy.

Mediation sessions will be scheduled at the convenience of the disputing parties so that in most cases it will not be necessary for anyone to miss work in order to attend. The service is free to all parties.

The proposal for a Community Mediation Service evolved during a two-year planning period. A steering committee for the project is composed of Conrad Brunk, director of peace and conflict studies at Conrad Grebel College; Ted Dueck, a lawyer; Dean Peachey, a

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON RESOURCES

"War Taxes: To Pay or Not to Pay?" is the title of a Dec. 14-16 seminar cosponsored by MCC Peace Section and Laurelville Mennonite Church Center. Persons on all sides of the issue are encouraged to participate as such questions will be raised as: What belongs to Caesar and what to God? What are these taxes buying? What are the alternatives? More information is available from Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666; (412) 423-2056.

A **Refugee Sponsorship Workshop** will be held Jan. 11-13 at Laurelville Mennonite Church Center. The workshop is cosponsored by MCC refugee services. Resource persons Tran Xuan Quang and Donald M. Sensenig will focus on how to prepare, to ease the shock, to understand customs, and to facilitate registrations, language learning, job hunting, etc. For more information contact Laurelville Church Center (address above).

A **Writer's Conference** is again being hosted by The People's Place, Jan. 18-19. Resource persons are Katie Funk Wiebe, Lorne Peachey, and Barbara Claassen Smucker. Information is available from The People's Place, Main Street, Intercourse, PA 17534; (717) 768-7171.

PRINTED RESOURCES

Christmas should be a time of worship, love, joy, family, giving, creativity, and simplicity.

It might be a time to give a special donation to a cause which aids those less fortunate or which works for a more just and peaceful world.

The ***Alternative Celebrations Catalogue*** contains many pages of more life-supporting ways to celebrate Christmas. $5 each. Copies of the free *Alternative Christmas 1979* brochure would be passed out to friends and in the community. Available from Alternatives, 4274 Oaklawn Drive, Jackson, MS 39206.

Christ and Violence, by Ronald J. Sider, deals with Jesus' message and example of suffering servanthood, the use of power in obedience for service, peacemaking through economic change and simpler personal and church lifestyles, and the church and a resurrection style of peacemaking. The book includes Sider's three lectures at the National New Call to Peacemaking conference at Green Lake, Wis., in 1978. Discussion questions follow each chapter. $4.95 (U.S.)/$5.75 (Canada) at Provident Bookstores.

Celebration of Discipline: The Path to Spiritual Growth, by Richard J. Foster, is a challenge to a deeper Christian experience through the spiritual disciplines. Foster writes about the inward disciplines (meditation, prayer, fasting, study), the outward disciplines (simplicity, solitude, submission, service), and the corporate disciplines (confession, worship, guidance, celebration). $7.95 in hardcover at Provident Bookstores.

"The State of the Black Movement" is the title of the June 1979 issue of *The Other Side.* It features articles on the continuing oppression of blacks in North America, the black movement, blacks working for justice, and the church and blacks. Copies are available for $1 each from *The Other Side,* Box 12236, Philadelphia, PA 19144.

AUDIOVISUAL RESOURCES

"Bonhoeffer: A Life of Challenge" is a biographical documentary about the life and witness of German theologian Dietrich Bonhoeffer during World War II. This well-produced film documents the story of a person who had the courage of his beliefs. Filmed in many of the locations of Bonhoeffer's life, the film recreates, through interviews with associates and in his own words, the challenge which his life holds for us today. The 27-minute color film was produced in 1978 by the Bonhoeffer Film Project and Mennonite Brethren Media Ministries. Rental: $40 from Heritage Media Productions, Box 1867, Fresno, CA 93718.



"... from the solitude of my cell at this death camp I long to be able to speak to those who are searching for meaning as they face the pressures of the world in which they live."

— Bonhoeffer

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

graduate student; Dave Worth, community services coordinator for MCC (Ont.); and Mark Yantzi, a probation officer and director of the Victim/Offender Reconciliation Program.

MCC seeking ways to use younger workers

The self-image of Mennonite Central Committee and how this affects personnel availability has been a topic of study for several months, according to an agency representative.

Of particular concern is the declining number of youth applying for service. A comparison of personnel statistics from 1968 to 1978 shows that in the past ten years, the number of MCC personnel aged 20-24 has decreased from 56 percent to 25 percent, and personnel under 20 have decreased from 4 to one percent. In that time, the average age of the volunteer has risen to 31 from 25.

Single volunteers have decreased from 49 percent in 1968 to 39 percent in 1978, while marrieds with children have increased. Educational level has risen; 58 percent have bachelor's or postgraduate degrees now, whereas 51 percent did ten years ago. The number with only some college or Bible school has decreased from 35 to 25 percent, while the number with high school or less has remained about the same.

These shifts in age and marital status changed the character of MCC significantly. MCC personnel have improved education and skill. With higher age comes more maturity, useful work, and life experiences. More assignment opportunities for middle-aged and older applicants, as well as for marrieds with families, have been provided. Increasing numbers of personnel from outside the constituency have been assigned and the number of Canadians in service has increased dramatically.

But these trends bring out other features as well. Programs are calling for more experienced and college-educated workers, thus diminishing the demand for the less trained volunteer. This has come about partially through pursuing development objectives and in meeting the higher standards being set by receiving countries.

The MCC Executive Committee has encouraged staff to find more ways to use younger volunteers. The 20-24 age-group seems particularly important. A committee composed of Executive Committee member Norman Shenk, MCC (Canada) Executive Secretary J. M. Klassen, Acting Secretary of Personnel Service Rich Sider, and Associate Executive Secretaries Edgar Stoesz and Reg Toews has been appointed to study the issue further and report back to the Executive Committee.

Stoesz has contacted MCC country representatives to explore the possibilities of including more youth in existing programs, and also how programs separate from the ongoing programs could utilize youth, defined for these purposes as persons under 24 and probably without a college or technical school diploma. U.S. Ministries Director Lynn Roth is conducting a similar exploration in the United States.

It should be noted that MCC (Canada) initiated a SALT (Serve And Learn Together) program some years ago which combines service with training for post-high school youth.

Three specific reasons for wanting more youth involvement have been expressed. First, youth have something specific to offer in response to human need. This may be supplementing the efforts of a professional or performing tasks that demand high motivation but little specialized skill.

Also, by involving people in service while they are young, chances are greater that they will return in the future for a further term of service, possibly after getting more training. The majority will return to their home communities motivated to serve and with new attitudes and values to help share their congregations' support of MCC.

Lastly, the constituency expects MCC to have places for youth within its programs. The agency therefore is responsible to make serious efforts to use the resources—including personnel as well as financial or material aid resources—that the constituency is willing to provide in response to need.



How will they lead unless they are prepared and sent?

How will they follow unless someone leads?



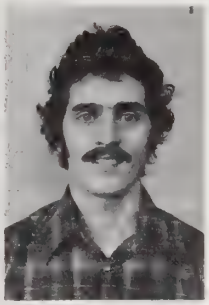
Latin and black congregations are among the fastest growing in the Mennonite Church. They need leaders. Young people want to serve. The Mennonite Board of Education has set up a training program. Twenty-five students are already enrolled. They need textbooks, teachers, and dorm rooms. These cost money.

Your Christmas Sharing Gift will help provide trained leaders through the Black and Hispanic Leadership Education Programs; $50,000.00 are needed.

Send your Christmas Sharing Gift to: **Mennonite Church General Board**
528 E. Madison St. Lombard, IL 60148 or **50 Kent Ave. Kitchener, Ont. N2G 3R1**

mennoscope

Clyde Fulmer, of Lancaster, Pa., a pastor with 25 years' experience, has been named interim pastor of the Martinsburg Mennonite Church, beginning in mid-November, reports Harry Gwin, chairman of the pastoral search committee. The 48-year-old pastor, who resigned in January as pastor of the Neffsville Mennonite Church, Lancaster, Pa., will commute between Lancaster and Martinsburg on a part-time basis until a full-time leader can be secured. Fulmer will help plan the worship services, offer counseling services, and give leadership to a new "team ministry" the 189-year-old congregation is working on. Fulmer is in effect a "returned pastor" to the Martinsburg congregation, having started his ministry there in 1953.



Joe Gerber

Joe Gerber, Dalton, Ohio, was installed on Sunday morning, Oct. 28, as minister of youth and Christian education in the Kidron Mennonite Church. In this full-time responsibility, Gerber will spend about three quarters of his time with the youth, and the rest in Christian education. A graduate of Central Christian High School and Prairie Bible Institute, Gerber also studied one year at Eastern Mennonite College. The Kidron church to which he has been called is his home church. Pastor of the church is Bill Detweiler.

Eastern Mennonite College student effort netted $13,195 for the Community Hunger Appeal of Christian World Service, according to Carmen Schrock, publicity coordinator for the fund-raising thrust. Activities included a day of fasting on Oct. 29 and a "CROP WALK" on Nov. 3. The fast earned some $950 while benefits from the walk totaled over $12,000. The EMC student group nearly doubled their original goal of $7,000. A number of Eastern Mennonite High School and Bridgewater College students and community persons joined the college students for the walk on Saturday. The highest paid walker was Caroline Kaestner, mother of two from Dayton, Va. Kaestner ran the ten-mile course, earning $514.50. An EMHS junior, Lisa Hostetler, from Silver Spring, Md., had the most sponsors. Proceeds from her 125 backers will total $302. CROP, Inc., in Elkhart, Ind., will forward funds to designated agencies such as MCC and CARE.

Charles Christano, president of Mennonite World Conference, baptized 94 new believers in West Kalimantan, Indonesia, during one weekend in September, it was the second hundred added to the church in the past five months. Only at Easter 1979, the first 111 believers were baptized in the same group of villages where the gospel of Christ was preached for less than two years. The September baptism constituted a second crop from the same field.

Hudson Memorial Nursing Home, El Dorado, Ark., will celebrate its twentieth anniversary on Jan. 6. Started by Rosedale Mennonite Missions, Irwin, Ohio, at the request of Union County (Ark.) officials, Hudson's facility opened on Jan. 4, 1960, with a 60-bed capacity. It has since grown to a capacity of 108 beds. Although Hudson is now controlled by a local Board of Governors, Rosedale Mennonite Missions continues to provide administration and maintains a Voluntary Service Unit in El Dorado to help staff the facility.

Donald and Esther Lauver returned to the U.S. on Oct. 21 after completing a one-year term in leadership training with the Eastern Mission Board (Salunga, Pa.) in Belize, Central America. Their address is Oakland Mills, PA 17076. Donald is a bishop in the Juniata District of the Lancaster Mennonite Conference.

Nelson Weber of Fleetwood, Pa., completed a two-year term as a mission associate with the Eastern Mission Board in Honduras and returned to the U.S. on Oct. 28. During the past year Weber assisted refugees on the Honduran border who had fled from the war in Nicaragua. On Nov. 12 he began a six-month assignment with Mennonite Central Committee in the Dominican Republic rebuilding houses destroyed by Hurricane David.

The Annual Ministers' Week of the Lancaster Mennonite Conference will be held at the East Petersburg Mennonite Church, East Petersburg, Pa., Dec. 4-6, with morning and afternoon sessions. Guest speaker will be George R. Brunk III, Harrisonburg, Va. On Thursday, Dec. 6, there will be special sessions for the wives of the ministry. Elizabeth and Kristina Neff, Lebanon, Pa., will be guest speakers for these sessions.

A total of 171 students are currently enrolled in the fall term of the adult education program offered at Lancaster (Pa.) Mennonite High School. This is the second highest enrollment since the adult program began in 1975, according to director Paul M. Zehr. Six 12-week courses and two 6-week courses are offered. Classes meet weekly for three-hour sessions. Courses popular with students are "Psychiatric Skills for the Spiritual Counselor" taught by Enos D. Martin, which has 49 enrolled, and "Calligraphy" taught by Mary Lou Houser, which has 16 enrolled and a waiting list. A variety of other courses is offered. The adult education program is administered by the Commission on Continuing Education of Lancaster Conference. Courses for the spring term begin on Feb. 5.

Mary Ellen Nissley, Manheim, Pa., began employment as a social worker at Friendship Community, Lititz, Pa., on Oct. 1.

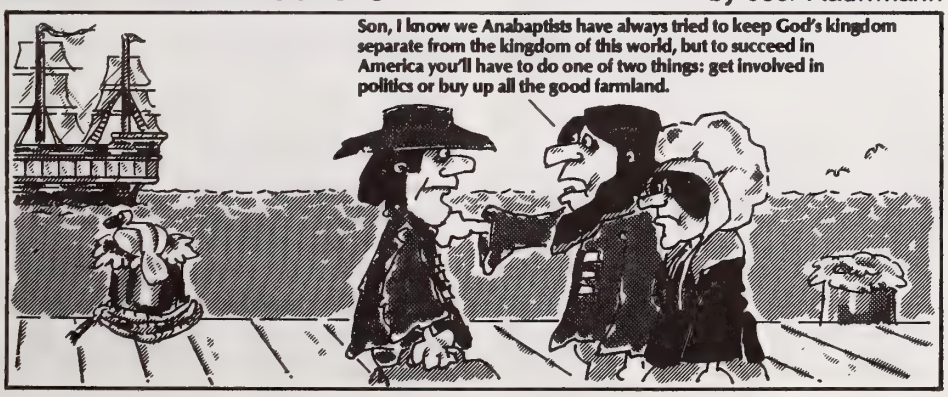
Her responsibilities in Friendship's extension program include supervising mentally handicapped persons who have the ability for independent living. She also plans social and recreational activities for retarded persons who are resident with their parents. Friendship Community is a group home which enrolls mentally handicapped persons for special training.

The Lehigh Valley Group of World Peacemakers are sponsoring the annual 10-mile walk from Bethlehem to Nazareth this year. The group will meet at 12:00 noon and leave at 1:00 p.m. on Dec. 15. Mennonites, Quakers, and Brethren will be among the participants as well as Catholics and Christians of other denominations. In keeping with the International Year of the Child, according to Luke S. Martin of Allentown, Pa., peace for the sake of children will be stressed. A fellowship meal and an address by Catholic speaker Robert Coll will end the day.

A check for $264,633 representing the Saturday sales for the 12th annual Michiana

Sisters and Brothers

by Joel Kauffmann



Mennonite Relief Sale held on Sept. 21 and 22 was presented to Mennonite Central Committee representative Richard Sider at the annual Relief Sale reporting meeting held at the 8th Street Mennonite Church, Goshen, Ind., Thursday evening, Nov. 8.

In a back-to-school day planned just for them, 250 Goshen College parents looked at stages of faith development, changing homemaker-breadwinner roles, mid-life crisis, and future shock on campus on Nov. 3. Part of the impetus for this parents' continuing education day came from one parent couple who last year made a designated contribution toward it; they had so appreciated a short talk on understanding college-age developmental tasks that they wanted to help make more educational events possible. Evaluations highlighted what parents considered valuable from the weekend: understanding their adolescent as well as their own mid-life development, learning to know professors who teach their children, and meeting other parents. "The shower of ideas presented today," said one parent, "washed away the intellectual cobwebs which have been collecting for years!"

Special meetings: Ivan E. Yoder, Belleville, Pa., at Fairlawn, Apple Creek, Ohio, Dec. 3-8.

New members by baptism: eleven at Bellwood, Milford, Neb.; two by baptism and four by confession of faith at Oxford Circle, Philadelphia, Pa.; fourteen at Walnut Creek, Ohio.

Change of address: Paul N. Kraybill from 323 North Craig Place, to 50 South Chase, Lombard, IL 60148. **John H. Mosemann,** from Oak Ct. A 3-4, 2000 S. 15th St., to 1306 Greencroft Drive, Goshen, IN 46526.

The telephone number of Trinity Mennonite Church, Morton, Ill., has changed to (309) 263-8808. **Mahlon D. Miller's** number has changed to (309) 263-8342.

readers say

Thanks for printing my piece (*G.H.*, "Hear, hear!" 10-30-79). However, there was (I think) a crucial error—someone dropped a sentence and tinkered with one of the numbers (1,800 instead of 800). I'm sure it was all inadvertent.

Your printed version dropped a crucial sentence of my ramblings on God, creation, and the Hatfield nuclear weapons moratorium amendment to the SALT II treaty.

It should have read: "Under the SALT I treaty, the U.S. has been producing 2.2 new nuclear bombs per day (*800* annually). *Under the SALT II treaty, the U.S. plans to produce 4.9 new nuclear bombs per day (1,800 annually).* The rate of production will more than double with this so-called "arms limitation pact."

This is why SALT II should be changed by the Hatfield amendment to simply stop both superpowers' arsenals where they now are.

Since I submitted the article, Sojourners Fellowship and many other congregations have decided to join together on Dec. 3 in simultaneous visiting, vigiling, and other acts of public witness at each U.S. Senator's field office in each state. The purpose is to give open expression to our long-standing commitment to Christ's ways of peace by supporting a highly principled, yet practical political alternative—the Hatfield moratorium amendment.—Phil M. Shenk, Washington, D.C.

births

"Children are an heritage of the Lord" (Ps. 127:3).

Bowman, Richard and Kay (Miller), Peru, Ind., second daughter, Jennifer Lynn, Nov. 2, 1979.

Fougeron, Steve and Marcy (Stutzman), Pleasant Dale, Neb., first child, Travis John, Oct. 15, 1979.

James, Jeffrey and Cathy (Sprague), Wawaka, Ind., first child, Casey Lee, Nov. 7, 1979.

Kreider, Kenneth and Violet (Weaver), Manheim, Pa., third son, Kurtis Scott, Oct. 26, 1979.

Martin, Glenn and Janet (Gall), Kinzer, Pa., second child, first daughter, Dana Jan, Oct. 28, 1979.

Musselman, Douglas and Pauline (Brubacher), Kitchener, Ont., third child, second daughter, Heidi Marie, Oct. 22, 1979.

Nafziger, Daniel and Shirley (Nofziger), Archbold, Ohio, a daughter, Rachel Marie, Oct. 20, 1979.

Nase, Ray and Marlene (Alderfer), Telford, Pa., second child, first son, Kristi Renee, Nov. 7, 1979.

Sauder, Clair and Nancy (Rohrer), Stevens, Pa., second son, Michael Alan, Nov. 2, 1979.

Sharp, Merle and Bonnie (Reese), Lancaster, Pa., second son, Jeffrey Dean, Oct. 31, 1979.

Snyder, Michael and Rita (Eichelberger), Oregon City, Ore., first child, Erin Janiece, Oct. 16, 1979.

Springer, Randy and Donna (Schultz), Lebanon, Ore., second daughter, Jaclin Michele, Oct. 13, 1979.

marriages

"They shall be one flesh" (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Badertscher—Nafziger.—Wendell Badertscher, Colorado Springs, Colo., Grace cong., and Esther Nafziger, Colorado Springs, Colo., Beth-El cong., by Willard Conrad and Stan Bohn, Aug. 25, 1979.

Berkey—Miller.—Craig Berkey, Shipshewana, Ind., Forks cong., and Rosina Miller, Cleveland, Ohio, Lee Heights Community Church, by Vern Miller, Aug. 18, 1979.

Cheatham—Plessinger.—Franklin E. Cheatham, Columbus, Ohio, and Diane A. Plessinger, Wooster, Ohio, Oak Grove cong., by Donald Fritz, Sept. 29, 1979.

Griffin—Brubacher.—Daniel Griffin, Church of the Way, Ottawa, Ont., and Margaret Brubacher, Waterloo, Ont., St. Jacobs cong., by Richard Yordy, Oct. 13, 1979.

Knox—Zehr.—Danny Knox, Paxton, Ill., and Susie Zehr, Foosland, Ill., both of East Bend cong., by Wilbur Nachtigall, Nov. 3, 1979.

Martin—Freed.—Don L. Martin, Lansdale, Pa., Line Lexington, Pa., and Kathy S. Freed, Harleysville, Pa., Salford cong., by Willis Miller, Oct. 6, 1979.

Pakozdy—Shantz.—Steven Pakozdy, Stoney Plain, Alta., and Susan Shantz, Stoney Plain, Alta., Boomingdale cong., by Richard Yordy, Oct. 20, 1979.

Sauder—Roth.—Stewart Sauder, St. Jacobs, Ont., St. Jacobs cong., and Karen Roth, Wellesley, Ont., Crosshill cong., by Richard Yordy, Oct. 19, 1979.

Siegrist—King.—E. Lester Siegrist and Rebecca King, both of Leola, Pa., Forest Hills cong., by J. Lester Graybill, Oct. 27, 1979.

Weaver—Fox.—Timothy J. Weaver, Narvon, Pa., and Kay L. Fox, East Earl, Pa., both of Red Run cong., by Luke L. Horst, Nov. 3, 1979.

Yoder—Shetler.—Merlin Jay Yoder and Patricia Ann Shetler, both of Bay Port, Mich., Pigeon River cong., by Luke Yoder, father of the groom, Nov. 3, 1979.

Yoder—Plessinger.—Michael D. Yoder, Smithville, Ohio, and Denise A. Plessinger, Wooster, Ohio, both of Oak Grove cong., by Virgil Gerig and Peter Wiebe, Oct. 20, 1979.

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Anders, Mabel, daughter of William and Sofia (Zepp) Boorse, was born in Montgomery Co., Pa., Oct. 30, 1893; died at Eastern Mennonite Home, Souderton, Pa., Oct. 11, 1979; aged 85 y. On Oct. 3, 1914, she was married to Leroy Anders, who preceded her in death. Surviving are one son (William) and one daughter (Blanche—Mrs. Willis Moyer). She was a member of Towamencin Mennonite Church, where funeral services were held, Oct. 15, in charge of Earl Anders, Jr.; interment in adjoining cemetery.

Nafziger, Enos R., son of Mr. and Mrs. Christian Nafziger, was born in Wellesley Twp., Ont., Oct. 27, 1892; died at Heritage House, St. Jacobs, Ont., Oct. 28, 1979; aged 87 y. He was married to Elizabeth Erb, who preceded him in death. Later he was married to Clara Snider, who also preceded him in death. His third wife, Elva Snider, survives. Also surviving are one son (Harry), 2 grandchildren, and one brother (David). He was preceded in death by one son (William) and 2 daughters (Marion and Ruth). He was a member of Erb Street Mennonite Church, where funeral services were held, Oct. 31, in charge of Wilmer Martin; interment in Erb Street Mennonite Cemetery.

Schumm, Solena, daughter of Daniel and Catherine (Schlegel) Yantzi, was born in South Easthope Twp., Ont., Aug. 9, 1906; died at Stratford General Hospital, Sept. 16, 1979; aged 73 y. She was married to William Schumm, who survives. Also surviving are 2 sons (Daniel and LaMar), 3 daughters (Fannie Mae—Mrs. Glen Schwartzentruber, Mrs. Catherine Currah, and Geneva—Mrs. Mervin Lichti), one brother (Henry Yantzi), 22 grandchildren, and 6 great-grandchildren. She was preceded in death by one son (Alfred) and one sister. She was a member of East Zorra Mennonite Church, where memorial services were held on Sept. 19, in charge of Homer Yutzy; interment in East Zorra Mennonite Cemetery.

Shantz, Irene, daugther of Moses and Lydia (Bearinger) Bauman, was born in Waterloo, Ont., July 31, 1900; died of cancer at Kitchener, Ont., Oct. 25, 1979; aged 79 y. On Jan. 10, 1921, she was married to Ivan Shantz, who survives. Also surviving are 4 sons (Mervin, Floyd, Eugene, and Wilferd), 2 daughters (Gladys—Mrs. Abner Brubacher, Muriel—Mrs. John Hayes), 3 brothers (Moses, Sylvester, and Eli) and 4 sisters (Lydia Brubacher, Phyanna Zeigler, Rebecca Gingrich, and Hannah Wideman). She was preceded in death by one daughter, 4 brothers, and one sister. She was a member of Elmira Mennonite Church, where funeral services were held on Oct. 28, in charge of Vernon R. Leis and Marvin J. Shank; interment in Elmira Mennonite Church Cemetery.

Yoder, Tillie, daughter of Herman H. and Mary (Beam) Yoder, was born at Lagrange Co., Ind., Feb. 11, 1892; died at Pleasant View Nursing Home, Inman, Kan., Nov. 2, 1979; aged 87 y. On Jan. 12, 1911, she was married to Levi M. Yoder, who died Dec. 14, 1928. Surviving are 4 daughters (Mrs. Edith Phillips, Mrs. Maggie Cooley, Mrs. Maude Coryell, and Mrs. Lula Schuelke), 3 sons (Roland, Cline, and Allen), 17 grandchildren, 20 great-grandchildren, and 4 sisters (Anna Yoder, Fannie Gaines, Nora Hartzler, and Amanda Johnson). She was a member of West Liberty Mennonite Church, where funeral services were held, in charge of Milo Kauffman and Menno Troyer; interment in West Liberty Cemetery.

calendar

Ministers' Week, Eastern Mennonite College, Harrisonburg, Va., Jan. 14-17, 1980

Annual All-Unit Meeting of Mennonite Disaster Service, First Mennonite Church, Saskatoon, Sask., Feb. 8, 9, 1980

America seen undergoing a new kind of "revival"

In years past, what is happening in this country today would have been called a "revival," said one of the nation's best-known clergymen, Norman Vincent Peale at a meeting in Miami, Fla., last week.

"But that word doesn't exactly describe it," said the 81-year-old pastor of New York's Marble Collegiate Church, where he has served for 47 years. "I'd call it a kind of pervasive spiritual movement going on quietly, without fanfare."

The movement is not a reaction to a fear of depression, he says. "In fact, it comes from another direction. We have seen all the achievements of science and the greatness of the American economy, yet people have come to the conclusion that maybe the material things may not represent the *summum bonum*.

"What we see is an intelligent, thoughtful spiritual movement by people who have cars, television, the works, and are looking for real basic values that have the meaning of life," said Peale.

Lutheran Black Caucus votes to admit whites

An Association of Black Lutherans has been found to create a more specifically black and urban expression within the Lutheran Church in America. A gathering in Philadelphia, Pa., of more than 300 clergy, seminarians, and laity at the second National Conference of Black Lutherans voted to form the minority activist caucus.

In representing the denomination's 30,000 black members, the group said it would promote the ordination of more minority ministers, seek greater minority representation in the church hierarchy, and stress black and urban concerns in seminary training and church worship.

In a discussion of membership requirements, some argued for limiting the group to blacks. "I desperately feel the need for something that is all my own," said one participant. Another asserted that a "white presence in a black organization affects what goes on in those organizations." But others said it was "not fair to whites who had struggled for their congregation to be integrated not to be included." The conference voted 103 to 63 with 29 abstensions, to open membership to "all active members of the Lutheran Church in America who subscribe to the goals and objectives set forth."

Pontiff pledges to reveal state of Vatican finances

Pope John Paul II assured 120 cardinals assembled for an extraordinary meeting that he would reveal to them the state of Vatican finances—a closed secret for many centuries to all but a select few. In his opening address, Nov. 5, at what the Vatican has called "a plenary meeting of the College of Cardinals," the pope told the Roman Catholic Church leaders from around the world that they have "the right and the duty to have an exact knowledge" of what he termed the Vatican's "economic resources."

Ten members of the 130-member sacred college was absent—nine reportedly for reasons of health. The tenth is an unidentified prelate who was made a cardinal in March without his name being announced. He is believed to be living in a country where church freedom is curtailed, possibly Soviet Lithuania.

In the past 400 centuries, cardinals have assembled as a group only to elect a pope or to be present when new cardinals are created. The November assembly marked a return to the Middle Ages, when the college of cardinals was frequently convened by the pope to have, as Cardinal Carol Confalonieri, dean of the college, recently put it, "its guidance and learned views in issues of special interest to the Holy See."

Carter okays $32 million in relief aid to Cambodia

In response to a joint appeal from leaders of religious and charitable groups, President Carter has increased the U.S. commitment to Cambodian relief efforts by $32 million.

He told reporters at an impromptu White House press conference (Oct. 24) that he was responding to the appeal by adding $32 million to the $7 million he had pledged a week earlier as the U.S. commitment to help avert what has been described as a "second Holocaust" through massive starvation.

The president also said his administration supports a Congressional measure to authorize an additional $30 million in disaster relief aid to Cambodia. If passed, that bill would bring the total U.S. effort to $69 million.

Church says it doesn't hesitate to excommunicate erring members

The presiding bishop of the Evangelical Orthodox Church, a small denomination that was formed early this year, says the denomination is "going back and picking up on the biblical practice that's been largely forgotten in today's church—discipline."

Addressing a group of pastors, Bishop Peter Gillquist said that some of the churches in the new denomination have already had to excommunicate people for offenses ranging from adultery to deliberate factionalism.

"You hate to do it, but if you're serious about building righteousness back into the church, you've got to obey God and start drawing some lines again," he said.

The denomination was organized by some 50 congregations with about 2,500 members previously affiliated with the New Covenant Apostolic Order (NCAO). The Order was established in 1974 by seven former staff members of Campus Crusade for Christ, including Bishop Gillquist.

Interfaith conference on coast calls for action on arms race

The conveners of an interfaith conference on reversing the arms race called upon Congress to end funding for the building of nuclear weapons and for President Carter to begin an immediate three-year moratorium on testing.

George Regas, whose All Saints Episcopal Church of 1,300 members is the largest of its denomination in the West, issued a five-point statement along with Rabbi Leonard Beerman of West Los Angeles, president of the Southern California Board of Rabbis.

The statement was read at the end of a two-day conference (Oct. 21-22) attended by 1,000 persons, the first day at Rabbi Beerman's Leo Baeck Temple, the second day at All Saints. The statement applauded by participants, also urged Carter to declare the U.S. "will not be first to use nuclear weapons of any kind." Soviet leader Leonid Brezhnev was urged "to respond favorably" to such actions, if taken by Mr. Carter and Congress.

Salvation Army newspaper marks 100th anniversary

The booming evangelistic guns of *War Cry*, the official newspaper of the Salvation Army, are booming louder then ever this fall as the worldwide social welfare organization celebrates the hundredth anniversary of its first publication.

War Cry's first edition appeared from the press in the small printing works in a Whitechapel street in slummy east London on December 17, 1879. It proclaimed: "Why a weekly *War Cry*? Because the Salvation Army means more war."

Today, *War Cry* gives evidence that the Salvation Army, or Sally as it is known to London's Cockneys, still means war against the sin, the exploitation, the greed, the callousness which are sworn enemies of the teaching and spirit of Jesus Christ. Its artillery of words are still in front of the Army's war against the devil and today it holds the distinction of being the bestselling religious newspaper in Britain.

War Cry's first edition sold 17,000 copies. Today, its circulation is 208,000 on its British edition alone—and 45 other editions are published overseas.

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

Seductions

The word "seduction" often carries sexual overtones but it also incorporates a more general idea of enticement, some good to be experienced from an involvement that would normally be considered wrong.

"Now the serpent was more crafty than any of the wild animals the Lord God had made" (Gen. 3:1). By his subtlety, he led Eve and Adam through the stages of suggestion, enticement, temptation, and full seduction. What is known, or suspected, to be out of bounds appears to be sweet to the taste, sight, or any of the other senses and intellect becomes attractive to an individual, and before he or she knows what is happening the trap is sprung. Bitter regret, more often than not, is the end result.

In "The Seduction of the Christian Church" (*The Free Church and Seductive Culture*, Herald Press, 1970), Calvin Redekop refers to the siren calls of "strange gods." He also demonstrates how Christendom was led into the Crusades from the 11th through the 13th centuries. Then, he says, "Christianity, the gospel of love, peace, equality, and brotherhood, has . . . perpetuated (or at least been associated with) some of the most pernicious activities in history—pernicious because these actions run completely contrary to its own teachings and charter."

And so it is. But why do Christians allow themselves to be seduced? The easy answer, of course, is that *sin* both motivates and consummates itself. In an analysis of this subject, such an answer merely begs the question. I am more interested in looking at some of the current seductions we face today.

The inner urge and outward pressures for Christians to lower their moral expectations is unremitting. Ethical behavior cannot easily be achieved. That is, honesty, integrity, faithfulness in friendship and marriage, as well as to the church, while living in a devious and crooked world can be tiresome to the point where some Christians find it easier to give up and join the crowd, at least during the week.

For Christians who have never known material abundance or for church workers who live sacrifically, at least in a comparative sense, the temptation to go a whoring after the goddess "success" can be almost overpowering. Maintaining Christian separation (living in but not of) can also exhaust the resources of those who try. And once again the great seducer slinks around to assure the weak that there is no need to heed the Word of God, for they can, indeed, become as gods.

This inner idolatry is, of course, more insidious and hard to root out than all worship of external gods made of wood, stone, or steel. That's why it is doubly hard for public idols, such as those active in the entertainment industries, including sports and politics, to maintain rigorous Christian standards for their faith and behavior. The temptation to play god is so strong and persistent in everyday human behavior. How much more difficult must it be for those who have the world at their feet, so to speak, to understand and live out the humility faith requires. I'm not saying it can't be done. I just have questions. The seductive power of the multitudes rarely can be resisted. Christ did it when they wanted to make Him King. How many others have withstood this seduction.

Now, let me return to the more common understanding of the term seduction. Passenger ships plying the Rhine in Germany play a melancholy song of woe as they sail by a rocky peak called the Lorelei. It's the story of the golden-haired maiden who sings her bewitching song as the sailors go by below. They in turn approach the base of the mountain and are shipwrecked because they have yielded to the siren's enticement. A similar myth has appeared in many cultures, including the Greek.

This week, I learned of a respected acquaintance, who could not resist his own Lorelei. He was a pastor in a traditional Mennonite congregation many miles from Scottdale. Whether he seduced the woman, or was seduced, makes little difference to me at this stage. What does concern me is the number of such casualties occurring throughout the church. This kind of failure is not common, it is still very much the exception, but it is happening and is certainly damaging to these involved and the people they serve.

Several factors play into this problem. Our whole society is inundated with promiscuous promotion. The churches seem strangely powerless to combat this evil. Being a pastor is often a lonely business, even if the minister is married. Pastoral counseling, unless rigorously controlled, can lead to situations where temptation between pastor and counselee can get out of control.

The Mennonite Church is not alone with the problem, nor is it new. But there are enough pastoral and institutional people, including missionaries, who have gotten involved in hetero- or homosexual alliances that perhaps the problem should be examined more openly.

Not only should this problem be examined at the pastoral/institutional leadership level, but within congregations and institutions themselves. I am not writing from a Puritan point of view. Mennonites, by and large, have held a healthy view of sex. I am writing from a biblical orientation as well as consideration of what happens to persons when they fall afoul of their Loreleis.—David E. Hostetler

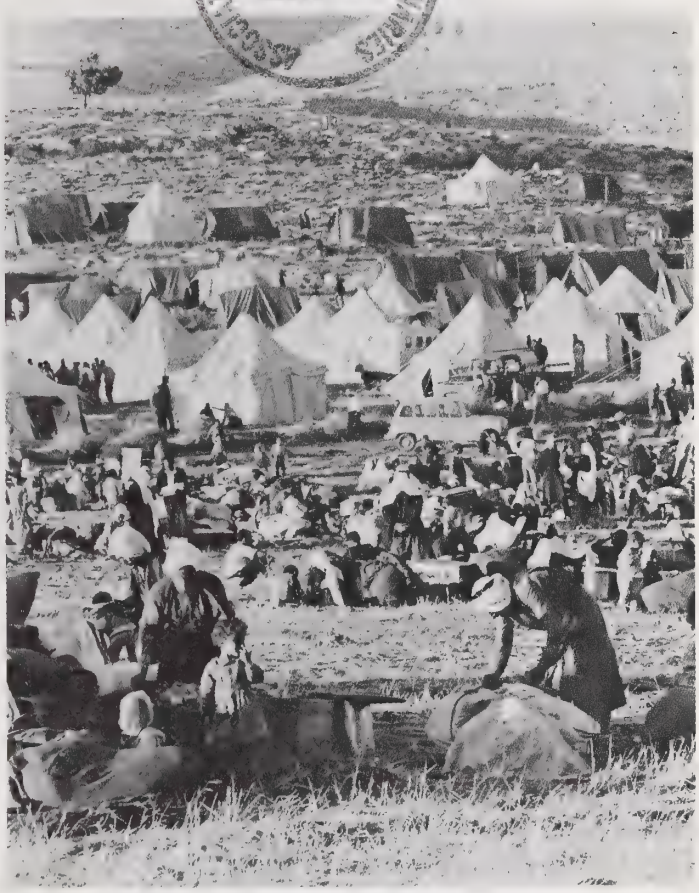
Gospel Herald

December 4, 1979

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART LIBRARY

The uprooted, continuing problem

by Karen B. Kurtz



On June 28, 1979, a major press conference at St. Patrick's Cathedral in New York City drew the top religious leaders of the world. They urged the United States government to speed up the refugee admission processes. "We—Roman Catholics, Protestants, Evangelicals, Lutherans, Anglicans, Eastern Orthodox, Jews, of all denominations—face a direct test of our shared belief in the dignity of human beings created in the sacred image of God."

What has been the refugee story throughout history?

Many parallels can be drawn from the biblical perspective. Adam and Eve were forced to flee from their home environment, alienated from security and familiar customs. They experienced many ups and downs, but they adapted to a new way of life. Abram and Sarai lived a nomadic tent existence, wandering with the sheep and goat herds, subsisting on millet, stew, and honey. From such pioneering lives sprang a new nation which touches us all. A much later flight—the holy family's flight into Egypt—was done in secret to escape execution. During Assyrian and Babylonian control, the tribes of Israel and Judea were uprooted. These captured peoples were robbed of their land and religious symbols.

The Pilgrims and Puritans executed sea escapes because they feared religious persecution. These nonconformists struggled, died, and survived. Chief Samoset, a Pilgrim Indian friend, was instrumental in helping organize the First Thanksgiving Feast, as a symbol by the natives and immigrants of their common need for each other.

Indeed, throughout religious history countless groups have migrated or been expelled from native lands. A case in point is our own Mennonite heritage.

In the early 1800s, Ireland was a part of Great Britain. Many people felt William Pitt did not fulfill his promise of political freedom for the Catholics. So when the potato crop failed, the bankrupt landlords sold. The new property owners raised the rents. Increased prices, coupled with the many peasant deaths (starvation) created bitterness. More than one million Irish faced the increased risks of illness, starvation, piracy, and severe storms to sail toward a better way of life.

Revolution occurred in Southern Italy and Sicily during the late 1800s. The upper class exploited the masses by the corrupt government exerting mafia-like control. Pope Leo XIII spoke out sharply for justice of the workers' demands and a better economy. Soon the revolution spread throughout Italy. Order was restored after many had lost their lives or fled from burning buildings, ransacked houses, and stonings.

The German Nazi fury was unleased against the Jews in the 1930s. Those Jews with foresight and financial means left first. Those that hesitated were deprived of their means and livelihood, civil rights, and property. They were ostracized, segregated, driven out, tortured, and killed. Those fortunate Jews once escaping the terror were again forced to flee such countries as Austria, Czechoslovakia, and Poland, when they fell under Nazi domination.

Who were these refugees? They were well-educated and wealthy. Nearly one-half had attended college or graduate school. They were a cosmopolitan group mainly 45 years of age or older. They came largely from the professional or white-collar occupations. Most were married.

During this century, two world wars uprooted 70 million Europeans. The so-called peace since 1945 has seen untold suffering and misery for millions in Asia and the Middle East.

History has no recorded record of mass migrations to areas dominated by totalitarian governments. The people have always voted against tyranny with their feet. Since World War II, entire populations have been displaced from Cyprus, Haiti, Chile, North Korea, Tibet, Cuba, Pakistan, Soviet Union, Cambodia, and Vietnam.

Unlike communist leaders in other parts of the world, Fidel Castro allowed large numbers of his foes to emigrate. Between the time he seized power in 1959 until the United States severed diplomatic relations on January 3, 1961, 50,000 Cubans were already exiles. These refugees came from the privileged upper and middle classes. Over 200,000 Cubans have settled in the Miami area. The exiles tend to remain in their own clustered *barrios*. Some hostility was generated among Americans because of an involvement of a few in organized crime, and drug traffic, and the Watergate break-in.

In August 1979, a boatload of Haitians landed on the Miami beach, much to the astonishment of sun bathers. The crew of a coastal patrol opened fire. The three surviving refugees were taken into custody by the U.S. Immigration authorities, who claimed they were illegal aliens from the poorhouse. The Haitians claimed to be escaping the political regime of Jean-Claude Duvalier.

Of all the stories of refugee life, none is more pathetic or horrifying than the story of Cambodia.

Before the communist take-over, Cambodia produced rice surpluses on fertile soil. There was plentiful poultry, timber, land, and cattle. The MeKong River teemed with fish. The population believed in a good life—encouraged by Buddhism and the hot, humid climate. Orderliness and cleanliness were the order of the day.

The killing began two hours after the Khmer Rouge invaded Phnom Penh. They cut off the water supply, ransacked and burned all money and literature. They told the sick, the old, the infirm, the hungry, the orphans, to leave their homes and find a new one. In short, the gentle Cambodian people were uprooted from all their traditional social patterns and reduced to a malleable mass.

Coerced northward toward the jungles, they carved out shelters with bamboo, palm branches, and grasses. They cleared the underbrush and plowed for rice. Everyone worked. When the food supplies diminished, the people ate what the animals ate. Their body sores became infested with maggots and worms. Thousands died from executions, childbirth, suicide, malnutrition, and disease.

The Cambodians looked for the autumn rice harvest to revitalize their lives. But the Khmer Rouge again uprooted one half million people and forced them southward. Again, the men, women, and children were forced to clear new lands from the jungle to produce crops.

Those refugees first to seek freedom were the intellectuals, the military, and the tradesmen. With ingenuity and daring the refugees found a new land.

The American view concerning refugees through the years has been one of hospitality and hostility. The Declaration of Independence, the Constitution, and the Bill of Rights have shown our country to be open to refugee resettlement.

Our statesmen and leaders have worked hard to aid the immigrants. Former President Ford worked quickly to set up a refugee resettlement program two weeks before the communist take-over in Vietnam. Senator Edward Kennedy has worked with others in the urgent matter of aid to war-torn countries in Indochina. President Carter has increased the admission of refugees to 14,000 persons per month.

The Refugee Act of 1979 provides for more consistent resettlement assistance. The Act, if passed, will erase restrictions on race, nationality, and geography to grant all the privileges of a U.S. citizen. The Act will increase the U.S. flow alone from 17,400 to 50,000 refugees per year and provide for additional admission, when necessary, by the President.

Some Americans are prejudiced, making the refugee a scapegoat for unsolved social problems. Others have argued that immigrants take away from the labor of the nation. History has shown this to be false. The "lump of labor" fallacy (given a limited amount of jobs, when the stranger nibbles at the lump, there is less for the native) creates expanded job opportunities. The lowest-level jobs are filled by the refugees, thereby encouraging the natives to move upward on the economic scale. According to government figures, 95.8 percent of all employable refugees are employed.

In addition to propaganda against the refugee, there are other difficulties in his resettlement. He has been forcibly uprooted, enduring horrible and frightening experiences. He fears the fates of his family and friends left behind. Forced to leave his possessions behind, it is often necessary to take a job beneath him. The strange environment, with its new customs, laws, and language takes courage to master. Refugees are found to be anxious to master a new language in order to become accepted.

More than thirteen million people are, or have been, refugees in our contemporary world. They are spread throughout every continent and across eighty different countries. These people encompass all social, racial, religious, and ethnic environments. They have left their homelands to escape repression or disaster. Most of these people are either legally unable to return to the native land, or they do not want to, for fear of persecution.

What, as compassionate Christians, can we do for the refugees? Matthew 25:34-40 makes it quite plain.

Karen B. Kurtz is a free-lance writer from Goshen, Indiana.

Gospel Herald

Editor: **Daniel Hertzler.** Managing Editor: **David E. Hostetler.** News Editor: **Dave Graybill.**

Volume 72 Number 49

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan: $9.50 per year mailed to individual addresses. Eighty Percent Plan: $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States. Copyright © 1979 by Mennonite Publishing House.

Herald Press: An excellent alternative to another necktie, blouse, or box of chocolates



Good Times with Old Times: How to Write Your Memoirs
by Katie Funk Wiebe

For persons who may never have written anything beyond letters before, here is a guide to capturing the past and preserving it for posterity. How to get started, how to make your writing more effective, problem areas, and how to get your material printed.
Paper $5.95, in Canada $6.90

Tantrums, Toads, and Teddy Bears
by Sheila Cragg

"Here is a tender story of a hyperactive child and the family that loved him. I've received hundreds of letters with requests for assistance from parents of hyperactive children. From today I'll ask each family to read **Tantrums, Toads, and Teddy Bears.**"—Dr. James Dobson
Hardcover $8.95, in Canada $10.40

Conscience in Crisis
by Richard K. MacMaster, Samuel L. Horst, Robert F. Ulle

For the history buff, over 500 pages of original letters, documents, and interpretive essays that trace the mounting challenge to the peace churches during the Colonial Wars and the American Revolution.
Hardcover $17.95, in Canada $20.80

Christ and Violence
by Ronald J. Sider

Challenging, biblical book which looks to Jesus Christ for an example of how to respond to the violent world in which we live.
Paper $4.95, in Canada $5.75

No Strangers in Exile
by Hans Harder translated by Al Reimer

The story of our Mennonite people forced into slave labor camps in Northern Russia during the 1930s. The terrible hardships they endured are grimly realized in this novel.
Paper $6.95

Days of Terror
by Barbara Smucker

Days of peace turn to days of terror for a young boy caught in the tensions of the Russian Revolution. Written for youth and adults, Barbara Smucker recreates the anarchy, famine, and horrors experienced by Mennonites during the Russian Revolution.
Hardcover $7.95

For Children

Fear in Algeria
by Marian Hostetler

The story of 14-year-old Zina, born in Algeria of missionary parents, who goes back to visit as a youth. Through her visit the reader sees Algeria as it is today and is introduced to the people and their customs. Mystery, intrigue, and danger make this an exciting story.
Hardcover $4.50, in Canada $5.20. Paper $2.95, in Canada $3.40

Wilderness Journey
by Ruth Nulton Moore

A historical novel for 9-to-14-year-olds that follows two boys on a trip from Ireland to Pittsburgh, Pa. Set in the late 18th century, the reader will learn about frontier America.
Hardcover $5.95, in Canada $6.90. Paper $3.95, in Canada $4.60

Herald Press
Scottdale, PA 15683
Kitchener, ON N2G 4M5

A report from Hesston College

December-January 1979



Hesston's soccer team posted an undefeated 14-0-1 season this year. After winning Region VI playoffs on the home field, they advanced to Inter-Regionals in Kansas City, November 9-10. Shown here are Ben Fahndrich from Salem, Oregon and Kurt Eby from Harrisonburg, Virginia.

Short-term Bible offerings in January

Three two-week courses are being offered by Hesston's Center for Bible Study during January Interterm, 1980. Adults of any age, pastors, and lay leaders are invited to enroll in one or two of these classes (only one is taken during each two-week period). Housing is available on campus or in community homes; meals can be eaten in the college dining hall. Courses can be taken for credit (two credits each) or audit at $40 per class.

Pauline Epistles--Book Study
January 7-18
Marion Bontrager, instructor

The epistles of Paul in their historical, religious and social context. Themes and concepts related to the church, world, state, Christian life and discipleship.

Psalms and Wisdom Literature
January 7-18
Dottie Janzen, instructor

An exploration of the Psalms and wisdom literature of the Bible. Emphasis on theological contribution of the Psalms, their use and message today.

Contemporary Church Forms
January 21-February 7
Marion Bontrager, instructor

Ways in which contemporary churches have structured themselves for worship, nurture, leadership, ministry, service and evangelism. Class will look at the strengths and weaknesses of the various models–from large congregations to small house churches. Students will visit a variety of churches.

For complete information write: Center for Bible Study, Hesston College, Hesston, KS 67062. Or phone tollfree 800-835-2036. In Kansas, call collect 316-327-4221.

(The cost of sharing this information has been paid by Hesston College.)

Peachey takes church assignment

Hesston College President Laban Peachey has accepted a one-year assignment with South Central Mennonite Conference. His goals for the assignment, which begins in October 1980, are to clarify the direction, mission, resources and concerns of the conference by talking with congregations and reporting their counsel to conference commissions.

Laban leaves Hesston June 30, 1980, after 12 years as president.

Hesston Singers tour West

The Hesston Singers, a group of nine students, will present a musical program in Western states during Interterm, January 14-30. Their itinerary includes stops in Kansas, Colorado, Idaho, Oregon, California, Arizona, and New Mexico.

Members of the group are Teresa Unruh, Newton, KS; Rod Pheiffer, Platte, SD; Doug Yoder, Pettisville, OH; Lisa Dachtler, Abilene, KS; John Graybill, Leola, PA; Lisa Guedea, Alice, TX; Mark Shantz, Kitchener, ONT; DeeAnn Short, West Unity, OH; Alan Greaser, Harrisonburg, VA. Dave Gerig directs the group.

When to apply for college

The guiding rule is..."The Earlier, The Better."If you're not certain about which college you want to attend, apply anyway. You can always cancel, but you can never turn the calendar back to apply earlier.

1. Courses and programs of study–students receive placement in classes and academic programs on the basis of date of application.
2. Financial assistance–loans, grants, and scholarships require a good bit of paperwork, and some funds run out. Need and date of application will be important determinants in your financial aid package.
3. Student employment--jobs are assigned to students on the basis of date of application and need.
4. Peace of mind–you'll have the pressures and paperwork behind you, so you can relax and enjoy those busy last months of your senior year.

Down by the river

by Robert J. Baker

On August 5, 1979, at 4:00 p.m., some forty of us from the Belmont Mennonite Church gathered at the Lawrence Greaser home on the Elkhart River. Their large backyard sloped gently down to the bank of the Elkhart River. There we brought our small loaves of special breads, the apricot, the cranberry, the banana, the date. And there sat the punch on the serving tables. But food and drink would come last, must play minor roles. First, and far more important would be the celebration, the testimony, the baptism. And after that the light refreshments.

Debbie Meredith Fath, what a beautiful young woman. Petite, delicate, red hair clustered around an attractive face, she came to us at Belmont out of a Quaker background. Recently married to Steve Fath, a seminary student, the couple were under appointment to serve in Bolivia, South America. Yet now she sought baptism. Quakers do not baptize, but our Debbie sought it. Fine, that's why we gathered at the river.

Of the candidate's commitment, none of us could question. How well I remember her testimony of praise and need from the pulpit, her involvement with Steve in ministering to the children of our congregation. For long Debbie had toiled with the Spanish people of Goshen, a missionary of faith among them, tutoring, serving, even when government financial support was cut off. And God provided, gave her strength, money was miraculously supplied. So thus we met, happiness swelling our hearts. Our Debbie desired baptism, river baptism, and we were supportive.

But before the water came the celebration in song, in testimony, the spoken word. We sat on our blankets at the river edge, singing from the Assembly songbook, listening to the testimony of the commitment by Debbie, hearing the Word of the Lord from Ray Bair, beloved pastor.

And it was so beautiful beneath the trees arching overhead. The green leaves shut off the overcast sky. The bank across the river was heavily wooded. Could a church offer such a setting? I wondered. God sat down on the blankets beside us.

Finally the baptism. Debbie, Steve on one side, pastor Ray on the other, walked slowly down the bank and into the river. We supporting celebrants gathered closely on that bank, hearts full, spirits rejoicing. My mind skipped across the Atlantic Ocean, and for a moment the Elkhart River became the Jordan, Jesus and John the Baptist appeared, then faded at the shake of my head. I was back in Elkhart.

The three turned around, faced us, and Debbie knelt into the water. I smiled as I saw her lightly wince. I knew the water was still chilled though summer was here.

Then came the words from Ray, the water gently cascading down from his hands and Steve's. Before this cloud of witnesses from Belmont, before her Quaker parents, there in the slowly moving stream, our sister in the Lord was baptized.

No dove came down with prophetic announcement, but across the river on the wooded other bank, a blue jay screamed his approval.

They came forth and we gathered tightly around the three, prayed for the newly baptized, warmly embraced the radiant Debbie.

Why do my eyes cloud over, moisten so readily, as I recall the event? Old age? Perhaps, but there is more. Passing years, they make me more emotional. That I admit. But the river scenario helped.

I have seen many baptisms, but seldom was I touched as at this one. I honestly believe the place, there beside the river, seeing the trio walk down the bank and into it, Debbie kneeling as the waters caressed her, all helped to take me back 2,000 years, see the Man again, my Master being baptized. So I sensed His presence in a keener, brighter way. And I relived my own baptism.

True, most Mennonite baptisms are in church, but does that make it best? I choose another place. And not just to be different. To me, for me, the river seems best.

Now before all the righteous who were baptized in Mennonite meetinghouses hasten to pick up stones and cast them at me, let me qualify my statement a bit, justify it, defend it. Prove it? Scarcely.

I know the Philippian jailer was baptized in the earthquake shaken jailhouse, perhaps the plaster dust still swirling around him as the water came down. So the church baptism is legitimate. Paul scarcely expected us to always trot down to the local jail to baptize.

Yes, I know that the place of baptism, jail, church, or river, is not the key, does not make the occasion. Nor do I personally bank heavily on the mode, immersion, sprinkling, or pouring. I am quite content with the pouring as followed by our church. I would not even care if it be in robe of white or faded blue jeans. The place, the amount of water, the dress, does not "make the baptism." The act, the symbolism, the outward sign of that inner change, the declaration to the world that Christ is Lord, of such is baptism.

Forty-seven years ago I stood at the back screen door of 511 Jefferson Street, Elkhart, Indiana. I was twelve years old and I was to be baptized. And those who had instructed me, including J. S. Hartzler, had said it was my choice, the river or the church. And strange though it might seem to you, I struggled over it. But then came the answer as I stood at the back screen door. My older sister, knowing my struggles about a matter that was not really meant to be earthshaking, heaven determining, gave me my answer by making a simple observation. She said, "Well, if

you can't decide, why don't you just do it like Jesus did, in the river?"

And, for me, that was the answer.

So in a few weeks, on a bright sunshiny morning after the morning church service, we trooped down the Studebaker Park a few blocks away. The group was most of the people from the Belmont Mennonite Sunday School, a mission outpost of the Prairie St. Church. And there I waded out into clear and sparkling Elkhart River, just a few miles down stream from where Debbie had been baptized.

Good Bishop D. A. Yoder led me out, there to kneel down and have the water gently poured over my youthful head.

I fear my thoughts at that time were not the most sanctified. I remember some of those thoughts. As I knelt with bowed head, I gazed at the black boots worn by my baptizing brother, noted the red patches on them. And I said to myself, "This water is so cold, and the bishop isn't even getting his feet wet."

I know the Lord overlooked my boyish, selfish thoughts. I love Brother D. A. Yoder, I visit him at the Greencroft Nursing Center. To me, he is still my bishop. I will never, never forget that morning, the joy of following my Jesus in baptism. The Elkhart River became my Jordan, the spot where I declared to the world that I was following Christ.

Strange, how one remembers with such vividness after all these years . . . the clear, sparkling water . . . the gravelly bottom . . . the patched boots . . . the gentle pouring . . . the cold and shivery feeling as I changed in the bathhouse facilities by the river . . . Jason O. Miller, my Sunday school teacher coming in to rejoice with me, to advise me, as I stepped into dry clothes.

How clear it all is today, that river scene, forty-seven years later. It could as well have been done at the church, the baptism would have been as authentic.

I recall when the oldest son, Douglas, made a new commitment to a new group at Reba Place Fellowship in Evanston, Illinois. There was to be a rebaptism.

So we journeyed there for the morning service. Afterwards, we marched with the Rebanites that Easter morning through the streets of Evanston, down to the wide Lake Michigan, singing all the way, calling our Happy Easter greetings to the wondering Evanston people we met.

There at the lake, the candidates walked out until the water was hip-deep, then to be immersed three times. Again, the mode, the place, was not essential. But it was public, very public.

There too it was beautiful. The Lake Michigan water was colder, Debbie, much colder than for either you or I.

On the sandy beach we gathered afterwards for prayer, and then for something new, the releasing of helium filled balloons to help us celebrate. Each balloon carried a message of hope and Christian greetings to whosoever would find it.

Now a confession on my part. Some of my struggle back there at the age of 12 was the "publicness" of the river. Would some of my school friends be there at the park, at the river? Would they see those strange prayer capped sisters, the plain coated preachers and bishop, all of us gathering at the river for this odd event, a public baptism? And what would they think of me?

Strange, today I care not a bit what they thought. The river was best for me.

I am certain that among the curious who saw the plain people gather at Studebaker Park in 1932; the citizens of Evanston, Illinois, in 1974 who watched the Reba Placers march and sing through their city streets; the 1979 neighbors of Lawrence Greaser who peaked from behind their blinds as Debbie was baptized, there were some who said, "Now, what are these crazy Mennonites doing today?"

What were we doing? We were gathering at our little Jordan Rivers to follow Jesus in the act of baptism, trying to be like Him. We were saying to all the viewers, "I testify to all who see me, to this fellowship that I am joining, Jesus is mine and I am His. I have left the fleshpots of the world to become a doorkeeper in this heaven-bound throng. And I like the switch, care not who knows it."

Back there forty-seven years ago, I was a new Christian, excited by my new life in Him, but a bit fearful of advertising it too loudly to the world.

So, without question, I needed it.

For me, the river was best.

Conceptions

by Barbara Esch Shisler

And still they keep coming,
from the soft slope to the round
ripe hill, full term,
fetus after fetus,
squinting an eye at the world.

Don't come, I want to call.
Birth is risk enough
but life after birth
is a nuclear nursery.
We tend our warheads
warm and ready.
We have more bombs than wombs.
We say mutual death is mutual life.
We have teams awaiting delivery.
We say No One Will Push The Button.

Anne Elizabeth,
bud-fresh from a green hill,
there is a game we play called
Armageddon
and our lullabies
are for bombs and babies
conceived in a single world.

He always thinks positive

by Richard Showalter

A Mexican baseball team came to Davenport, Iowa, to compete in the World Series pony league play-offs. Inocencio Hernandez and his wife, Lety, invited them to church at Second Spanish Mennonite. They came, all 25 of them, their first visit to a Protestant church.

"We try to practice Christianity all week long, not just at church," said Inocencia. "We're learning to reach out, help others, like our pastor does."

Mac Bustos, pastor of the two-year-old Second Spanish Mennonite Church in Davenport, is a big man at 6'1" and 240 pounds. But that's not the only way he stands tall. Across the Quad Cities Hispanic community and beyond he is known for tough, compassionate love which patiently points the way to Jesus. In the words of Chayo, "He's always there."

Chayo Mejia, a young welder who was baptized three months ago, knew Mac for twelve years before he met Christ. Chayo was a hard man, and though he had come to Mac for counsel and help many times, he pushed him off when he mentioned God. But three months ago, his options were running out. A fugitive from the law and rejected by his wife, he came to Mac in heartbroken desperation. "What shall I do?"

"Face your problems head-on," said Mac. "Stop running."

Chayo did stop running, and in a restaurant over coffee he invited Christ to take charge of his life. Mac baptized him the same day. Today he is an active member of the fellowship, no longer living underground. "It's been hard, but I haven't given up," he told me with a smile. "I think the hardest part is over."

Mac and Mary Bustos have been Mennonite church planters since 1964 when they moved from Chicago to the Quad Cities (Moline, Rock Island, Davenport, Bettendorf), a metropolitan area of 400,000 straddling the banks of the Mississippi River on the borders of Illinois and Iowa. The Hispanic population is about 7,000.

In the past fifteen years, Mac and Mary have pioneered in the formation of three Hispanic congregations from their home on the hills of Davenport. First came the Moline Mennonite Church (1964), then Muscatine (1971), and now Second Spanish (1977) where Sunday morning attendance is about 85.

"Starting a new church from scratch is hard work," said Mac matter-of-factly. "I came to this third location because I knew it was a hard spot, and I didn't want to ask someone else to do it. Only Inocencio and Lety came with Mary and me to begin here."

"I plan to make at least 25 house calls each week," he said. "Our community is extremely mobile, so we face the constant challenge of meeting new people. In the past weeks since we began a special study on sharing our faith (using *During-the-Week-Witnessing*, by Nelson Kauffman), we have averaged five new faces every Sunday morning. I'm thinking we should ask new Christians to introduce two people to the Lord before they become members!"

Like most church planters, Mac Bustos carries his own unique blend of infectious optimism about the power of God, dogged persistence in the face of the most insoluble problems, and irrepressive enthusiasm in dreaming for the future. After two years with the new group, he is making plans to begin an English fellowship in Davenport to parallel the Spanish. In addition, he hopes to begin a Sunday afternoon Bible study which will form the nucleus of a fourth Hispanic congregation.

The Quad Cities congregations are part of the Iowa-Nebraska Conference, and the pastors are financially supported by the conference. "I've learned so much from my English brothers about sharing with people in need," said Mac. "I'm proud to be a part of the Mennonite Church, with its teaching on nonresistance and servanthood. Some people only see the bonnets, but there's a lot more to it than that."

The rich blend of piety and practice at Davenport bears eloquent testimony to this conviction. "On Sunday morning it gets pretty happy here," said Inocencio with a grin. "We don't know much about *this* (swinging his arm to indicate Mary Oyer's way of beating time with music), but we love to sing." This coupled with commitment to regular witness in the parks, the bars, and the homes is accompanied by activities like finding jobs, interpreting (Spanish to English) for the police, finding housing for newcomers, and visiting migrant camps.

"We're a small church with professionals like doctors and lawyers," said Inocencia, "but everybody gives."

With two men recently ordained to the ministry and six persons from the three churches in school preparing for leadership, the future seems bright for the Quad Cities churches. "We are the only evangelical churches in the Hispanic community here, except for one sectarian group which is composed of some of our former members but has never grown," said Mac.

The secret of spiritual vitality at Davenport? Perhaps Chayo's affectionate description of his pastor sums it up best. "On the street and in the church, he's the same man. He always thinks positive, even when things are down." His words fit the congregation as well as the pastor.

Richard Showalter, of Irwin, Ohio, is serving as coordinator of the Evangelism Church Growth Team for the Mennonite Church.

Urban concerns, Smoketown top issues at November meeting of General Board

Urban conerns and Smoketown led the issues discussed as the Mennonite Church General Board unveiled its new organizational format Nov. 13-15 at Lombard, Ill.

The Board, meeting for the first time under a system of district conference representation, devoted more time to urban concerns than to any other agenda item. But the Board could only agree to review urban "progress and needs" again at its February meeting.

In a complex action (full text in box), the Board also urged that General Secretary Ivan Kauffmann meet with Ray Horst, acting executive secretary of Mennonite Board of Missions (MBM), "to clarify responsibility and accountability in the urban concerns thrust."

In another carefully worded statement (see box), Board members expressed appreciation for Smoketown statement. "We too have concerns on the issues raised and would seek to find ways of working cooperatively at expressing our common faith and life," the Board said.

The Board's action came in response to the ad hoc group of church leaders who met at Smoketown, Pa., on July 10-11. Four General Board representatives met with four members of the Smoketown group on Oct. 29 at Cleveland.

The Lombard meeting was the Board's first since delegates at the Waterloo '79 General Assembly approved a change from regional to conference representation. With the change, the Board increased in size from 17 to 30 members.

The Board's size forced the adoption of some new operating procedures. For the first time, the Board divided into subcommittees for preliminary discussion of personnel, urban, financial, inter-church, and churchwide matters.

In addition, the change in representation caused a large turnover in Board members. Two thirds of those at the Lombard meeting were participating on the Board for the first time.

Although the members were new, the Board's discussion wasn't. Board member Samuel Hernández noted in subcommittee discussion that urban concerns reminds him of the story of a group of mice. The mice all agreed that it would be a good idea to tie a bell on the cat that had been chasing them, so that they could hear him coming. But they couldn't agree who would do the job.

Hernández also compared urban concerns to a car his father had. "It sounded real good, but when you'd step on the gas it wouldn't go anywhere." Hernández added, "I'd be embarrassed if we'd be asking these same questions the next biennium."

The questions Hernández was referring to centered on churchwide and conference structures that often get in each other's way instead of working together. "I think within the church we have a variety of administrative levels that inhibit programs from happening," Ray Horst said.

Subcommittee members specifically noted the confusion and overlap between MBM Home Ministries staff and the Associate General Secretaries for Black and Latin Concerns. José Ortiz, secretary for Latin concerns, said that sometimes he is called to assist congregations in matters that would more appropriately be handled by MBM staff. Other times, he isn't called when he should be.

Horst noted that MBM Home Ministries is itself fragmented. Parts of the Home Ministries program fall under five separate programs and budgets within MBM.

In plenary session, Horst said that MBM has two current priorties in urban concerns. The first is leadership training and providing time away for urban pastors. The second is clarifying the institutional lines of responsibility and accountability.

Horst went on to express his frustrations in trying to administer MBM urban efforts. Where do you expand? he asked. How much money and staff will it require? Where will money and staff come from? MBM is given little help with these questions, he said.

"I'm wondering if maybe we aren't spending too much time trying to plan and don't have the [necessary] vision or the spirit," said Paul Sieber, Illinois Conference representative.

"It's programmed to fail," responded Menno Heinrichs of New York State Fellowship.

"I trust that we won't spend our time in calisthenics between now and '81," said Harold Davenport, a New York City pastor. "I don't find [urban concerns] impossible."

On the positive side, Al Meyer said that "there's a very positive feeling" about the black and Hispanic leadership education programs that are starting at Goshen College. "I'm concerned that when we get a program started we put our shoulder to the wheel and see it through," the Mennonite Board of Education head told *Gospel Herald*. "It's okay to get excited about other projects, but let's do our best to support the ones we've got."

On Smoketown, discussion was quieter though still lively. Gordon Zook, executive secretary of the Board of Congregational Ministries, said that the Smoketown participants shared a "sense of uneasiness or alienation." Response should focus on mutual caring, more than confrontation, he said.

Wayne North, associate general secretary,

(continued on page 962, lower right)

What the Board said

About urban concerns

"We recommend:

"1. That the General Board affirm the work being done through MBM, the district conferences, and other church agencies.

"2. That the staff of the General Board continue to give direction to the urban concerns thrust.

"3. That the constituency be informed as to what is currently happening in a positive way in urban concerns and also the crisis needs in urban areas.

"4. That at the February meeting we again review progress and needs in urban concerns.

"Further, that we recognize that certain administrative concerns need clarification. Therefore, we urge that the General Secretary and the acting Executive Secretary from Mennonite Board of Missions meet to clarify responsibility and accountability in the urban concerns thrust."

About Smoketown

"The General Board appreciates the statement formulated by the persons who met at Smoketown, Pa., July 10. We too have concerns on the issues raised and would seek to find ways of working cooperatively at expressing our common faith and life. The General Board will continue to arrange formal and/or informal meetings with leaders at the Smoketown meeting and any other interested persons."

the Bulletin

OF THE MENNONITE BIBLICAL SEMINARIES

GOSHEN BIBLICAL SEMINARY MENNONITE BIBLICAL SEMINARY

OCTOBER, 1979 VOLUME 42 NUMBER 4

Staff personnel Ralph Hartzler (left) and Ray Schloneger keeping the seminary campus in shape. They are our jacks-of-all-trade, morale boosters, supportive co-workers in our common task



THE KNOWLEDGE OF GOD

Excerpts from an Opening Chapel Meditation - Willard Swartley

Throughout my pilgrimage I've often asked myself, "What is education all about, and what is Christian education all about?" What is of basic and primary value in education? Especially in Christian education and even more specifically, seminary education?

I. I begin with what I call *The Heart of the Matter*. What is the heart of the matter in all Christian Education and especially a seminary education? Judging from the biblical record, I suggest that the heart of the matter is what we might call "the knowledge of God." The purpose of both Jewish and Christian education is the knowledge of God. Maybe that seems trite, simplistic, but actually it is not. First of all, for us to speak about God at all is a major undertaking. God is God and we are only men and women; we are creatures. How can we as finite human beings speak about God, the Infinite God who is transcendent? St. Augustine, representing others who too felt this dilemma, raised this question frequently in his writings. He said:

"Have I spoken of God or sounded his praise in any worthy way? Nay, I feel that I have done nothing more than desire to speak, and if I have said anything, it is not what I desired to say. How do I know this but from the fact that God is ineffable? But what I have said, if it had been ineffable, could not have been spoken. Hence God is not even to be called ineffable, because to say this it to speak of Him. Thus there arises a curious conflict of words; for if the ineffable is that which cannot be spoken, it is rather to be avoided by silence than to be reconciled by speech. (*De doct. christ.* I, VI, 6)

Silence—it is truly more appropriate at times than words. But as Augustine later points out, God himself has spoken to us through his word—his Son. We, therefore, can learn how to speak of God. We learn the thinking and speaking that God's revelation teaches us.

Our topic speaks also about knowledge. How do we creatures of humanity come to know God? The book of Exodus tells us how the community of Israel, and even Pharaoh, came to experience the knowledge of God. The phrase, to know Yahweh, recurs frequently in the book: 5:2, 6:7, 7:5, 7:17. The ending of Deuteronomy summarizes the point: "All of this happened in order that you might *know* that I am the Lord your God" (29:6).

Later on in Israel's history the prophets came along and complained about the lack of knowledge in Israel. In Hosea 4:1, Yahweh takes the Israelites to court, to sue them before the law, the covenant law to which God and Israel agreed in solemn ceremony. Yahweh will sue them because there is "no faithfulness, no kindness, and no knowledge of God in the land." Israel tried to con God with sacrifices, thinking that if they fulfilled their routine, their schedule of sacrifices would get them by. But it didn't work. Sacrifice is not a substitute for obedience. Yahweh wanted obedience, steadfast love, and knowledge of God, all of which made the sacrifice of a contrite heart and thankful lips acceptable to God.

What then is the purpose of the knowledge of God in the Old Testament? Its purpose is to produce distinctive belief and behavior, or as Anabaptist Mennonites say it, "a distinctive way of life." That's what the biblical tradition is all about. This point comes through quite clearly in the comments of Norman Porteous, a commentator in *Peake's Commentary of the Bible*, as he substantiates this. When the prophets spoke of the knowledge of God,

The Bulletin of the
MENNONITE BIBLICAL SEMINARIES

The Bulletin of the Mennonite Biblical Seminaries is edited by Henry Poettcker and Joseph Hertzler and published quarterly in January, April, July, and October at 2511 Main Street, North Newton, Kansas 67117. Editorial Office: 3003 Benham Avenue, Elkhart, Indiana 46514. A subscription to Gospel Herald includes *The Bulletin*.



Seen conversing here are Ross T. Bender, former dean of AMBS currently on sabbatical leave in Geneva, Switzerland, and Willard Swartley, acting dean for the current year. The student on the right is last year's graduate Robert Charles, now serving as assistant director of Goshen College SST units in Haiti.

they referred to an intimacy of relationship between men and God that called for conduct in keeping with the divine will.

To sum up this point, the biblical vision of Christian education is first of all the knowledge of God. And why? To produce belief and behavior that creates a commu nity and a distinctive peoplehood.

II. Having said this, the next question that arises historically and practically is: How do men and women, finite creatures, come to any genuine knowledge of God? Here again the Old Testament gives us an answer. I point to an interesting verse in the middle of Jeremiah—Jeremiah 18:18. The answer comes rather sideways, but it does give us an insight into what is fundamental to Israel's experience. The word comes at a time when Jeremiah is pursued by his enemies and he knows that his life is on the line. He hears his enemies say, "Come, let us make plots against Jeremiah, for the law *(torah)* shall not perish from the priest nor counsel from the wise, nor the work from the prophet." The implication is, "We don't need Jeremiah because as long as we have the priest, the wise man, and the prophet to communicate to us the divine will, we can get rid of Jeremiah." If we consider the entire Old Testament, it does fall roughly into these three streams. First comes the Law, or the Torah, the first five books which set forth the foundation and organization of the community. Then comes a section commonly called history, but actually that's a wrong understanding. It is not primarily history from the Hebrew point of view. In the Hebrew Bible those books are called prophetic books, because Elijah, not Ahab, is the important figure. According to the Hebrew canon, there are three main sections—the Torah, God's gift of divine instruction; the prophets who bring the life-giving word; and the literature of wisdom and worship, contained in The Writings. Knowledge of God comes through these three streams of divine revelation, the law (Torah), the prophetic word, and the sayings of the wise.

Of the three, prophecy was primary because through the prophet the Word of God came afresh. Even Moses, through whom God gave the Torah, is said to be the greatest prophet Israel ever had. The function of the priest was to preserve and teach the Torah, the word that came through the prophet. The priest not only performed sacrifice but also taught the knowledge of God. And the sage peppered the priestly and prophetic perceptions with the seasoning of life experiences. The sage was the elder in the community who, having reflected upon life and its meaning, gave significant insights through memorable maxims.

Through the interaction of these three traditions in the Old Testament, Israel came to a knowledge of God. Limited at points? Yes. But, none the less, a substantial knowledge of God.

III. I want to focus, thirdly, on the way these three Old Testament traditions merge in the New Testament. In the New Testament we meet a man named Jesus. He came to be called the Messiah, the Christ. He is described as the prophetic Word made flesh (John 1), the Son through whom God now speaks (Hebrews 1:1), the fulfillment of the Law, the Torah (Matt. 5:17), the perfect high priest (in the book of Hebrews), the one who is the wisdom of God (1 Cor. 1:30), and the one in whom are hid all the treasures of wisdom and divine knowledge (Col. 2:3). The New Testament presents Jesus as the fulfillment of these three streams that contribute to the knowledge of God. He is the prophet, the priest, and the one in whom is hid all the wisdom necessary for life and relationship to God. This means that the New Testament provides us with a life and blood model, a model of what this knowledge of God is all about. *(continued on page 7)*

Summer Pastoral Services

Among the students who have returned to campus for another year of studies are a number who were involved as pastoral assistants in a variety of congregations during the summer. A total of 4 women and 9 men registered for a Supervised Experience in Pastoral Ministry in churches scattered over a vast geographical area: from Bronx, New York, in the east to Albany, Oregon, in the west. Four students were assigned in Canadian settings.

During the weekend before the beginning of fall semester classes a group of these students gathered in the home of Jake and Lillian Elias for a period of reflection and interaction. As Director of Field Education Jake is responsible to coordinate the summer ministry program.

"One of my pleasant surprises this summer was that I actually enjoyed pastoral visitation," one student shared.

Another person reported that at first he had feared the prospect of ministry to the sick and elderly. However, "misgivings disappeared after the first encounters."

Preaching proved to be an exciting and challenging dimension of summer ministry. One student who had never preached before found that sermon preparation was hard work, but the encouraging response of the people inspired new enthusiasm for this aspect of the ministry.

All the students spoke of fruitful relationships with their supervising pastors. Spiritual, theological, and practical questions were openly discussed in their supervisory sessions. One of the more significant learnings was that there are no easy answers to some questions which arise in pastoral ministry. "How can one be prophetic in a pastoral way?" is such a question, one that demands both wisdom and commitment to be answered adequately.

A new development this summer is the upsurge of interest in one-year internships. Two of the summer ministry students are continuing for a full year. Inquiries continue to come from both students and congregations about the possibility of setting up programs of supervised ministry training in congregational settings.

Part-time Faculty Appointments

J. R. Burkholder, on a one-year leave of absence from Goshen College where he serves as Professor of Religion, has been appointed to teach courses in Peace Studies and Ethics at AMBS. Burkholder holds a Th.D. degree from Harvard. He has been a missionary in Brazil from 1954-57, a pastor in Philadelphia, and served as a visiting professor at the Seminario Biblico Latino-Americana in San Jose, Costa Rica.

He will teach courses in Political Ethics, Peacemaking Strategy in the Congregation, Discipleship, and Issues in Peace Research and Nonviolence. He and his wife, Susan (nee Herr) have five children.

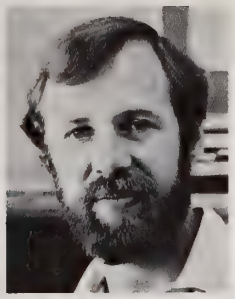
Pauline Graybill Kennel, Ph.D. candidate at Northwestern University in Evanston, will teach courses in Christian Education. She holds a Master of Divinity Degree from Bethany Theological Seminary, and has served as pastor and Christian education director in a number of churches. Her courses at AMBS, taught every Thursday, will be Curriculum and Program Resources, first semester, and Storytelling and Children's Literature, second semester. A son, Jon Kennel, is a student at AMBS.



Pauline Kennel

John S. Oyer and *Theron Schlabach,* both on the faculty of Goshen College, will each offer a course in Church History—Issues in Medieval Christian Thought, first semester, and Christian Thought and Social Experience Since the Reformation, second semester, respectively.

Staff Appointments



Jerry Lind

Jerry Lind, formerly of Evanston, Illinois, has accepted the position of Admissions Counselor for the Associated Mennonite Biblical Seminaries, to replace Dale Schumm who terminated the position June 30 of this year.

Jerry is a former student of AMBS from 1965-68, and has spent several years in teaching and community services in Evanston. The last two years he was engaged as a counselor to alcoholics with the Evanston Community Hospital. Jerry Lind and his wife, Marcia, have three children, Greta, 11, Michael, 9, and Mary, 5.

Victor Kliewer of Altona, Manitoba, a student at the Associated Mennonite Biblical Seminaries, has been appointed as part-time assistant in the Admissions Office to help with the recruitment of students, particularly in Canada.

Victor is a graduate of the University of Manitoba (M.A.) and is the former principal of Elim Bible Institute of Altona, Manitoba. He and his wife, Valerie, have two girls (twins) Maren and Karen, five years old.

Vincent Krabill, formerly of Hesston College, has been appointed Director of Development for Goshen Biblical Seminary, with specific responsibility for financial solicitation. Involved earlier in Civilian Public Service both as director of a camp and regional director of the Rocky Mountain region, he has had a variety of administrative and teaching experiences. For two years he worked on the Navajo Indian Reservation helping to implement a college-level professional nurses education program for Navajo Community College.

Middle East Tour: June 11-July 21, 1979

Twenty-two participants—pastors, teachers, a medical missionary, a TV/radio script writer, and several homemakers—joined Howard H. Charles and Ron Guengerich (tour leaders) on the biennial Middle East Study Tour sponsored this past summer by the Council of Mennonite Seminaries.

The group saw the grandeur of Greece, the modern and the ancient Egypt, the fear and uprootedness of Jordan, and the progress, the tension, the historical geography, and the biblical antiquity of Israel: Mount of Olives, Megiddo, Arbela, etc. Special lectures by tour guides and American personnel in the Middle East at the time—John Lapp of Goshen, Mark Siemens of MCC, Arab and Jewish Christians—opened just a few of the segments which comprise the mosaic of the Middle East today.

For the hardy there was the experience of an archaeological dig, located at Tel Anafa, north of the Sea of Galilee. One of the tour leaders, Ron Guengerich, joined a dig at Lahav in the southern part of the country following the tour, a project which the entire group could view in action. To this highlight was added the visit to the impregnable Petra, the city carved out of solid rock east of the Dead Sea.

Ten of the group fulfilled the requirements for academic credit for the tour. All spoke appreciatively of the helpful learning experience, the new insights into both biblical history and the current political scene, the interplay among the Mediterranean nations, and the alternation of the striking beauty and pathetic squalor existing side by side. Thoughts, impressions, and challenges linger on.

Enrollment Statistics

As the Bulletin goes to press, enrollment for the year 1979-80 (up 13 from last year) stands as follows:

112 new; 110 returning

139 men; 83 women

United States	174
Canada	31
Europe	5
Africa	5
Asia	4
South America	3

Fall Retreat

AMBS, an Interpretive/Teaching/Theologizing Community

Geneva Center, the beautiful retreat camp for the Presbyterian Church just 60 miles from Elkhart, was the setting for the annual faculty workshop and faculty/staff retreat, August 24-26.

Beginning with a breakfast at the Center on Friday morning, the first day was devoted to a discussion of the teaching of Christology in our classes. Four faculty members gave input by sharing how they teach about Jesus Christ. Factors which play a crucial role in that task are: the Early Church's convictions about Christ, the analogies used in Scripture to explain the redemption wrought by Christ, the historical developments through the first centuries of the Church's existence, the influence of Greek thought on the interpretations which the Church gave to the Christ event, the literary forms which are used to express the convictions which the early believers heralded forth.

The dialogue which was carried on throughout the weekend brought forth many points of agreement and affirmation. It indicated that while exposing ourselves to each other is not easy, it does mean we take each other seriously. The probing questions put to each other helped to focus issues of faith, of historical research, and issues of personality make-up and response. To hear that the purpose of a course is to attempt to teach what Jesus taught and to believe what Jesus believed was something which found its echo with many. To have someone call us to a more serious commitment to our task, was appropriate. It was underscored by the statement: "Jesus' language claims one's whole being."

There was discussion of both doctrinal and practical issues. The incarnation continues to be a mystery. The Gospel portrait of Jesus shows Him as a prophetic Suffering Servant whose transcendence is seen in the Son of Man figure derived from the Old Testament, and yet whose mission is to suffer and die and be raised again. That Jesus was raised is the unequivocal confession of the New Testament writers. That has its practical side. Jesus directed his disciples with their "power" mentality of the Messiah to the way of the cross. Rather than seeking prestige, one adopts the model of the child. Positions of privilege give way to the servant role, And very practically, to follow Jesus means to accept the grace of God and become particular in accepting the suffering of God. It means the kind of life-style which reflects the centrality of Christ in everything.

A basic question raised for all was the place of the Christological development after the New Testament. When the Reformers spelled out their positions, they did so through and with the use of the thinking of the medieval church's theologians and the various controversies of the earlier centuries focusing on the nature of Jesus. One of Luther's contributions was the endeavor to read the Scriptures apart from the stereotype picture. When Jesus was in dialogue with his Jewish contemporaries (John 5), He called them to see afresh what God's servants had been saying under the Old Covenant—and to correct the wrong notions which they had. We are called to a similar task: to see that the Scriptures testify of Jesus, that they give us the revelation of God's love, and that we may "believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name."

Workshop for Pastors

January 28 to February 1, 1980, are the dates set for the Pastors' Workshop this coming year. The topic will be "The Pastor as Agent of Change in the Congregation: Working at Peacemaking."

Program personnel will include: Dr. R. Lloyd Rediger, Director of Pastoral Services of the United Presbyterian Wisconsin Conference of Churches; Don Blosser of Goshen College; Willard Swartley of AMBS; and Bill Janzen, Ottawa director for MCC (Canada). Other persons will be added in the next weeks.

The program will feature biblical discussions on *Shalom*, The Prophets and Justice, Jesus and the Jubilee, and New Testament Peacemaking. Several churches will be asked to share their experiences of being sensitive to the peace issues of our time and helping members to see their responsibilities in that regard.

For additional information check our church periodicals or write to: Office of

Continuing Education, Associated Mennonite Biblical Seminaries, 3003 Benham Avenue, Elkhart, IN 46514.

(continued from page 3)

I would like now to sketch briefly the features of this model, Jesus Christ. How do we know God, according to Jesus Christ? What characterizes the life that knows God?

In the Gospels we meet a Jesus who unreservedly trusts his heavenly Father, who welcomes us to look heavenward, open conversation with the simple endearing address, Abba, and then set before the sovereign God of the universe our daily basic needs. We meet a Jesus who prays and weeps, who is tempted by evil, who hungers and thirsts. And one who says, "Man shall not live by bread alone."

In the Gospels we meet a Jesus who associates with sinners, welcomes the outcasts, brings hope to the poor, warns against wealth, has compassion upon the sick and the lost and relates to women freely and fraternally, bestowing upon them a new self-assurance of their worth and God's care for them. We meet a Jesus who loves and obeys the Father, even unto death.

Following Matthew's portrait of Jesus' revelation of God to us, how do we practice righteousness that exceeds that of the scribes and Pharisees? To know God is to discover that the deeds of truth spring forth from an inner motivation of grace and love, like water surging forth from a spring.

Or, to follow Luke's emphases a bit, we meet a Jesus who unmistakably tells us that God loves and includes *all people* in his salvation.

In John's Gospel and Epistles, knowledge of God comes through loving. Love itself is a form of knowing. The *beloved* disciple knows what even Peter cannot know. And one does not know God unless that one loves practically, helping the brother and sister in need. Only through this love does one know truth, a truth that liberates us from the bondage of our own self-protecting egos.

We may read whichever Gospel we may choose, or Paul, or James — and we will find the knowledge-of-God-as-imaged-in-Jesus-Christ calling us to lives of vulnerability, opened fully to the Father's will and the needs and hurts of humanity. Our final exam in the knowledge of God is taken at the cross. There our own wills affirm God's will in standing for the rights and salvation of others.

In this man Jesus, we see the Torah, God's design for the well-being of the community. We see the prophetic word, God's correction of wrongs and prescription of right for the community. We also hear the sagely word, the proven way that leads to life with God. In Jesus, the law, the prophet, and wisdom tabernacle among us in order that we might know God. In Him we behold the Father whom no one has ever seen. But He has declared Him to us in order that we may know God.



Faculty and students gathered for prayer at the chapel and in the quadrangle in smaller and larger groups to remember people around the world.

AMBS FACULTY MEMBERS RECOGNIZED FOR THEIR SERVICES

The Dean of the Associated Mennonite Biblical Seminaries, Ross T. Bender, and the Director of the Institute of Mennonite Studies, C. J. Dyck, were recognized for their long periods of service in their respective offices prior to their leaving on sabbatical for the current year.

Ross Bender served 16 years as Dean of the Seminaries. C. J. Dyck served 21 years as Director of the Institute. Both will return to teach at AMBS following their leave; Bender in Christian Education, Dyck in Anabaptist and Sixteenth Century Studies.



MBS President Henry Poettcker presents to C. J. Dyck a bound volume of well-wishes extended to C. J. for his 21 years as Director of the Institute of Mennonite Studies.



Duane Sider offers a song at the Second Annual Music Conference at Lancaster, Pa.

Lancaster group looks at variety of church music

Seventy registrants, some from as far away as Franconia, Grantham, Washington, D.C., and New Jersey, gathered at Lancaster Mennonite High School for the Second Annual Music Conference on Nov. 9-10.

Cosponsored by Lancaster Conference and The People's Place, the event brought together resource persons and interested lay people for input, singing, and workshops.

Alice Parker, composer and conductor from New York City, and Orlando Schmidt, Elkhart, Ind., organist and editor of *Sing and Rejoice!* gave presentations.

Parker stressed recapturing beautiful melody, a chief component of hymns before 19th-century harmony. "One of our greatest feelings of what a hymn should be came from the 19th century, which really swept everything prior away," she said. She urged Mennonites to retain the tradition of "lining out" (the singing of a line by the leader followed by its repetition by the group).

Orlando Schmidt led songs from the newly published *Sing and Rejoice!* and shared his pilgrimage to appreciating "popular-type" Christian music. He urged that the church not ignore the music of our time, but use deep discernment which is needed because of profiteering in the field.

Registrants chose two of six workshops offered on topics of creative hymn singing, musical instruments and a cappella tradition, worship or performance, song leading techniques, popular Christian music, and music for children.

At various points persons showed concern for youth and music. Clyde Hollinger, music teacher at Lancaster Mennonite High School, reported that a very limited survey he had taken suggested that many of his students listen to rock and gospel rock and a large segment finds congregational singing "very boring." He finds increasing difficulty in getting students to stay in four-part style in chapel singing, he said. The group indicated a desire to make study and appreciation of music more interesting for the young.

Conference planners had attempted to solicit delegates from Lancaster Conference churches, but few persons present had received the word which had been sent to pastors. About 20 persons volunteered to represent their congregations and compiled a starting list of music contact persons.

Churches had been urged to celebrate a music Sunday the week prior to the conference. More than a half dozen reported having done so.

Special music during the meetings was contributed by Duane and Nancy Sider, Charlottesville, Va., and the Rosedale Quartet, Irwin, Ohio. Martin Ressler, Lancaster conference hymnist, presented hymn stories.

On Saturday night a three-hour Harvest Music Festival drew an overflow crowd in the school chapel. Notably varied, participation included a children's choir, a retired women's group, instrumental numbers, small and large ensembles, and congregational singing.

The Second Annual Music Conference and Harvest Music Festival were the first major projects of the Lancaster Conference Worship and Creative Expression Commission, which is a part of the Lancaster Conference Board of Congregational Resources. The People's Place, Intercourse, Pa., cosponsor of the event, cosponsored a similar conference last year with Keystone Bible Institutes at Locust Grove Mennonite School, Lancaster, Pa.—Lois L. Shenk

King calls on students to oppose arms race

"Mankind stands at the edge of a fiery abyss. What will it take to tip us over into destruction and mass genocide?" a speaker from the Washington D.C.-based Sojourners Community asked an Eastern Mennonite College audience Nov. 12.

"Experts at places like the Massachusetts Institute of Technology and the Stockholm Peace Institute are now saying that nuclear war is no longer just possible, it is probable—even inevitable," Mernie King, the Sojourners' peace ministry spokesman said.

The U.S. alone has 30,000 nuclear devices, 10,000 of which are strategic weapons, each capable of burning the heart out of a city, the speaker said, noting that "this is the equivalent of over 60,000 Hiroshima bombs.

"We can destroy the world 12 times over and produce materials for three new weapons every day," King went on. "Within the next decade 35-40 nations could possess nuclear weapons."

The chapel convocation speaker told his audience that since SALT I, the U.S. has doubled its weapons stockpile, and with SALT II, the U.S. and the Soviets will build thousands more nuclear devices.

But even worse than the quantitative increases allowed by SALT II are the qualitative leaps, King stated. "It allows a whole new generation of nuclear weapons systems, with both sides emphasizing hair-trigger technology that will give them a first-strike capability," he said.

King said that "the dark cloud of nuclear destruction hangs over us all. No one can withdraw into their communities and let the world go by.

"No one will sit out a nuclear war," he declared.

The speaker cited Sen. Mark Hatfield's amendment to the SALT II treaty as one possible avenue to pursue. The amendment calls for a moratorium on arms production and a freeze at present levels of nuclear arsenals.

King urged his audience to ask their senators to support the Hatfield amendment. (*See editorial, page 968*)

McPhee, Gingrich speak to Iowa Missions Rally

"There is no similarity between God's kingdom and worldly political kingdoms," said Art McPhee of Mennonite Board of Missions (Elkhart, Ind.). "God's is a spiritual kingdom."

McPhee was the featured speaker at the opening session of the Southeast Iowa Mennonite Missions Rally Nov. 1-4 at Sugar Creek Mennonite Church, Wayland, Iowa. He is writer-commentator for the *In Touch* radio spots produced by MBM Media Ministries.

"God's kingdom has come into being without hands, through the power of the Holy

Spirit," McPhee said. "What we need to do is look less at our hands and more at God and realize that God is doing it."

The Thursday session also included an interview with missionaries Laurence and Marian Horst from Ghana and Jonathan and Ruth Beachy from Paraguay by rally co-moderator Willard Roth of MBM.

In his address Friday night, McPhee said, "The task is bigger than any mission board. It is a task that only God can accomplish. We have to do what we can. We must be sensing whom the Holy Spirit is getting ready to send out. We have got to send them off and get new churches planted."

Sixty men participated in a missions breakfast on Saturday. MBM overseas missions secretary Wilbert Shenk spoke, and the audio-visual "The AIM Branch" was shown.

Also on Saturday, Out-Spokin', an MBM-sponsored biking ministry, hosted a campfire breakfast and led a bike hike for 30 young people.

The 22 workshops were well attended. "Calling Neighbors and Friends to Christ" appeared to be the most popular.

Children's activities in the afternoon included crafts, stories, singing, and a film entitled "Toby's Treehouse."

Congregational singing was led throughout the four-day rally by Bill Eash of Iowa Mennonite School.

"Why are we in missions?" was the question asked Saturday night by Paul Gingrich, MBM's executive secretary-elect. "Because God has laid upon us, also, the call to help in the redemption of His creation—which is humankind," he answered. "We need to refocus our missions, to look at our missions not just as activities, but as being God's people where we are."

"Towards Decisive Service," a drama written especially for the missions rally by Dean Hunsberger, portrayed a young couple earnestly asking the question, "What does God want in our lives?" The Celebration Singers from Kalona, Iowa, provided special music.

Paul Gingrich climaxed the rally Sunday afternoon by challenging participants to "dedicate ourselves to be able to accept the promise in Malachi: 'Put me to the proof and see if I do not open the windows in the sky and pour a blessing on you as long as there is need.'

"Calling people to faith seems such a drab business," Gingrich said. "But people who do not know Christ cannot be saved by Jesus. There has been loss of belief in the possibility of miracles, loss of belief in the power of demonic forces, loss of belief in the hereafter.

"And with that comes the inability to witness to our neighbors," Gingrich concluded. "Because we haven't experienced that power of Jesus Christ in our lives, we have lost the ability to witness. People all around us are saying, 'I don't know anything about this Jesus.' The opportunity is right at our door."

MBM-initiated missions rallies are held each year in a selected location. The 1978 rally was hosted by Waterloo and Oxford County, Ont., Mennonites.—Wilma Miller



Thirty-one VSers in year-end orientation

Thirty-one persons participated in the year-end Voluntary Service orientation at Mennonite Board of Missions (Elkhart, Ind.), Nov. 5-12, bringing to 159 the number of persons who entered VS assignments in 1979.

The week's activities included Bible studies, two days of exposure to urban life in Chicago, and a commissioning Sunday evening.

Participants were (front row, left to right): Faith Wagler, New Hamburg, Ont., to Philadelphia, Pa.; Lowell Troyer, Marquette, Mich., to Tucson, Ariz.; Elsie Handrich, Fairview, Mich., to Johnstown, Pa.; Cheryl Swope, Timberville, Va., to Browning, Mont.; Cheryl Hooley, Middlebury, Ind., to London, Ont.; Joyce Brubaker, Quarryville, Pa., to Indianapolis, Ind.; Becky Sims, Long Beach, Calif., to Pasadena, Calif.; and Esther Schroeder, Grunthal, Man., to Aurora, Ohio.

Second row: Darlene Kropf, Molalla, Ore., to Browning, Mont.; Lori Toelke, Ridott, Ill., to Winston-Salem, N.C.; Anita Otto, Novelty, Mo., to Phoenix, Ariz.; Ellen Reall, Cumberland, Md., to Downey, Calif.; Audrey Longenecker, Elizabethtown, Pa., to Aurora, Ohio; Darla Hershberger, Sarasota, Fla., to Brownsville, Tex.; Raedene Kauffman, Goshen, Ind., to La Junta, Colo.; and Don Nussbaum, Apple Creek, Ohio, to San Juan, P.R.

Third row: Mary Benner, Lansdale, Pa., to Indianapolis, Ind.; Helen Kaufmann, Tiskilwa, Ill., to Washington, D.C.; Alice Eisen, Fergus, Ont., to Johnstown, Pa.; Berniece Stutzman, Milford, Neb., to La Junta, Colo.; Kathy Plett, Winnipeg, Man., to Brownsville, Tex.; Lucy Yoder, Belleville, Pa., to Phoenix, Ariz.; and Byron Peachey, Harrisonburg, Va., to Washington, D.C.

Fourth row: Steven Benner, Lansdale, Pa., to Indianapolis, Ind.; Gwen and Tim Hershberger, Goshen, Ind., to Columbus, Ohio; Craig Miller, Bunker Hill, Ind., to Fort Dodge, Iowa; Tim Moyer, Harleysville, Pa., to Johnstown, Pa.; David Greenwell, Indianapolis, Ind., to Philadelphia, Pa.; Ross Erb, Millbank, Ont., to Indianapolis, Ind.; and Tom Croyle, Archbold, Ohio, to Browning, Mont.

General Board discusses urban thrust, Smoketown

(continued from page 944)

noted the presence of what he called "a lack of confidence" that will take more than conversation and the comparing of goals to overcome. "Differences are deep," he said.

Zook noted the difference between the Smoketown statement "that we should pay all taxes" and the statement on peacemaking passed by the General Assembly at Waterloo. The Waterloo statement recognizes the withholding of war taxes as a valid option. Which statement represents the church? he asked.

Also at the meeting, the Board:

—Adopted a proposed job description for the Associate General Secretaries for Black and Latin Concerns which emphasizes their advocacy and resource roles.

—Appointed Wayne North acting General Secretary during Ivan Kauffmann's leave of absence from December through February.

—Asked the General Board staff and the Coordinating Council to work on developing a new Mennonite Church logo.

—Approved General Board participation in publicizing a Newton Gingrich Memorial Fund, to be administered by Mennonite Foundation of Canada. Earnings from the fund will be divided equally between the support of retired church leaders or their dependents in Western Ontario Conference and MCC project development. The Board also voted to contribute 10 percent of the $8,000 balance from Waterloo '79 to the Fund. (The remaining money will go toward the General Board's 1980 budget.)

In another General Assembly-related action, the Board approved an MBCM recommendation to hold a youth convention jointly with the 1981 General Assembly at Bowling Green, Ohio.—Dave Graybill

More-with-Less Cookbook by Doris Janzen Longacre has been reprinted roughly every other month since its release in April 1976 by Herald Press, Scottdale, Pa., and Kitchener, Ont. Sales are now building toward 300,000 copies. According to *Publishers Weekly*, "This is a fine and important book, one that heralds with good spirit significant and necessary changes that clearly are on the way. The author has done her homework meticulously and creatively and has produced a book that is an act of faith, a reservoir of information, and a practical manual." Mennonite Central Committee, Akron, Pa., commissioned the book in light of world food needs. The cooperative relief and service agency of seventeen North American Mennonite and Brethren in Christ denominations, MCC has called for a major focus on the world food crisis.

Possibly a half million people in the United States and Canada can speak Pennsylvania German today. Many others can at least understand the dialect. But according to retired German professor Ernest G. Gehman of Eastern Mennonite College, use of the dialect is on the decline. So he is rallying other "Deitsch Schwetzer" (Dutch speakers) to "help perpetuate the colorful Mudderschproch (mother tongue)." Gehman, who taught German at EMC for 50 years and Pennsylvania German over 15 years, has prepared a cassette tape of the dialect that he calls "Gedichde Un Gschichde" (poems and stories). The 73-minute tape features 12 poems and 12 true short stories, all of them written and read by the professor. It includes audience response from groups to whom the dialect is native. "Many of the selections are humorous," Gehman explained, "but convey a serious point." Gehman closes the tape with a brief commentary in English on the development and present status of the dialect. The cassette is available from Gehman, 1531 Hillcrest, Harrisonburg, VA 22801.

Three Mennonite mission workers in Japan were official secretaries and recorders at an international rural development conference recently in Obihiro, Japan. Marvin and Mary Alene Miller and Mary Beyler, workers with Mennonite Board of Missions (Elkhart, Ind.), were then asked to prepare the official proceedings for publication in British English, the main conference language. Marvin is an English professor at Obihiro Zootechnical University, where the event was held.

Conscience in Crisis by Richard K. MacMaster with Samuel L. Horst and Robert F. Ulle (Herald Press, 1979) is Volume 20 in the Studies in Anabaptist and Mennonite History series. Interpretive essays and more than three hundred documents chosen from eighteenth-century archives and manuscript collections trace the prolonged challenge that faced the peaceable sects in the 1700s. Mennonites, Quakers, Schwenkfelders, Dunkers, and Moravians drew closer together as the disputes between Great Britain and the American Colonies reached a crisis in the 1770s. Richard K. MacMaster, Bridgewater, Va., is Associate Professor of History at James Madison University, Harrisonburg. He received his formal training in history at Georgetown University (PhD, 1968) and Fordham University (MA, 1962, and BA, 1958). *Conscience in Crisis: Mennonites and Other Peace Churches in America, 1739-1789, Interpretations and Documents* (Volume 20 of Studies in Anabaptist and Mennonite History) is published by Herald Press, Scottdale, Pa., and Kitchener, Ont., in hardcover with jacket for $17.95 ($20.80 in Canada).

Kent D. Stucky will begin new responsibilities as manager of the Mennonite Foundation Jan. 1, as part of the Foundation's expansion of services to Mennonite conferences. The present Foundation staff will remain unchanged, and Stucky will continue to provide

Manuscript fragment reveals Christmas plan

And there was in the same land a great buying of gifts, for it was Christmas. And many at that time did say, "Alas, what are we to buy for all our kinfolk and friends? Lo, they have in abundance and hardly one has lack."

Then word went out from the Mennonite Church General Board Office that there was yet need. For congregations of black and Hispanic people did want for pastors. Some of those who were of the Hispanics had few scrolls and parchments, for few had been translated into their tongue.

"Come," said the Board, "give freely of your penny, shekel, and pound so that the youth may draw near the school and may learn all the ways of the congregational leader. Hold nothing back from the making of the Spanish scrolls so that their children may learn and obey.

"Moreover, this offering will be known as the Christmas Sharing Fund. No more let it be said among you that we gave to our friends and they did turn away! But henceforth let it be said, 'We gave $50,000.00 to the Christmas Sharing Fund and the black and Hispanic churches were strengthened.'"

Send your Christmas Sharing Fund gift to

Mennonite Church General Board
528 E. Madison St. or 50 Kent Avenue
Lombard, IL 60148 Kitchener, Ont. N2G 3R1

legal services to other Mennonite Mutual Aid entities on a part-time basis. John Rudy will oversee the Foundation as general manager of the financial services division of MMA, with Gary Shetler as Foundation operations manager. The Mennonite Foundation was organized by MMA in 1952. Its primary objective, Rudy says, is to help Mennonites achieve faithful stewardship of accumulated possessions for the needs of the family and for the work of the church.

"Ten Most Wanted" in Voluntary Service for Mennonite Board of Missions (Elkhart, Ind.): arts and crafts leaders in Pinedale, Calif.; carpenter in Indianapolis, Ind.; cook in Philadelphia, Pa.; community worker in Indianapolis; child development services aid in La Junta, Colo.; counselor in Columbus, Ohio; houseparents in Silver Spring, Md.; driver-tutor in Philadelphia; electrician's assistant in Starkville, Miss.; and agricultural assistant in Pearl River, Miss.

Anne Nafziger of Wadsworth, Ohio, has arrived in Nazareth, Israel, after leaving the U.S. Nov. 4 on a special 10-month assignment with Mennonite Board of Missions (Elkhart, Ind.) at the Edinburgh Medical Mission Society Hospital. She joins four other MBM workers at the hospital. A recent graduage of Goshen College, Anne plans to enter medical school next fall. Her address is P. O. Box 11, Nazareth, Israel.

Ron Yoder returned to the U.S. Nov. 6 after completing a two-year assignment with Mennonite Board of Missions (Elkhart, Ind.) at London Mennonite Centre in England. His address is 1005 S. Eighth St., Goshen, IN 46526.

Silas Horst was recognized Nov. 9 at Iowa Mennonite School's Appreciation Banquet. Silas, a resident of Wellman, Iowa, served as principal at IMS from its beginning in 1945 till 1949. Principal Norm Yoder presented him with J. C. Wenger's book, *Faithfully, George*, and a hand-lettered plaque.

Twelve Eastern Mennonite College students plan to study in New York City during winter term, Nov. 30 through Feb. 22, according to EMC Assistant Dean Lela F. Snyder. Dale Stoltzfus, district superintendent of New York City Mennonite Church Offices, will direct the new urban studies program. Snyder said the students will earn nine hours of college credit by taking two courses, "The Urban Church" and "The Pursuit of Progress," and working in field experience assignments related to each student's major area of interest. Assignments are in conjunction with church and social action agencies. The students will live in a house on Staten Island. Snyder said EMC arranged the seminar in direct response to student demand for inner-city experience and a churchwide call to prepare persons for urban ministries. More information is available by writing the dean's office, Eastern Mennonite College, Harrisonburg, VA 22801.

Alvin Kanagy was installed as pastor of Walnut Creek Mennonite Church, Walnut Creek, Ohio, on Nov. 11. He had formerly served at Weavers Mennonite Church, Harrisonburg, Va. Albert Schlabach, Holmes County Overseer, brought the afternoon message and the charge was given by Wilmer Hartman, Ohio Conference Minister. A tea and fellowship hour followed the service.

Second-semester placements for international trainees will begin early in February 1980. Many spots are needed for the group of 61 currently in North America, according to an MCC representative. The Exchange Visitor Program has brought hundreds of trainees and sponsors together in its 30-year history. A sponsor provides a home away from home, a pocket allowance of $40 per month, and sends to MCC a minimal monthly contribution toward travel and other expenses. Families, individuals, businesses, and institutions are encouraged to contact MCC before the end of December. Interested persons may write: Mennonite Central Committee, Box M, Akron, PA 17501, or MCC (Canada, 201 - 1483 Pembina Hwy., Winnipeg, Man. R3T 2C8, soon to express interest and obtain more information.

The peace and social concerns office of the General Conference Mennonite Church is urging members of the church to support the

. . . want a mid-winter breather?
. . . looking for fresh, relevant ideas to aid your ministry?
. . . wondering what the 1980's have in store for the church?

Then plan to attend

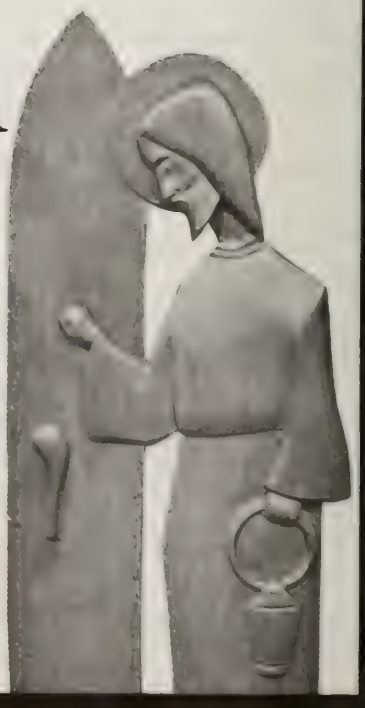
MINISTERS' WEEK

January 14-17, 1980
at Eastern Mennonite College & Seminary
for pastors and laypersons

Theme: **"For the '80's . . . Leading God's People"**
featuring Bible studies, special presentations on spiritual disciplines, workshops in 16 interest areas, and fellowship, discussion and interaction.

For a program brochure and to pre-register, write or call:

EMC
Norman Derstine
Eastern Mennonite College & Seminary
Harrisonburg, VA 22801
Phone: (703) 433-2771, ext. 209



Hatfield amendment on the SALT II treaty. In a mailgram sent Nov. 14, Robert Hull, secretary for peace and social concerns, and Heinz Janzen, general secretary of the General Conference, alerted U.S. General Conference congregations to the pending vote in the U.S. Congress on the Hatfield amendment. The vote is expected early in December. Senator Mark Hatfield, (R—Or.) plans to introduce an amendment to the treaty which would "freeze the present levels of strategic weapons for both the U.S. and the USSR, and prohibit the development, testing, or deployment of any new nuclear weapons." Hull said, "This concept of a moratorium on new weapons development offers an unusual opportunity to halt the arms race. Until now, whatever new weapons the government has decided to build, Christians have agreed silently to pay for. We now have an opportunity to register support for an alternative to continuing nuclear weapons buildup."

readers say

In reading the article on Opher Hinton's imprisonment, there are many questions that come to my mind such as: What purpose could God have for another black man in prison? Aren't there enough already? If this were the story of an Opher Yoder or Opher Stoltzfus, would not the Mennonite(s) ... from eastern Pennsylvania find the best lawyers to free "their son" who was accused of a crime he didn't commit? Isn't freeing the Ophers of the world part of prison ministry?

I know this letter sounds like I am "jumping" on this one issue, but it really only points to a larger question: Are black people (in the church and in the country at large) only to provide a reason for the white community to "praise the Lord," create new agencies, or use the "Band-Aid" help? Or will we ever be equal? With hope.—**egla birmingham, Hesston, Kan.**

• • •

I would like to thank J. Lawrence Burkholder for his excellent article on the Christian's use of alcolhol. It was lucid, concise, logical, and entirely biblical. He successfully challenged the legalistic attitude toward drinking and placed our use of this drug on a much higher plane—the plane of biblical teaching.

The time is more than ripe for all Christians everywhere to evaluate the teaching of the Word regarding this drug which has the potential for so little good and so much harm. The author was successful in giving us a foundation upon which to build our thinking in this regard. He is to be congratulated for taking a firm stand on a controversial but very important issue.—**David M. Leaman, Hershey, Pa.**

• • •

I am writing concerning the article "Toward a New Agenda on Alcohol," by Lawrence Burkholder (*GH*, 11/6).

I would hope that we as a church could get back to the Bible on this issue. Contrary to the thinking of many, the Scripture does give us teaching on this subject. Proverbs 20:1; 23:29-32. It says that we are not even to look upon wine. To me, this means staying far away from it, not to see how much I can take without it harming me.

"At last it biteth like a serpent, and stingeth like an adder" (v. 32). I think the illustration of the trap in your article was good. If young people had this picture before them, maybe they would not be so quick to start drinking. With the pressures of today we need to have some clear teaching in order to develop convictions.

What would be wrong with having a lesson or sermon on temperance once in awhile?

In Isaiah 5:20 it says, "Woe unto them that call evil good, and good evil." Maybe this is what we are doing. If drinking is not sin, then why does Habakkuk 2:5 say, "He transgresseth by wine." In Habakkuk 2:15, it pronounces woe on him who gives his neighbor drink.

Regarding the New Testament Scripture you gave in 1 Corinthians 10:31, I just don't believe you can drink alcoholic beverages as unto the Lord. According to Ephesians 5:18, living a life in the Spirit and being drunk with wine seem to be opposites.

About the Scripture in Timothy concerning wine used as medicine, I would prefer to let the doctor determine if that is what I need.

I praise the Lord that there is deliverance through Christ for this as well as any other type of bondage, but I pray that we could spare many from becoming involved. In Christian love.—**Mrs. Helen Gingerich, Zurich, Ont.**

• • •

I write in response to an article on the subject of "alcohol" (*GH*, 11/6).

Today liquor is a far more dangerous drink than was ever the case before in our history (as I have been informed) on account of the harmful ingredients it contains.

The liquor ads seem to be more numerous with higher appeal than ever before. This makes the use of alcohol irresistable to probably the greater part of our population, and especially will this be true relative to the young.

When our church started Sunday school in the 1890s, it was a common practice among Mennonites to take a drink at the hotel where they kept the horse in the shed while shopping.

But when the church planned to start Sunday school, the men got together voluntarily and decided to quit smoking and drinking. You can understand why the Sunday school had temperance lessons at least every quarter. *Today we need these types of lessons more than ever!*

The Bible gives strong warning against strong drink (Prov. 23:31): "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright." He that hath an ear, let him hear what the Spirit saith unto the churches!—**Abner Good, Cambridge, Ont.**

• • •

I read with interest the article by J. Lawrence Burkholder "Toward a New Agenda on Alcohol." This subject is very close to my heart because I grew up in a home where it was a problem. Because of alcohol, my parents lost their children. My father died at the age of 57 from alcoholism.

The Bible says the Christian's body is God's temple. In this country alcohol, in any form of drink, is not used for any God-honoring reason. I think it is dangerous to even consider what may be wholesome uses in other countries unless we plan to go there. It is misleading to our young people. Our youth are looking for answers. Church leaders need to take a definite stand against the use of alcohol.

One drink can lead some to a life of alcoholism. A life of alcoholism includes broken homes, child abuse, needless automobile accidents, loss of job, ill health, and an early grave. Beside use in medicine, I can not think of any good uses. For this reason I believe the church should teach total abstinence for all believers.—**H. Wesley Boyer, Newport News, Va.**

• • •

I wish to express appreciation for Anna Marjie Lehman's note in "Readers Say" on the devotional covering and also Mrs. Laura Cressman's. The one Florence Gehman had in told it like it is.

We either want to please God or have our own way. It must be pride. Nonresistance and nonconformity go together, in my mind, and if you want to uphold the one doctrine, you have to uphold the other one as well. I Cor. 11 is still in the Bible whether people want to take it as it says or not. Thank you.

I enjoy reading the *Gospel Herald* and know there's a lot of hard work and time put into it.—**Esther V. Byler, Gap, Pa.**

• • •

Regarding Kathleen Marie Haddad's article "Why I Cover My Head" (*GH*, 9/25): J. C. Wenger and other Greek scholars have said that the last clause of 1 Corinthians 11:6 has an active verb that means "to vail" that could be translated "let her vail herself." Unfortunately, the King James and some other versions have a passive verb. It is likely that there would be more teaching from the pulpit on the subject.

And now let someone please explain if possible ... in areas where you find more coverings there is more unorganized hospitality and mutual aid, while in areas where the hair is considered the covering there seems to be more teaching on the Holy Spirit and evangelism. Someday we may hear, "These ought ye to have done, and not to leave the other undone" (Mt. 22:23; Lk. 11:42).—**Mahlon Hartzler, Goshen, Ind.**

births

"Children are an heritage of the Lord" (Ps. 127:3)

Bailey, Duane and Rhoda (Sommers), Sarasota, Fla., third daughter, Jill Liane, Nov. 10, 1979.

Bontrager, Daniel and Gloria (Coblentz), Iowa City, Iowa, first child, Aaron Daniel, Nov. 12, 1979.

Burkholder, Robert and Jill (Piercy), Pokhara, Nepal, first child, Benjamin Joseph, Aug. 18, 1979.

Clemmer, Daryl and Carol Sue (Halteman), Harleysville, Pa., second child, first son, Micah Joel, Nov. 6, 1979.

Eichorn, Delmar and Kathy (Wert), Lexington, Ohio, second child, first daughter, Jennifer Ann, Nov. 9, 1979.

Eichorn, Galen and Carol (Odengaard), Sturgis, Mich., fifth child, fourth son, Daniel Ray, Oct. 13, 1979. (Daughter is deceased.)

Erb, Donald and Nelda, Wellesley, Ont., second son, Jeremy Donald, Oct. 13, 1979.

Miller, Preston and Patsy (Kilgore), Scott, La., first child, Amanda Leigh, Oct. 27, 1979.

Ott, Randy and Veda, Harper, Kan., second child, first daughter, Tracie Renae, Nov. 3, 1979.

Schmucker, Tim and Mary Lou (Schwartzentruber), Toledo, Ohio, first child, Erin Marie, Nov. 4, 1979.

Showalter, Earl D. and Susan E. (Lehman), Middletown, Pa., third child, second son, Ryan Matthew, Oct. 19, 1979.

Speer, James and Deborah (Rempel), Portland, Ore., first child, Andrew James, Nov. 4, 1979.

Stumpf, Joe and Linda (Boldt), Kitchener, Ont., first child, Jennifer Brooke, Oct. 26, 1979.

Swartzentruber, Cecil and Mary Jane Elizabeth (Jutzi), Fredericktown, Ohio, first child, Cynthia Joy, Sept. 4, 1979.

Tate, Larry and Cheryll (Driskell), Goshen, Ind., second child, first daughter, Michelle Lynn, Oct. 26, 1979.

Wireman, Curtis III and Arlene (Moyer), Hatfield, Pa., first child, Curtis IV, Nov. 4, 1979.

marriages

"They shall be one flesh" (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Eyre—Diller.—Paul Eyre, Free Methodist Church, Uxbridge, Ont., and Phyllis Diller, Steeles Avenue cong., Marham, Ont., by Paul Martin and Donald Eyre, father of the groom, July 28, 1979.

Hastay—Hartman. Rodger Hastay, Eaton Rapids, Mich., Episcopal Church, and Emily Hartman, Louisville, Ohio, Beech cong., by Leonard Garber, Nov. 3, 1979.

Hostetler—Adolphson.—Stanley David Hostetler and Christine Anne Adolphson, Washburn, Ill., Cazenovia cong., by Ora Schrock, Nov. 3, 1979.

Kurtz—Horst.—Melvin Lee Kurtz, Ephrata, Pa., and Judy Lynn Horst, Narvon, Pa., both of Weaverland cong., by Aaron Hollinger, Nov. 10, 1979.

Mast—Henne.—Dennis Mast, Elverson, Pa., and Kim Henne, Morgantown, Pa., both of Hopewell congregation, by Merle G. Stoltzfus, Nov. 10, 1979.

Miller—Yoder.—Jay Miller, United Methodist Church, Beaver Crossing, Neb., and Sonia Yoder, Milford, Neb., Bellwood cong., by Herbert L. Yoder, Nov. 2, 1979.

Nafziger—Wagler.—Steve Nafziger and Heather Wagler, both of Wellesley, Ont., Crosshill cong., by Steve Gerber and Ervin Erb, Oct. 13, 1979.

Shaw—Stauffer.—Jeffrey Shaw, Milford, Neb., United Methodist Church, and Robin Stauffer, Milford, Neb., Bellwood cong., by Herb Yoder, Oct. 27, 1979.

Smith—Weaver.—Thomas Carl Smith, Leola, Pa., and Wanda Sue Weaver, Mohnton, Pa., both of New Holland cong., by Frank E. Shirk, Oct. 20, 1979.

Walker—Smith.—David Lee Walker and Dolores Ann Smith, both of Manheim, Pa., Hernley cong., by Paul M. Witmer, Oct. 20, 1979.

Ulrich—Zoss.—Mark Duane Ulrich, Washburn, Ill., and Sharon Marie Zoss, Lowpoint, Ill., both of Cazenovia cong., by Mahlon Miller, Sept. 29, 1979.

Unruh—Lint.—Stan Unruh, Harper, Kan., Pleasant Valley cong., and Mary Lint, Danville, Kan., by Elmer Wyse, Oct. 27, 1979.

West—Wagler.—Bruce West, Millbank, Ont., and Marlene Wagler, Millbank, Ont., Crosshill cong., by Steve Garber, Sept. 29, 1979.

Yoder—Risser.—Elwood Elmer Yoder, Hartville, Ohio, Marlboro cong., and Joy Elaine Risser, Greencastle, Pa., Marion cong., by Elmer S. Yoder, father of the groom, Nov. 3, 1979.

Zettler—Smith.—Ron Zettler, Hanover, Ont., and Miriam Smith, Allen Park, Ont., Hanover Mennonite Fellowship, by L. Wark, June 30, 1979.

obituaries

"Blessed are the dead which die in the Lord" (Rev 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Bender, Abner, son of Jacob and Magdalena (Ramseyer) Bender, was born in Oxford Co., Ont., June 15, 1904; died at Stratford, Ont., Nov. 7, 1979; aged 75 y. On Feb. 10, 1927, he was married to Elvera Schlegel, who survives. Also surviving are 3 daughters (Norma—Mrs. Earl Mohr, Dorothy—Mrs. Laverne Yantzi, and Joanne—Mrs. Donald Currah), one son (Clare) 13 grandchildren, 2 brothers (Lorne and Clayton), and 3 sisters (Barbara—Mrs. John Lichti, Luella—Mrs. Nicklaus Jutzi, and Druscilla—Mrs. Noah Roth). He was preceded in death by 2 brothers (Milton and Elgin) and one sister (Lydian—Mrs. Joe Bender). He was a member of East Zorra Mennonite Church, where funeral services were held on Nov. 10, in charge of Homer E. Yutzy; interment in East Zorra Mennonite Cemetery.

Bontrager, Dorothea, daughter of Christian and Mary (Witmer) Liechty, was born near Leo, Ind., Sept. 23, 1899; died of a stroke at Gratiot County Medical Care Facility at Alma, Mich., Nov. 12, 1979; aged 80 y. On Nov. 25, 1920, she was married to Erie E. Bontrager, who survives. Also surviving are one son (David), 4 daughters (Virginia—Mrs. Clark Sharp, Mrs. Eunice Inbody, Mary—Mrs. Donald Oesch, and Fern—Mrs. Nelson Miller), 17 grandchildren, 10 great-grandchildren, 2 brothers (Edward and Chris Liechty), and 3 sisters (Malinda—Mrs. Allen Erb, Mary—Mrs. Ben Schneider, and Ruth—Mrs. Thurlow Nofziger). She was a member of the Bethel Mennonite Church. Funeral services were held at Stebbins, McCullough Chapel on Nov. 15, in charge of Lloyd R. Miller; interment in the Ferris Cemetery. Memorial services were held at the Ferris Church of Christ at Vestburg, Mich., in charge of H. James Martin.

Detweiler, Katie, daughter of Henry A. and Aquilla (Godshall) Freed, was born at Souderton, Pa., July 28, 1884; died at Grand View Hospital, Sellersville, Pa., Nov. 8, 1979; aged 95 y. She was married to Abel H. Detweiler, who died in 1971. Surviving is one brother (William G. Freed). She was preceded in death by one daughter (Valerie) in 1947; a foster daughter (Elsie M. Hendricks) last October, and 5 brothers. She was a member of Souderton Mennonite Church. Funeral services were held at Eastern Mennonite Home, Souderton, Pa., Nov. 12, in charge of Richard C. Detweiler and Paul J. Glanzer; interment in Souderton Mennonite Cemetery.

Frey, Daniel J., son of Ben and Katie (Miller) Frey, was born on Apr. 21, 1947; died of Hodgkins Disease at University Hospital, Columbus, Ohio, Nov. 6, 1979; aged 32 y. On June 29, 1968, he was married to Luanne (Nan) Vining, who survives. Also surviving are his father, stepmother (Malinda Frey), 3 sisters (Mary—Mrs. Larry Woodyard, Christine—Mrs. Jose Fernandez, and Marsha—Mrs. Wayne Ford), 2 brothers (Samuel and Benjamin), 3 stepbrothers, and 2 stepsisters. He was a member of Sharon Mennonite Church, where funeral services were held on Nov. 9, in charge of Elvin J. Sommers; interment in the Sharon Mennonite Church Cemetery.

Kauffman, Chester Henry, son of Joas and Polly (Miller) Kauffman, was born at Wolford, N.D., Oct. 22, 1906; died of an apparent heart attack at Riverside, Iowa, Nov. 13, 1979; aged 73 y. On Nov. 20, 1930, he was married to Catherine Clingdanel, who survives. Also surviving are 4 daughters (Erma—Mrs. Emil Ropp, Marilyn—Mrs. Gale Hunt, Dawn—Mrs. Cloyd Whitlock, and Gayle—Mrs. Jerry Ayers), 2 sons (Wayne E. and Robert C.), 22 grandchildren, 5 great-grandchildren, one brother (Harvey), and 2 sisters (Mrs. Emma Sherman and Mrs. Edna Gardner). He was preceded in death by 2 sons (Paul and Lowell). He was a member of Kalona Mennonite Church, where funeral services were held on Nov. 16, in charge of Howard Keim and Ernest Grimm; interment in East Union Cemetery.

Longacre, Doris Helene, daughter of John P. and Helene (Claassen) Janzen, was born at Newton, Kan., Feb. 15, 1940; died at Hershey, Pa., Nov. 10, 1979; aged 39 y. On July 12, 1963, she was married to Paul M. Longacre, who survives. Also surviving are 2 daughters (Cara Sue and Marta Joy), her parents, one brother (Herman J. Janzen), and one sister (Edna M. Zabel). She was a member of Akron Mennonite Church, where funeral services were held on Nov. 13, in charge of Truman H. Brunk and Marlin Miller; interment in Wolf's Cemetery, Ephrata, Pa.

Moore, Ralph, was born in Paulding Co., Ohio, May 23, 1907; died of a massive stroke at Goshen Hospital, Goshen, Ind., Oct. 31, 1979; aged 72 y. On June 15, 1941, he was married to Sophia E. Breneman, who survives. Also surviving are 5 daughters (Dorothy Kaye—Mrs. LeRoy Cramer, Janet Rae, Maureen, Sherill Ann—Mrs. Donald Graber, and Beverly June—Mrs. Galen Stalter), one son (Ralph David), 3 grandchildren, 3 brothers (Charles, Clarence, and Homer), one half-sister (Mrs. Viola Ridenour), and a foster sister (Mrs. Mary Baldridge).

Pearce, June Elizabeth, daughter of Edgar and Edna (Weber) Martin, was born at Kitchener, Ont., July 11, 1947; died of cancer at Kitchener, Ont., Nov. 7, 1979; aged 32 y. On Oct. 8, 1965, she was married to William Pearce, who survives. Also surviving are 2 sons (Bradley John and Randall James), one brother (Wayne), and 3 sisters (Audrey Zehr, Pauline Martin, and Elinor Martin). She was a member of Elmira Mennonite Church, where funeral services were held on Nov. 10, in charge of Vernon Leis and Marvin Shank; interment in Elmira Mennonite Church Cemetery.

Roth, Delia, daughter of John and Lydia (Yoder) Grieser, was born near Pettisville, Ohio, Feb. 15, 1894; died of cancer at Fairlawn Haven Nursing Home, Archbold, Ohio, Nov. 6, 1979; aged 85 y. On Nov. 26, 1925, she was married to Irvin Roth, who died on Oct. 10, 1978. Surviving are 2 daughters (Berniece—Mrs. Richard Shock and Phylliss Roth), 2 sons (Robert and John J. Roth), 5 grandchildren, and 2 brothers (William and Walter Grieser). She was a member of Central Mennonite Church. Funeral services were held at Short Funeral Home on Nov. 9, in charge of Lester Roth and Henry Wyse; interment in Pettisville Cemetery.

Schrock, David, son of Andrew and Barbara (Bachman) Schrock, was born at Metamora Twp., Ill., June 21, 1900; died at Eureka Hospital, Eureka, Ill., Nov. 12, 1979; aged 79 y. Surviving are one sister (Kathryn) and one brother (Andrew). Four brothers and one sister preceded him in death. He was a member of Metamora Mennonite Church, where funeral services were held on Nov. 15, in charge of Larry Augsburger, Gail Fisher, and James Detweiler; interment in Stewart-Harmony Cemetery.

Shantz, Manasseh, son of Wendall and Mary Ann (Shantz) Shantz, was born in Wilmot Twp., Ont., Aug. 13, 1881; died at New Hamburg, Ont., Nov. 2, 1979; aged 98 y. He was married to Louida Cressman, who died on July 9, 1962. Surviving are 10 children (Wilfred, Nyal, Armand, Robert, Mahlon, Ion, Arley, Etta, Ida, and Esther), 36 grandchildren, 13 great-grandchildren, and one sister (Florence Shantz). He was preceded in death by one son (Howard). He was a member of Shantz Mennonite Church, where funeral services were held on Nov. 4, in charge of Leslie Witmer and John Snyder; interment in Shantz Church Cemetery.

Wenger, Henry Swope, son of Henry and Sallie (Swope) Wenger, was born at Edom, Va., Apr. 23, 1886; died of heart failure at Waynesboro, Va., Oct. 22, 1979; aged 93 y. On June 16, 1920, he was married to Amy Heatwole, who survives. Also surviving are 2 daughters (Lillian—Mrs. Alvin Kiser and Jean—Mrs. Marion Weaver), 3 grandsons, and 3 great-grandsons. He was the last surviving member of his immediate family. He was a member of Springdale Mennonite Church, where funeral services were held on Oct. 24, in charge of Duane Gingerich, Paul Wenger, and Richard Showalter; interment in the Springdale Cemetery.

Zehr, Rose, daughter of Peter and Phoebe (Smith) Bachman, was born in Bureau Co., Ill., June 7, 1892; died of a massive heart attack, at Streator, Ill., Nov. 7, 1979; aged 87 y. On Feb. 23, 1916, she was married to Milo Zehr, who died on Mar. 8, 1966. Surviving are one son (Paul), 3 daughters (Fern Walsh, Ileen Lueck, and Ruth Slagell), 11 grandchildren, 9 great-grandchildren, and 2 brothers (Clyde and Edward Bachman). She was a member of Waldo Mennonite Church, where funeral services were held on Nov. 9, in charge of Edwin J. Stalter; interment in Waldo Cemetery.

Zook, Ida F., daughter of Benjamin F. and Rebecca (King) Hartzler, was born in Garden City, Mo., Nov. 29, 1903; died at Goshen General Hospital, Goshen, Ind., Aug. 28, 1979; aged 75 y. On Jan. 27, 1927, she was married to Jonathan C. Zook, who survives. Also surviving are 4 children (Nettie Rebekah—Mrs. Lloyd Nice, Sarah Anne Newcomer, Erma—Mrs. William Yoder, and Leo Daniel), 11 grandchildren, and 3 sisters (Emma—Mrs. Charles Sheffel, Ada—Mrs. John Sutter, and Erma Hartzler). She was preceded in death by an infant son (Benjamin Levi), a brother (Ervin), and a sister (Mattie). She was a member of the Hopewell Mennonite Church, where funeral services were held on Sept. 1, in charge of Maynard Headings, Ernest Bontrager, and Sterling Roth; interment in the church cemetery.

P. 961, The People's Place photo.

calendar

Ministers' Week, Eastern Mennonite College, Harrisonburg, Va., Jan 14-17, 1980

Annual All-Unit Meeting of Mennonite Disaster Service, First Mennonite Church, Saskatoon, Sask., Feb. 8, 9, 1980.

Rehabilitation of Galileo proposed by Pope John Paul

Pope John Paul II has called for the full, formal exoneration of Galileo Galilei, the seventeenth-century Italian philosopher, inventor, and astonomer who was condemned as a heretic by the Roman Inquisition for teaching that the earth revolved around the sun.

The pope said that Galileo had been "wrongly" condemned by the church and, as a consequence, had "suffered greatly." At an ecclesiastical trial in 1633, Galileo was condemned as "vehemently suspected of heresy," made to kneel and abjure the Copernican opinions, sentenced to imprisonment, and given a "salutary penance" to recite. The prison sentence was never imposed, but Galileo remained under house arrest in Florence until his death in 1642.

Vins credits Soviet Baptists with 2,000 illegal churches

Georgi Vins, a Baptist minister released from Soviet imprisonment last spring in a dramatic U.S.-U.S.S.R. prisoner exchange, told a Baptist meeting that unregistered Baptist groups in the Soviet Union have published 500,000 pieces of religious literature in the last 10 years.

Vins said unregistered, thereby illegal, Baptist churches number about 2,000. Their printing presses have turned out Christian material in Russian, Ukranian, and many other languages spoken in the Soviet Union, he said.

"The best years of my life were spent in prison because I could speak freely to people there about Christ and His gospel," Vins told 1,600 American Baptists at a Pacific Southwest regional conference at Forest Lawn Memorial-Park, Hollywood Hills.

Arab eviction incident deleted from memoirs of Israel's Rabin

An Israeli government censorship board has prohibited former Prime Minister Yitzhak Rabin from including in his memoirs an account of the expulsion of 50,000 Palestinian Arabs from their homes near Tel Aviv during the 1948 Arab-Israeli war, according to the *New York Times*.

The *Times* said it had received a copy of Rabin's manuscript, containing a first-person account of the "harsh and cruel action," from Peretz Kidorn, who translated the book, *The Rabin Memoirs*, from Hebrew to English.

The account, which attributes the final decision on expulsion to David Ben-Gurion, one of Israel's founders and its first Prime Minister, who died in 1973, does not appear in either the Hebrew edition of Rabin's work or in the American edition, newly published in the U.S. by Little, Brown, and Company, the *Times* said.

Americans use too many drugs

Dr. Jere E. Goyan, new Commissioner of the Food and Drug Administration (FDA), said "our nation has become overmedicated," and Americans must learn that "there is not a pill for every ill."

"Too many people in this country are taking too many drugs without proper understanding of their potential harmful effects," said Goyan, 49, who has described himself as a "therapeutic nihilist" and criticized his own profession. He, the first pharmacist to head the agency, met with reporters at the National Press Club.

He said he is determined to use his federal regulatory post to help educate the public and persuade them to reduce their drug intake. Americans must learn that "they need not get a prescription every time they visit their doctors."

Church head appeals to governments for democratic rule in South Korea

The general minister and president of the Christian Church (Disciples of Christ), pledges in St. Louis, Mo., to appeal to the governments of the U.S. and Canada to encourage the development of a democratic constitution in South Korea.

Kenneth L. Teegarden of Indianapolis, Ind., made the statement during the Disciples' General Assembly discussion of a resolution concerned with reuniting North and South Korea.

The resolution, adopted by the Assembly, called for active U.S. policy toward reunification of Korea, and urged that human rights criteria already voted by Congress be applied as a condition to foreign aid and military assistance to South Korea.

Magazine charges American firms dump abroad goods banned in U.S.

An estimated $1.2 billion worth of unsafe drugs and goods banned in the United States are being "dumped" annually on unsuspecting overseas markets by U.S. companies and black marketeers, according to an investigative report in the magazine *Mother Jones*, published in San Francisco.

Shiploads of defective medical devices, lethal drugs, known carcinogens, toxic pesticides, contaminated food, and other products unfit for American consumption are reportedly being exported, mostly to Third World nations.

Among goods said to be dumped overseas are Depo-Provera, a powerful birth control injection banned in the U.S.; several million children's garments treated with a cancer-forming fire retardant called Tris; tons of grains coated with a fungicide banned in the U.S. Dumping has become a vast business, and "is, in fact, big business as usual," said *Mother Jones* publisher Mark Dowie who led the investigation.

Indian evangelicals make social action declaration

In a statement of major significance, India's evangelical Christian leaders have executed a kind of theological about face, committing themselves to specific actions and programs to promote social justice and human rights in the predominantly Hindu nation.

One hundred and twenty-five evangelical leaders meeting in Madras recently in an All-India Conference on Evangelical Social Action, formally pledged themselves to "model" God's "love and justice in their economic, social, and political relationships, and to be instruments of His action in society." The pledge, enshrined in an 1,800-word document entitled "The Madras Declaration," comes at a time when India is gripped by a serious political crisis and growing social unrest.

The evangelical leaders said that now they were convinced that they had too long taken a narrow, individualistic view of morality, identifying "the Bible's view of sin only with personal, spiritual, and moral rebellion and wrongdoing," whereas "the Bible witnesses that God's action included judgment on systemic evils like poverty and injustice."

"While affirming that the church must be involved in bringing social justice, if necessary by nonviolent resistance, we cannot accept that she support, or have partnership in, violent means to achieve this end."

A potential breach over Israel headed off at NCC board meeting

A potentially explosive resolution accusing Israel of human rights violations and calling for the suspension of all U.S. aid to that country was withdrawn from the semiannual Governors' Board meeting of the National Council of Churches on condition that a special panel draft a policy statement on the issue by next May.

The resolution, sponsored by the Antiochian Orthodox Archdiocese of New York and All North America, singled out Israel above other nations similarly accused because the U.S. government's long-standing commitment of substantial military and financial aid has "made it possible for Israel to continue its defiance of international law and its violations of the human rights of Palestinians and other Christians and Muslims in the Middle East."

The resolution was the harshest criticism of Israel submitted to the council in about a dozen years of tension between American Jewish groups and members of the alliance of 32 Protestant and Orthodox churches.

NEWSPAPER

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

Moratorium on atomic weapons development?

What follows is not to be construed as a matter of internal or even international politics. The development and deployment of atomic weapons goes beyond politics to the question of human survival. For "Christians" to be engaged in this activity contradicts, in most blatant terms, their commitment to human dignity and the worth of the individual, so loudly proclaimed in Western civilization. It is the ultimate insult to God and His creation, because the sole purpose of nuclear arms is to maximize destructive capabilities, and their fallout points to a wasted planet. This theological argument, of course, means little to Marxist or humanistic atheists. But their own doctrines of human welfare and equality should make a difference. These, too, however, are also openly defied and made farcical by the pursuit of atomic superiority. Senator Mark Hatfield of Oregon is calling for a cessation of nuclear weapons development to be built into the SALT II agreement. Mary Lou King, writing as a member of Eastern Mennonite College's Peace Fellowship and drawing heavily on information printed by the Sojourners Fellowship, of Washington, D.C., has these thoughts to share.—Editor

An amendment to the SALT II treaty, sponsored by Senator Mark Hatfield, has received widespread attention and interest in certain circles in the U.S. and Canada. Scheduled to arrive on the Senate floor this week (treaties are approved by the Senate), the amendment would freeze the present number of strategic arms (intercontinental ballistic missiles, ICBMs) and halt the development, testing, and deployment of any new such weapons and systems. This amendment would require that the Russians also accept the same conditions.

The SALT II treaty, as it now stands, would not limit strategic arms development, but, instead, it legitimizes escalation of the arms race. It sets ceilings on the number of weapons so high that both the USSR and the U.S. would have to escalate to reach them. It also allows for the "improvement" of weapons and the development of new systems, including counterforce potential. These would increase accuracy, power, and effectiveness, which, in turn, leads to a first-strike capability.

In the past, an appropriate term has been applied to the situation: "mutually assured destruction" (MAD). In the event of an enemy attack, one nation could assure the other that, despite great losses of people and industrial resources, it could destroy the aggressor. Now, with counterforce capabilities to be used on a first-strike basis, designed to effectively destroy enemy systems first, defense is no longer the sole concern of the military. Neither superpower will promise to renounce first use of nuclear weapons.

There is a growing awareness among Christians in all denominations, pacifist and traditional "just war" supporters alike, that the nuclear arms race is an entirely new development in human history. In this situation, there is simply no room left for just-war thinking.

"In all of the Second World War," said Daniel Ellsberg of the Pentagon Papers notoriety, "2,000,000 tons of explosives were dropped; in all of the Vietnam War, 7.5 million tons were used. But today one 25-megaton bomb has the destructive power of 12 World War IIs or three Vietnams."

First-strike capability, instead of enhancing national security, increases anxiety, not only at home but worldwide.

Something has to be done. The Hatfield amendment is an alternative to geometric escalation that is clear and simple. It would halt the production and testing of nuclear ICBMs and would prepare the way for the reduction of atomic arsenals. Perhaps it is common knowledge that SALT II legitimizes escalation; but if it is, how does one account for public apathy, or worse—approval?

An amendment will mean nothing, however, unless approved and ratified by both superpowers. A number of groups from the U.S. side of the debate planned to make their opinion and feelings on the subject public, December 3, coordinated by the Sojourners. Committees and local groups also planned support through prayer, letter-writing, preaching, and public action. As a witness for a common faith in the Prince of Peace, interchurch groups would carry out a unifying program that should involve total communities.

Wherever possible, committed Christians planned an all-out effort to present an alternative to the insanity of continued stockpiling and development of new systems of deployment on both sides of this blind race toward destruction.

This week was chosen as the time for action in support of the Hatfield amendment (which is clearly not a unilateral measure) primarily because of the voting that will soon follow.

It is only through the guidance and empowering of the Holy Spirit that faithful disciples can make their message heard in these times filled with such grave dangers.—Mary Lou King.

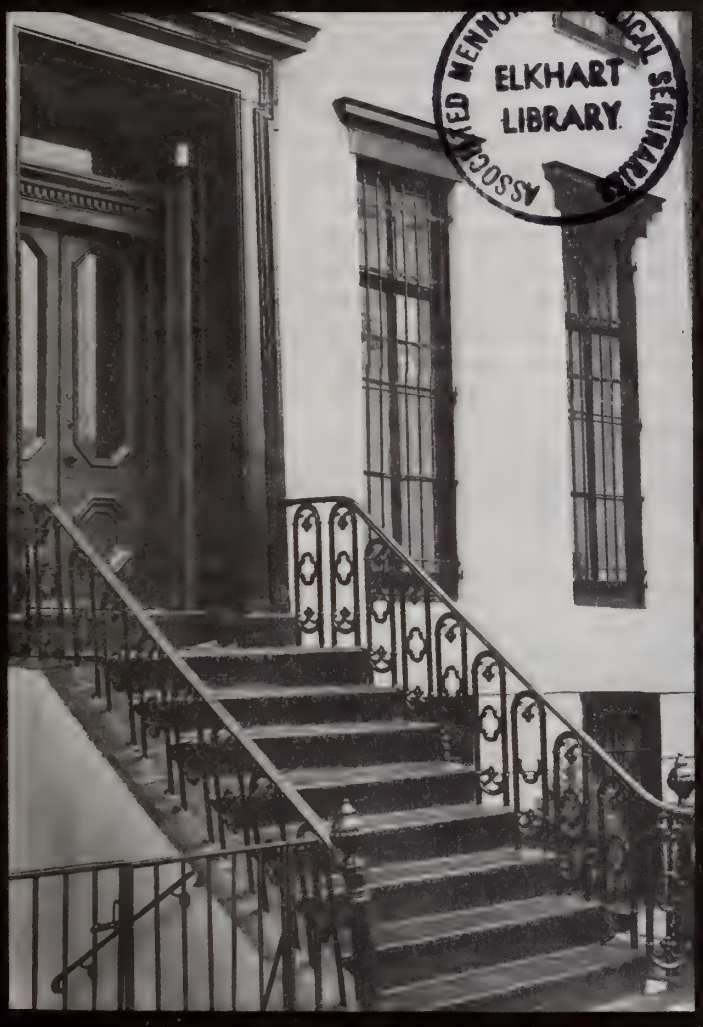
Gospel Herald

December 11, 1979

Reflections on Modern Mennonite Identity

Three Varieties of Mennonite Experience

by Ardis Grosjean



Menno House, New York City, where one meets a cross section of Mennonites from across North America

The mobility of the Mennonites has produced many strange odsseys. Though my own passage through three kinds of Mennonite experience cannot have many parallels, it has cut across issues which are of general Mennonite concern.

I did not foresee, when I was growing up in a Mennonite environment in eastern Pennsylvania, that I would live abroad for many years, that I would rediscover Anabaptism at a European library table, and that I would eventually return to the U.S. and find treasured fellowship among modern-day Mennonites in, of all places, New York City.

My personal reflections on Mennonite identity presented here are put forth in the spirit of love, and in the belief that they are relevant to issues under discussion in the fellowship today.

In the Mennonite Brethren in Christ Church I knew in my childhood, foot washing was still practiced, and there remained traces of pacifism. During the Second World War my home congregation produced a few conscientious objectors, along with some noncombatant ambulance drivers, but the majority of the men called up went into the regular armed services.

In the postwar years, when large interdenominational evangelistic campaigns were frequent, the distinguishing Mennonite characteristics came to be seen as irrelevant to the larger work of the church. By the 1950s, the MBC Church, which had split off from the Franconia Conference in the mid-1800s, and which had later united with Canadian and Midwest Mennonite and River Brethren groups, was proceeding to shed its Mennonite identity.

Returning from Europe after some twenty years, I found the process completed. The American flag, set up behind the pulpit in the war years to allay any suspicions that we were unpatriotic, was still in place. Many members had moved up the social ladder and out into the



Royal Library, Stockholm. This institution has in its large holdings both present and older materials relevant to the study of Anabaptism and the Dutch Mennonites.

suburbs, where a daughter congregation had been established. The large brick church building in the town, though still used by a congregation of several hundred, was up for sale. The neighborhood was changing. Minorities were moving in. Soon the two congregations would be reunited in the more affluent suburbs. The denomination had also changed its name. A majority voted to drop the term Mennonite, and the new name was chosen—Bible Fellowship Church.

It need not have taken years for me to learn the significance of our more than four-hundred year-old heritage. It could have happened much earlier, for I remember seeing a number of books on Mennonite history in our pastor's library. However, in those optimistic, pre-Vietnam years of prosperity, the Anabaptist witness did not much concern either the pastors or the members. Instead, it was a Swedish professor of art history who pointed me in a direction I had never expected to take. Knowing my Mennonite background, he suggested I investigate Rembrandt's relationship to the Dutch Mennonites.

Soon I was settled in the Royal Library in Stockholm, stuffing my researcher's cupboard with books from the library's large holdings. I learned, at last, that there had been a "radical" Reformation I followed the spread of Anabaptism through Europe. I was dismayed at the squabbles, the repudiations, the mutual bannings. I discovered with delight the works of art which had been created by Mennonites. Most surprising, I recognized that family tales of changing standards of acceptable conduct in our denomination were part of an old Mennonite pattern, and that Dutch congregations had grappled with similar matters 300 years earlier.

I found art activities among the Dutch Mennonites very absorbing, reflecting as they did attitudes to norms of Christian conduct and accommodation to the world. I left Stockholm much richer, being aware of a confessional and even a genealogical continuity going back to Anabaptist beginnings. I was also saddened. My home church had lost sight of the valuable lessons and examples to be found in its long history.

In the research room of the Royal Library it became clear just how awesomely demanding this Anabaptist heritage was. How should one live today as a spiritual descendant of the sixteenth-century Anabaptists? Who could emulate their absolute confidence, their contagious fervor, their power to move men? Would I be capable of enduring imprisonment and torture? Would I have the backbone to challenge the secular order when it is supported by both the political and religious systems?

I regretted growing up without the *Martyrs Mirror*. I regretted having been without the tools for assessing and confronting modern society which a living Anabaptist tradition provides.

It is not for me to sit in judgment on my home church which is a vital, growing denomination with its own dynamic and its own reason for being, and which is working for the coming of the kingdom in the way it believes best. I do, however, accept the responsibility of loving concern. This is a concern which has grown in urgency since I returned to the U.S.

New York is an excellent place to engage in Mennonite-watching. It is like a ford in a stream. Sooner or later most of the creatures in the forest will either come down to drink or pass through to other regions. In New York one can meet Mennonites from Winnipeg, from Lancaster, from tiny Kansas towns. One can speak with Mennonite leaders, administrators, and academics. This is a new stage in a progression which has gone from childhood ignorance in Pennsylvania to intellectual enlightment in Stockholm to close Mennonite encounters of a third kind in New York.

The concern which inhabits me can be compared to a chemical reaction resulting when the three varieties of Mennonite experience are brought together. Are the Anabaptist principles, which I came to value so highly in Sweden, and which I saw fade out of my home congregation's consciousness, heading for a similar fate in segments of the U.S. and Canadian Mennonite communities?

Judging by the innovativeness of Mennonite mission efforts, by the many-sided work of the Mennonite Central Committee, by the New Call to Peacemaking and other joint actions and by

Gospel Herald

Editor: **Daniel Hertzler** (on sabbatical). Managing Editor: **David E. Hostetler.** News Editor: **Dave Graybill.**

Volume 72 Number 50

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan: $9.50 per year mailed to individual addresses. Eighty Percent Plan: $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States. Copyright © 1979 by Mennonite Publishing House.



Bethel Mennonite Brethren in Christ meetinghouse where the author first worshiped

the continued stressing of the Anabaptist vision in Mennonite schools, this concern may look like misplaced anxiety. It is not enough, however, for the leaders of the Mennonite "establishment" to be convinced Anabaptists. They must be able to bridge the gap to their many members who are far more subtly and pervasively influenced by the signals emitted by our society than by occasional Anabaptist-inspired exhortations.

The Bible Fellowship Church dropped its Mennonite identity in part because its leadership, though having some rudiments of Mennonite history, did not share in the recovery of the Anabaptist vision. Whatever Mennonite awareness remained was not communicated to the membership because it seemed irrelevant to the task of spreading the gospel and was considered a hindrance to interdenominational cooperation.

In the sixteenth-century our spiritual forebears practiced the costly discipleship of putting their convictions before any outwardly reasonable argument which claimed that the collaboration of church and state was necessary for maintaining law and order. Today, almost without realizing it, many of us have glided into an attitude which is shared by many Christians, and which comes close to equating serving God with preserving America's privileged position. Keeping America number one in the world is somehow seen as being related to doing the will of God. In this version of easy Christianity, we need not endanger either our personal well-being or our national philosophy of getting-ahead-at-someone-else's-expense by criticizing America's consumer mentality, the false values propagated by the media, or our national military policies.

Have we the courage it takes to keep supplying the world with Anabaptist leaven? Or are we merely quaint anachronism, Renaissance relics preserved by a historical fluke?

Is our Mennonite baggage an encumbrance which we try to stow out of sight? And when we do keep some of the traditional luggage around us, is it the externals we display—the ethnicity, the crafts, the cookery, the craze for genealogy?

Will large numbers of Mennonites eventually opt for easy discipleship and move into the middle-American mainstream? Will the gap widen between those who are trying to confront modern issues in the light of their Anabaptist convictions and those who cannot understand what all the fuss is about? My three varieties of Mennonite experience can only give rise to questions. What the answers will be depends on all of us.

Soliloquies of a homemaker

by Barkeesh

Family Car

I wonder how
They can contrive
An empty tank
The day I drive.

After Laundry

Since their feet and their shoes
Come by two and by twos
Why do socks worn by sons
Come by zeros and ones?

Just My Luck

Lady Luck comes rapping
According to the lore
But when I heard a tapping
The wolf was at my door.

Squeezing by . . .

You are always my choice
And you play the first fiddle
But I wish you could stop
Squeezing tubes in the middle.

Key Wrest

The errands are listed
A car's here for me
But perhaps the next time
They will leave me the key.

Communion Across Cultures

by J. Daniel Hess

Mrs. Anglo

Now tell me, why don't the Mexicans in our town keep a decent lawn?

Melting pot? OK, this country *was* a melting pot. But at some point the pot gets full, don't you know, and then the pot boils over and you have a mess.

Those Mexican kids take their full fists into the milk store five times a day. What do they buy? What do they buy? Tooth-rotters, that's what they buy. And then United Way is supposed to set up free dental clinics.

Slaughtering chickens isn't a good job, I'll grant you that. And in Martin's slaughterhouse, the heat and the smell are not pleasant. Martin probably couldn't find local people to do it for what he can pay.

Just look, will you, at the house by the milk store. It was once a beautiful residence. Now broken windows, the door always hanging open. Junk in the yard. Two or three cars out front—one always on blocks, another without a muffler.

I honestly can't tell you who they are.

Just mark me down as in love with the human race but not too hep on these illegal Mexicans.

Sr. José Gonzalez

Payday! Payday! That is why I am here. Payday pleases me very much. When there is money in the pocket and a *señorita* on the arm, then there is a cheerful song in the heart!

I like everything here. Stores and cheap merchandise and food and cars.

Life was hard in Mexico, what more can I say? The mother of my children is searching garbage cans today. I send her money but often the letters are opened. Someday I will pay a *coyote* to bring her here. And I want my children to be with me. Then they will not have hunger. I wil give them a dollar every day to go to the store to buy what they want.

At Martin's we stay in cabins. The cabin is the nicest house I have lived in. College people come to ask questions about the cabins. Government people go in and search without asking. Church people say Mr. Martin isn't a Christian because he gives us such houses. What are they saying? Do you know, Mr. Martin, very busy man, he comes at least once a month to check on the stove and we say don't worry about the stove and don't listen to the college people and the government people and the church people. We are happy.

In Mexico, there one works for nothing. Hunger never goes away. I liked to make *rascas*. You have a big block of ice, you have an ice plane to chip off ice. Then you put the ice in a paper cone and top it with milk and syrup. It is hard work, first walking three kilometers to rent a cart, then pushing the cart across the town to the ice factory, and then pushing it to a playground. That's the problem, finding a place and finding people with *pesos*.

The neighbors are always busy. Of course they don't talk Spanish, and we talk English like chickens.

"There is no such thing as cross-cultural communication," said a speaker at a recent international conference in Mexico City. Certainly in that dialogue between Mrs. Anglo and José Gonzales—no, in those monologues—there was no communion across cultures. The legal Hispanic community in the United States numbers about 20,000,000 and the illegal "wetbacks" may number well over 15,000,000, yet the North American community and even the Christian church have not engaged in a common union with many of the Hispanics.

When the U.S. Immigration and Naturalization Service first proposed a huge metal and barbed-wire fence to mark the border between the U.S. and Mexico, many people probably strained to remember a line from high school lit books: "Good fences make good neighbors."

But before complacently accepting cross-cultural alienation, let's allow the experience of the first-generation Christian church to be our teacher.

Jesus was born into a culture. To be sure, the Bible does not refer to *culture,* but most of the books—particularly in the Old Testament—have a strong interest in *nationality.* The concept of nationality had to do with a people living in a given territory, united by a common language, heirs of a common tradition, given to similar customs, ordered by one government and perhaps, most important of all, devoted to the same religion.

The Jewish culture had its roots in Israel. That nationality had immediate religious connotations: those who worshiped YAHWEH were "inside" and those who served other gods were the neighboring heathen. Israel's nationhood may have germinated when the tribes united in their conquest and settlement of Canaan, and probably reached its high point at the founding of the monarchy under Saul. The Israelite nation thought of itself as the chosen people of YAHWEH; at Sinai YAHWEH gave the seal of divine choice.

The people of Israel came to think of other nations *as enemies* whom God helped conquer and whom God sometimes used to punish their waywardness; *as temptations:* the fertility cults, occult arts, sacral kingship, royal splendor, cultural acheivement, military power, aristocracy. (In a "fear of contamination," the people of Israel were led to exterminate godless nations and adopted strict codes that separated their way of living from that of the heathen.) And the people of Israel also thought of other nations *as observers* of God's majestic will among His people, as, for example, when God led the Israelites out of Egypt.

The culture into which Jesus was born may have known its roots, but it was, nontheless, troubled. Thanks to the imperialism of Alexander the Great, the Palestinian region had been infiltrated by Hellenistic, or Greek culture. Imagine life today if Hitler had won World War II, and one can imagine life throughout the Middle East in the first century before Christ. In 175 BC Antiochus IV Epiphanes changed the former temple state of Jerusalem to the status of the Greek polis (city state). A local council and a list of enfranchised citizens were drawn up. Antioch's magistrates became its priests. The holy Scriptures were being replaced by Greek thought.

Some Jews were ready to adopt Greek customs. But the very thought of cross-cultural compromise incited a reaction within Judea. In alarm, the "old conservatives" called for strict and open conformity to Mosaic law. This religious reaction took on a more political flavor in what is called the Maccabean revolt. From these deeply felt cultural struggles emerged the religious party known as the Pharisees.

Jesus knew the Pharisees, and had good reason to respect them. They were religious, and among the best people of the nation. They taught powerful ideas: that person is virtuous who keeps the Mosaic law. We are accustomed to think of Pharisees as "a generation of vipers," and recall how Jesus rebuked them for their self-righteousness and hypocrisy. But we should not forget that the original intention was to preserve the purity of the Jewish tradition. Men of perfect sincerity and highest character were named among the Pharisees. Men like Saul who later wrote, "You have heard what my manner of life was . . . how in the practice of our national religion I was outstripping many of my Jewish contemporaries in my boundless devotion to the traditions of my ancestors" (Gal. 1:13, 14).

The Jewish culture was set against heathen outsiders—the Greeks to the north. The enemy wasn't far away. Tiberias, Caesarea Philippi, Bethsaida-Julias were Greek-style settlements even in the northern part of the Jewish kingdom. Who were those Greeks? What was wrong with them? For what reasons should Jews not associate with them, or adopt their customs? First of all, they were Gentiles. They did not keep the Mosaic law. Their language was not Hebrew, but Greek. They had conquered vast territories and now imposed their government. But more important, they represented a different tradition. The Hebrews worshiped Jehovah in the heavens. The Greeks had their history of gods on Mt. Olympus. The Hebrews contemplated wholeness and holiness. The Greeks contemplated beauty and proportion. The Hebrews stood in awe of Sinai, the Greeks of the Parthenon. The Hebrews spoke of the glory of God, the Greeks of the grandeur of the human being.

Two cultures. Separate and incompatible. And Jesus belonged to one of them.

But Jesus, after His resurrection, said, "But you will receive power when the Holy Spirit comes upon you; and you will bear witness for me in Jerusalem and Samaria, and away to the ends of the earth" (Acts 1:8).

To the ends of the earth? Yes, the Apostle Paul, former Pharisee, ended up even in Greece!

We should not think that foreign missions began without a struggle. Should Jewish Christians, who had never eaten anything but kosher food, join Gentiles in table fellowship? Should Gentiles be circumcised before becoming Christians? According to Acts 15, whether a person could be saved without following Mosaic practice "brought certain Judean Christians into fierce dissension and controversy." James, the pious and traditionalist brother of Jesus, was a conservative church administrator. Paul and Barnabas were progressive innovators. Wrote Paul, "These men wanted to bring us into bondage, but not for one moment did I yield to their dictation" (Gal. 2:4).

That is strong language. Yet Paul was convinced that a pharisaical and nationalistic stance was not for him. Who had

J. Daniel Hess is a professor in communications at Goshen College, Goshen, Indiana.

Our situation today has parallels with Christianity's first century. Greeks and Romans aren't descending from the north, but more than a million illegal Mexicans are ascending yearly. . . .

convinced this former Pharisee? *God.* In Paul's words, "God . . . called me in his grace, chose to reveal his Son to me . . . in order that I might proclaim him among the Gentiles" (Gal. 1:15, 16).

How did *God* do it? To charge God for this commission was somewhat shocking, for it was Jehovah God who established the Mosaic law in the first place, and impressed upon the children of Israel the notion of separation from the unclean, idolatrous neighboring heathen. God?

In what is the high point in the first half of the Book of Acts, Luke tells an absorbing story about how God did it (Acts 10 and 11). Through a vision, God contacted Cornelius, who was a Roman, a soldier, an officer of centurion rank, a Gentile who had remained uncircumcised, a man who worshiped the God of the Hebrews, yet who was not a proselyte. Through a vision, God contacted Peter, an outspoken aggressive apostle, keeper of the keys to the kingdom, "entrusted with the Gospel for the Jews."

In his vision, Peter saw "a rift in the sky" from which descended "a great sheet of sail-cloth" on which were all kinds of clean and unclean animals. He heard a voice: "Up, Peter, kill and eat." But Peter's Jewish upbringing made him say no. "No, Lord, no. I have never eaten anything profane or unclean."

The voice came a second time and a third, "It is not for you to call profane what God counts clean."

Peter ended up in the Greek-style settlement of Caesarea, in the house of the Roman soldier, in the fellowship of a Gentile. The Spirit of God descended upon the gathering. And Peter, rejoicing in his first cross-cultural communion, said, "I now see how true it is that God has no favorites, but that in every nation the man who is God-fearing and does what is right is acceptable to him" (Acts 10:34, 35).

Two important incidents mark the end of Luke's story. Cornelius and his friends were baptized in the name of Jesus Christ. And Peter was invited to stay on several days, for the hospitality—and the food—of Gentile Christians.

Peter, in going to Cornelius, didn't get dirty. Nor did Cornelius get cleaner. They didn't reach a middle compromise. God helped them to destroy the category of clean-unclean that had denied them earlier the possibility of common union. As Paul confessed, "There is no such thing as Jew and Greek, slave and free man, male and female; for you are all one person in Christ Jesus" (Galatians 3:28).

Our situation today has parallels with Christianity's first century. Greeks and Romans aren't descending from the north, but more than a million illegal Mexicans are ascending yearly from the south. They, and 20,000,000 legal Hispanic residents, are bringing their language, their religion, their customs and—most shocking—their poverty with them. And this invasion is affecting us. "Good fences—or let's say a giant-barbed wire fence—might make good neighbors?"

Like James and Peter and Paul, we see ourselves the descendants of a great tradition. We are proud to be North Americans, and thankful to be Protestants. We aren't inclined to use the category of clean-unclean when referring to other peoples, but we do indeed know many distinctions between us and them:

The North American is industrious, the Latin American lazy.
The North American is democratic, the Latin American autocratic.
The North American is peaceful, the Latin American militant.
The North American—dry look, the Latin American—wet look.
The Yankee talks louder, the Latin faster.
The Yankee uses his head, the Latin his heart.
The Yankee talks with his status, the Latin with his hands.
The Yankee is honest, the Latin convincing.

Such labels come from generations of distance. Such pictures in our heads come from the stereotypes given to us by a media of communication. Mexico—sombreros. Panama—our canal. Peru—quiet Indians. Venezuela—oil. Cuba—Castro. But these labels and stereotypes rob Latin Americans of their beauty, their grandeur, and their humanity.

How might God deal with us? How might he show us that our categories stand in the way of His Spirit's working?

Perhaps He might give to us a vision, as He did to Peter. Flannery O'Connor, for example, has her deeply prejudiced Mrs. Turpin out at her pigpen fighting against God. And she sees, at dusk, a streak of visionary light as a "vast swinging bridge extending upward from the earth," upon it a "vast horde of souls . . . rumbling toward heaven. . . . Black niggers in white robes, and battalions of freaks and lunatics shouting and clapping and leaping like frogs . . . but what she heard where the voices of the souls climbing upward into the starry field and shouting hallelujah" (O'Connor, "Revelation").

Perhaps He might give to us a Polish pope who says, "Peace on earth, goodwill among all people."

Perhaps He might speak to us through recession, Soviet troops, an oil spill or an earthquake.

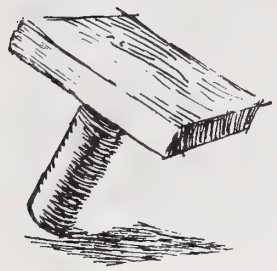
Perhaps He might speak to us through a Cardenal poem.

Perhaps He might speak to us through the Mission Board or the Spanish Concilio.

Perhaps He might speak to us through José Gonzales . . . calling us to cross-cultural communion.

In Christ there is no East or West,
In Him no South or North;
But one great fellowship of love
Throughout the whole wide earth.

Which is better, a one- or a three-legged stool?



by Lauren King

When I was a boy on the farm I milked the cows while balancing on one-legged stools, with my head in the cow's flank, and the pail clinched between my knees. It wasn't a stable posture, and it had interesting possibilities if the cow moved, especially if the movement was toward me. Why I used a one-legged stool I do not know; perhaps that was how it had always been done in our family. Other families used three-legged stools, to my mind a much better arrangement because it was more stable and safer.

In later years, thinking about the Christian life, I have thought that a good many Christians used a one-legged stool instead of the better three-legged one. That is, they rely almost exclusively on one of the three elements in the complete life.

The first leg of the Christian stool is belief. We must have a set of convictions about God and our relation to Him, about His will for us, and about what it means to be a Christian. This set of beliefs—the ones we really hold, not the ones we profess in many cases—controls what we will experience and do as Christians. And in one sense it is therefore basic. We cannot love a God about whom we have no beliefs; we cannot act as He would have us act if we have no convictions about His will. This faith thus necessarily comes first in time in our Christian lives and remains basic and controlling for all time.

There are many Christians who seem to stop with this one. They are perfect in creeds, can recite them letter-perfect, hold to them fiercely. But here they stop. For them it is enough to believe correctly. Nothing else is needed. They sit on their one-legged stool and do little else, knowing nothing of the joy of vitality of the Christian life. They may be called the dry orthodox.

The second leg of the stool is the experiencing of God as One to be personally loved and communed with. It is to have made a conscious decision to give oneself to Him as husband and wife give themselves to each other in marriage. It is really to love Him as a feeling, an emotion . . . to think of Him during the day . . . to talk to Him, to listen to Him . . . in short, to have a relation with Him such as one has with any human being whom one loves. It is this that gives warmth to the Christian life, gives joy and peace, keeps it from the dry formalism of the merely intellectual belief. It has been called "heart" religion.

But it too has its dangers. There are those who make everything in their Christian lives of this one element. It is enough for them if they feel religion, especially if the feeling is intense. They seek this feeling. They whip it up, sometimes deliberately. They are depressed if they lack it. The Christian life for them is one long search for "blessing." And their life is therefore unstable, because feeling is unstable. Combined with a strong faith, this experienced love and joy makes a better life than either alone. The trouble is that those of the dry orthodox persuasion are afraid of emotion in religion—they have not read the Psalms—and those of the feeling-experience persuasion are slow to ground their experience in a careful study of the Scriptures.

The third leg of the stool is action, living the life. And this is finally the acid test of the whole matter. James pointed out that the devils are orthodox but still act like devils. Jesus remarked about those who loudly cried, "Lord, Lord, and sang choruses," but did nothing. He also admonished His followers that their lives must be such that men would glorify God. That is, their acts rising out of their Christian faith and experience must be so extraordinary, so different from the acts of non-Christians that men would be compelled to recognize that God was acting through these Christians.

Of course this leg by itself can be a dull round of Christian duty, of good works done without joy or real love, of projects that are not truly Christian. There are professed Christians whose lives are one round of causes and projects and meetings and goings and comings, people so busy with doing things that they have no time to tell God that they love Him. And their life has little depth either of faith or of a sense of the presence of God.

Which of these is most important? Which of one's two legs is the more important? Any of the three taken by themselves makes a poor, unhappy Christian life. Taken together and lived together, they make the kind of Christian life that is described in the Scriptures.

Kiser elected head of MBM directors during annual board meeting held in Iowa

Roy Kiser, a Virginia Conference leader from Stuarts Draft, Va., was elected chairman of the Board of Directors of Mennonite Board of Missions (Elkhart, Ind.) during the annual meeting Nov. 2-3 at Wayland, Iowa.

Kiser is pastor of Mountain View Mennonite Church in Lyndhurst, Va., and bishop of the southern district of Virginia Conference. He is also vice-chairman of the conference's Council on Faith and Life, a member of the Board of Trustees of Eastern Mennonite College, and chairman of the Stuarts Draft-East Augusta Council of Churches.

The new MBM chairman was appointed to the 12-member Board of Directors in 1977 by Region V of the Mennonite Church. He is also a member of MBM's Personnel Committee.

Kiser succeeds Paul M. Gingrich, who has been appointed executive secretary-elect of MBM. Gingrich will assume the executive position in mid-July after an orientation period beginning Jan. 1.

Elected vice-chairman of the Board of Directors was Eugene Seals, a General Motors executive from Southfield, Mich., and former secretary of the Mennonite Church Black Council.

Good weather and warm hospitality greeted the MBM directors as they gathered in Wayland in conjunction with the annual Mennonite Missions Rally hosted this year by the congregations of southeastern Iowa.

The site for the rally and Board sessions was Sugar Creek Mennonite Church—boyhood home church of the late J. D. Graber, the longtime MBM missionary and administrator who was known throughout the Mennonite Church in North America and overseas.

The directors spent considerable time discussing MBM's financial situation. Finance secretary David C. Leatherman said contributions, which are up 7 percent this year so far, are not keeping up with inflation. Year-end giving must be increased 17 percent to make up the difference, Leatherman said, so that MBM can balance its books by the end of its fiscal year Jan. 31.

In other business, the Board of Directors:

—Urged the Mennonite Church General Board to develop churchwide guidelines for determing salaries for pastors, missionaries, teachers, and other church-related workers.

—Paid tribute to two missionaries who died during the past year—Lloy A. Kniss, 16 years in India, and S. J. Hostetler, 20 years in India and seven years in Ghana.

—Instructed the MBM staff to hire a coordinator of financial resources and approved the acquisition of an IBM computer by MBM.

—Raised MBM staff salaries 10 percent and broadened employee medical coverage.

—Accepted an invitation to hold discussions with leaders of Eastern Mennonite Board of Missions and Charities (Salunga, Pa.)—the mission agency for Lancaster Conference.

Also at the meeting, the Board welcomed new directors Glen E. Miller, Eldon King, James Metzler, and Arlie Weaver, and said goodbye to five outgoing members.

H. Ernest Bennet, who is retiring as executive secretary after 20 years, missed a Board meeting for the first time since he became an MBM administrator in 1946. He and his wife, Earla, are making a three-month fraternal visit to Mennonites in Asia.

EMC faculty, MCC staff meet to discuss training students for service

Faculty of Eastern Mennonite College and staff of Mennonite Central Committee met on Nov. 9 for a daylong dialogue on the theme of "Training for Kingdom Service."

Participants discussed ways in which resources of both institutions can contribute to the larger mission of the church and shared concerns about the kinds of training that are needed to prepare young people to contribute to today's world.

The two organizations have worked together in the past on such activities as planning seminars and curriculum for students in the areas of food and hunger, peace and justice, nutrition and agriculture. Faculty with special skills and interests have worked with MCC on educational and service assignments. "Coming together underscores how important the Mennonite colleges are to mission and service groups," noted Urbane Peachey of MCC, who chaired the meeting.

The discussion began with presentations by members of MCC and EMC on goals, philosophy, and problems of each organization. Common concerns included how to keep a vision for service alive when people are concerned about career and financial security, and how to find training opportunities and places of service for the young and inexperienced in a world of professionalism.

Lee Snyder, assistant dean of EMC, outlined in detail some characteristics of present-day college students. She noted that although youth defy easy categorization, it is possible to make some generalizations. Today's students place a strong emphasis on feelings and on "looking inward." Although they give relatively little notice to world events they are "deeply and seriously committed to the church and to their own world. Our challenge is to point the way to an awareness of the needs of the wider world," she said.

It was suggested that encouraging faculty overseas experience, bringing returning mission and service workers to the campus, and providing short-term cross-cultural experiences as part of the college program would work toward the goal of nurturing a greater awareness of the wider world.

It was also agreed that MCC, EMC, and other Mennonite colleges and agencies should work more closely together at joint educational ventures, such as arranging seminars and bringing speakers from other countries to Mennonite communities.

Albert Keim, academic dean at EMC, introduced a proposal for the creation of a Center for International Development at EMC. The center, still in the idea stages, might eventually include a graduate program in international development and a research program carried on in cooperation with Mennonite mission and service agencies. Other ideas include research of appropriate technologies that would focus on the lifestyles of North Americans. A briefing/debriefing center where development workers could share experiences and concerns was also discussed.

Participants stressed that the proposal describing the center was written for the purposes of inviting counsel and suggestions from other agencies and that the center, if implemented, would be an interagency venture.

The overriding theme of the day was how Mennonite agencies can work together to encourage an interest in service and in wider world awareness. Dean Keim noted that "we share a common clientele, young people. EMC is preparing them for service and MCC is giving them opportunities for service."

Mid-America New Call views conscription, taxes

"Blessed are those who enlist in the Lamb's War, for they shall be called God's sheep," said David Habegger, moderator of the fourth Mid-America New Call to Peacemaking.

Over 100 registrants came from all over mid-America to Hesston College Mennonite Church Nov. 16 and 17. Although most of the participants were Mennonite, representatives from the other historic peace churches (Church of the Brethren and Friends) plus several Catholics and a Presbyterian attended.

This year's conference, with the theme "Conscription of Youth and Wealth," began Friday evening at Bethel College Mennonite Church, North Newton, Kan., with a slide presentation and talk by Richard McSorley, a Jesuit priest who teaches theology at Georgetown University in Washington, D.C. In his talk, entitled "Nuclear War and the Gospel," McSorley drew a close connection between racism and militarism.

"Peace is whatever unites me to my brother human, my sister human," McSorley said. "War is whatever separates me from anyone." Both war and peace are total, he said.

In the slide set McSorley showed that 400 nuclear bombs would do maximum damage to Soviet society and industry. The United States now has 30,000 nuclear bombs, and three more are made each day.

T. Canby Jones, professor of religion and philosophy at Wilmington (Ohio) College, a Quaker school, led off Saturday's sessions with a talk on "Conscription of Youth and Wealth Despite Our Call to Fight the Lamb's War." Jones frequently quoted the Bible and George Fox, founder of the Society of Friends. He noted that "*shalom* (peace) is the central theme of the Old and New Testaments."

He lamented Protestants' frequent quoting of Matthew 28:19 ("Go therefore . . .") while they fail to acknowledge the import of Matthew 28:18, "All authority in heaven and on earth has been given to me." "Governments are only pretending rulers," he stated emphatically. He also invited everyone present to join in the Lamb's War, a concept taken from the Book of Revelation.

Morning workshops included Christian Peacemaker Registration—Church Leadership Training, Peacemaking on Campus, National Service and Voluntary Service, and Conscription of Wealth.

The workshop on national service and voluntary service discussed a proposal by members of Rainbow Boulevard Mennonite Church, Kansas City, Kan., regarding a legal tax alternative which would involve cooperating with a national service plan.

In the workshop on conscription of wealth Bob Hull, secretary for peace and social concerns of the General Conference Mennonite Church, suggested alternatives to paying war taxes. Others offered their own suggestions.

Several persons expressed the desire to pay taxes only for nonmilitary programs, and said they wished there was legal provision for this, such as the World Peace Tax Fund. McSorley, who has had contacts on Capitol Hill, responded by saying that until there is a large grass-roots movement of tax resistance the WPTF doesn't stand a chance.

The latter half of the workshop included sharing by Bruce Chrisman, Carbondale, Ill., who is involved in a federal criminal case, one of two in the U.S. involving tax resistance. His case is significant because it will provide a precedent either for or against tax refusal on the basis of conscience and religious convictions.

In 1971 Chrisman received draft counseling from James Dunn, pastor of the Champaign-Urbana (Ill.) Mennonite Church. He made a covenant with God to only pay taxes for humanitarian purposes. Since that time he has paid no federal income taxes.

It wasn't until this year, however, that the government prosecuted him, charging that he willfully failed to disclose his gross income in 1975. "Willful" is the key term, because Chrisman claims he conscientiously chose not to disclose his income. He feels the government has purposely waited to build its case.

In the conclusion to his talk Chrisman said that when he first appeared in court on Oct. 1 this year he was "scared to death." "Today," he said, "I have no fear in me. God has given me an inner peace. I know I'm doing what He wants me to do."

In an afternoon workshop McSorley related his experience in the Roman Catholic Church and said there is a growing number of pacifists among Catholics, including bishops. "It's a wonderful thing to be in a church that supports a peace witness," he said. He noted a tie between poverty and peace. The peace churches have never been wealthy as has the Catholic Church, he said.



Bruce Chrisman told a New Call to Peacemaking Workshop of his war tax resistance.

During the plenary session a need was expressed for support systems for those involved in peace witness. Stan Smucker, Oklahoma City, Okla., encouraged participants to keep in touch and not stress issues too strongly at the expense of community. Henry Fast, North Newton, Kan., said, "We should be agreed on basic things and allow freedom for each group to carry out those beliefs."—Gordon Houser

Agency representatives start China committee

With China's new opening to the West (the Ping-Pong shot heard round the world) and North America's reawakened interest in the People's Republic of China, it was only a question of time before Christian groups would begin openly to inquire about the state of the church in that country.

A number of Council of International Ministries (CIM) members have a special interest in what is happening to the church in China, because of what the agencies they represent have done there in the past. CIM is comprised of Mennonite and Brethren in Christ mission agency secretaries.

The first Mennonite missionaries to China had to generate independent bases of support. Among these was H. C. Bartel who went to China in 1901. The last missionary to leave was Don McCammon, with the Mennonite Church, who was evacuated by force in 1951. In the meantime, the General Conference Mennonite Church also developed missions and was the only Mennonite group to apply for financial reparations after the Revolution. These, if all goes according to plan, will soon be awarded at 40 cents to the dollar.

Meeting on Nov. 26, in Chicago, interested CIM members made history of a sort when they agreed to set up an ongoing committee with a China focus. Up to the present, CIM has not carried out program projects except on an ad hoc basis, with beginning and ending points. The China committee once started would have to operate on a continuing basis.

Those present organized themselves into a committee: Jerry Hildebrand, the Evangelical Mennonite Missionary Church; Peter Kehler, Commission of Overseas Missions General Conference Mennonite Church; Paul Kraybill, Mennonite World Conference; Hershey Leaman, Eastern Mennonite Board of Missions (MC); Vern Preheim, Mennonite Central Committee; Wilbert Shenk, Mennonite Board of Missions (MC); and Bill Wiebe, Board of Missions and Services of the Mennonite Brethren Church. Thought was given to the possibility of employing a person about one-fifth time to coordinate and supervise the committee's work. Consensus formed on a name, but the person involved requested time to think it over. He agreed to

(continued next page)

give the invitation "serious consideration."

The committee and staff appointment will run for two years, 1980-1981, during which time the CIM participants hope to see a useful work started. Its purpose is to gather information toward a better understanding of modern China, educate the churches regarding China, and coordinate program initiatives.

Among the tasks included in the mandate will be a center of orientation for those desiring to visit China. Also under study are ways and means of facilitating exchange visits, especially between institutions of higher education. The committee, through its coordinator, will want to keep in touch with other Christian groups interested in the People's Republic of China.—David E. Hostetler

Youth discuss peace in New York seminar

What does it mean to be a conscientious objector? What are the alternatives to military service for a peace witness? How can our communities, our country, and our world become united in peace?

These and other questions were asked at a "Peace ... Where Are We?" seminar sponsored by New York Mennonite Student and Young Adult Services for the youth, young adults, and students who attend New York City Mennonite churches, most of which are located in black and Hispanic neighborhoods.

The seminar, attended by 100 persons, was held on Nov. 11 at Burnside Mennonite Church in the Bronx. It began in the afternoon with two workshops, one of which was led by Betsy Beyler, staff member of MCC Peace Section's Washington Office. In her presentation entitled "Young Mennonites Look at Militarism," Beyler stressed that the current obsession with military might only makes us more insecure as we deplete our natural resources by producing military hardware and drain our national budget of money needed for the necessities of day-to-day living.

Rolando Santiago, assistant director of U.S. Ministries of MCC, followed with a workshop entitled "Practical Implications for a Peace Witness." Santiago noted that urban youth, out of conviction against military service, must look to other sources for employment even though jobs and job training are difficult to find in urban areas. Rolando then organized the workshop participants into smaller groups for role-playing in which he posed six arguments used against belief in pacifism. Each group debated an argument with another group.

An evening message in word and song was presented by Frederick Douglas Kirkpatrick, a black minister currently involved in a street ministry in New York City. He speaks to young people at church gatherings and rallies of all kinds, and on college campuses throughout the nation. "Brother Kirk," as he is known to his friends, became involved with Martin Luther King, Jr., in the 1960s and has attempted to perpetuate Dr. King's legacy of peace and nonviolence ever since.

In his message entitled "Peace Is the Way," Kirkpatrick expressed his conviction that through the Scriptures God has given us a system for living in harmony with each other and with nature. He outlined the concept of a society divided into six basic institutions, each complementing the other, and contrasted it with four false premises by which we live that lead to violence.

The black minister illustrated one false premise—that of getting ahead—by the use of a pyramid in which most people stay at the bottom with only a few making it to the top. At the end of his message, Brother Kirk, using his guitar for accompaniment, drew the audience into enthusiastic singing.

The seminar was conducted by Jerry Keener, a youth minister for the New York Mennonite churches, who also organized the youth to lead in special music, group singing, and scriptural meditations. A highlight of the evening service was the presentation of a dramatic choric given in Spanish by the youth of the Morris Heights Mennonite Church of Brooklyn. A potluck supper was held between the workshops in the afternoon and the evening sessions.

The event was organized by Myrna Burkholder, director of New York Mennonite Student and Young Adult Services, a program of Mennonite Board of Missions (Elkhart, Ind.). It was partially funded by a grant from MCC Peace Section.

MBM Home Missions discusses its role, goals

The Home Missions Committee of Mennonite Board of Missions (Elkhart, Ind.) dealt with the issue of "what we're all about" during its annual reorganization meeting Nov. 8 and 9 in Elkhart.

"We had good discussion about the role of MBM Home Missions in the Mennonite Church," said committee member Emma Richards of Villa Park, Ill. "How we work with conferences and congregations is an important matter, I believe."

The eight-member committee also devoted time to Mennonite General Assembly's resolution on urban concerns. "How best to pursue a priority mandate among a generally unconvinced constituency" was the problem.

Edward C. Taylor, associate secretary for Home Missions, reported on current developments in Pittsburgh, where MBM and Allegheny Conference have been working on a joint urban project for about a year. A church-planting effort is getting underway in the Manchester area, he said, with the formation of a planning committee and the search for a leadership person.

In other business, the committee:

—Elected as its new chairman Mario Bustos, pastor of Hudson Lake Mennonite Church, New Carlisle, Ind. Elected vice-chairman was Stanley Weaver of Phoenix, Ariz.

—Heard Home Missions secretary Lupe De Leon, Jr., report on current church-planting projects and leadership development efforts.

—Approved in principle a proposal for "church growth diagnostic clinics" to give practical assistance to interested congregations.

—Heard Reuben Savanick, director of deaf ministries, identify his two broad areas of focus as educating for deaf-awareness and serving as a resource to individuals, churches, and agencies.

—Welcomed new members Willis Breckbill of Cambridge, Ont.; Lupe Garcia of Corpus Christi, Tex.; and Lee Lowery, of Saginaw, Mich.

Iowa City young adults host SYAS committee

Young adults associated with First Mennonite Church of Iowa City hosted the Nov. 1-3 meeting of the Student and Young Adult Services (SYAS) Committee of Mennonite Board of Missions (Elkhart, Ind.).

The eight-member committee, which meets "on-location" two out of three times each year, met in the university town of Iowa City in connection with the Southeast Iowa Mennonite Missions Rally held Nov. 1-4 in nearby Wayland, Iowa. SYAS conducted two of the workshops at the rally.

The Iowa City young adults provided lodging, transportation, and even a surprise party when they learned that one of the committee members had a birthday. "Sharing with these people and with Stanley Friesen, the congregation's campus pastor, was a real highlight," said SYAS secretary Hubert Brown.

About 40 students and young adults participated in a carry-in supper and discussion period Friday night with the committee. "This was an opportunity for them to share their experiences and to hear from us the vision and concern of the wider church," Brown said.

In their business sessions, the committee:

—Reexamined editorial guidelines for *forum*, a magazine published jointly by SYAS and its counterpart in the General Conference Mennonite Church.

—Appointed Perry Yoder, pastor of an inter-Mennonite church community in North Newton, Kan., as a "circuit rider" among SYAS groups on the east coast.

—Allocated $500 for a seminar on professionalism to be sponsored by Ann Arbor (Mich.) Mennonite Fellowship.

—Affirmed Hubert Brown's general area of work as university students and SYAS associate secretary Richard Mojonnier's work area as urban young adults.

In a separate action, committee members reelected Wilmer Martin of Waterloo, Ont., as chairman and elected Victor Stoltzfus of Lerna, Ill., as vice-chairman. The committee also endorsed the campus pastoral proposal of Neil Avenue Mennonite Church, Columbus, Ohio, as a model for other congregations located in college or university communities.

Goshen students hold fast to support hunger relief

More than 350 Goshen College students fasted and gleaned local cornfields to combat world hunger during the Thanksgiving season.

Ox-fam America, a Mennonite Central Committee-supported relief organization, called for a Fast for World Harvest on Nov. 15, the Thursday before Thanksgiving. More than 340 students gave up their cafeteria meals for the day, and the college food service donated $275 to Ox-fam.

Off-campus students and faculty also participated in the fast, and they donated $204.

Ken Shenk, a junior religion major, organized the fast on behalf of the campus Peace Society. Fasting has many purposes, says Shenk. It is "a way of saying we're listening, that we're concerned, and it provides time for reflection on our own individual consumption of food per day."

Last year approximately 190 students fasted and contributed just over $300.

To coincide with the fast, Bernie Hershberger, a senior assistant in campus ministries, organized a gleaning for Nov. 17. Forty-five people covered 25 acres in the Saturday afternoon. The 30 bushels gleaned were sold to a local elevator, and both the grain and the money were donated to MCC's world hunger fund.

Gulf States picks officers at first conference meeting

The delegate body of the newly formed Gulf States Fellowship elected conference officers and adopted a budget at its first meeting, held at Pearl River Mennonite Church, Philadelphia, Miss., on Nov. 3.

The Mennonite churches which joined to organize the Gulf States Fellowship had been working together for many years while they held memberships in a number of different conferences. A total of nine churches, seven in Mississippi, one in Alabama, and one in Louisiana, with a membership of 357 are the charter members of the new conference.

Officers elected to the executive committee are: Robert Zehr, Des Allemands, La., moderator; Allen Zook, Gulfport, Miss., moderator-elect; Glenn Myers, Philadelphia, Miss., secretary; Ray Ressler, Louisville, Miss., treasurer; associate members are Raymond Byler, Jackson, Miss.; Ethan Good, Macon, Miss.; and Levi Hostetler, Meridian, Miss. Orlo Kaufman, Meridian, Miss., is the conference minister.

The delegate body adopted a $16,270 budget. Sixty percent of the budget is to assist Choctaw Indian churches, church planting efforts in Starkville and Gulfport, Miss., and to help support a foreign missionary family.

The host church demonstrated traditional Choctaw cooking in the preparation of the noon meal.



Goshen College students glean Indiana cornfield as part of Thanksgiving effort to combat world hunger.

'Interpreters' view role and Mennonite mind, gifts

"What are we doing?" "Why do we do it?" and "How should we do it?" were the themes which bound together Mennonite "interpreters" from Ontario, Ohio, Michigan, Indiana, Virginia, and Pennsylvania at the first major meeting of its kind Nov. 16 and 17 in southeastern Pennsylvania.

Coming from Mennonite information centers and museums across the Eastern United States and Canada, thirty specialists in the field of discerning and interpreting Mennonite and Amish identity met at Germantown in Philadelphia, and traveled in caravans of cars through that city and to the Mennonite centers of Souderton and Lancaster, Pa.

Functioning partially as tourists, partly as philosophers, the group sang a hymn at Germantown in the earliest Mennonite meetinghouse in North America, visited The Meetinghouse in Philadelphia's Society Hill, shared after supper at the Mennonite-owned Heritage Family Restaurant in Souderton, and convened Saturday morning at the People's Place, Intercourse, Pa., for a keynote session.

Saturday afternoon and evening, the group sampled the offerings of Lancaster's Mennonite Information Center and Historical Society, appreciated the energy-conserving architecture of the Hans Herr House (earliest Mennonite settlement in Lancaster county), and ate *More-with-Less* stir-fried beef and broccoli on rice in a traditional brick meetinghouse in Salunga.

The core of the meeting, however, was frequent formal and informal discussion as participants searched for insights while in cars, around tables, after presentations, and in a choice of four workshops.

Keynote resource John Ruth of Harleysville, Pa., speaking Saturday morning, probed the Mennonite mind to identify at least seven motifs which Mennonites hold dear: obedience, peoplehood-covenant, hospitality, mutual aid, humility, witnessing, and unique identity.

Ruth insisted that Mennonite identity orbits around "how you 'do' the gospel." Said the Mennonite writer-minister, "A Mennonite is touched when you talk about 'doing' a thing. Theory is the gift of God but not necessarily our gift."

Ruth noted Conrad Grebel's question, "What are we going to *do*?" which led to the initial adult baptismal service of the Reformation. He added, "Action from principle is revolutionary, and we have that streak in us."

The interpreters tailored their theorizing to their special interests as they shared experiences and insights on issues they face in daily work at information centers and museums.

Several concerns emerged in discussion. One was that information-sharing be a way to present Christ, as well as a unique style of faith and life. There was also concern to work at correcting stereotypes and to be sympathetic interpreters in a field which will be exploited by outsiders if the need for sound information is not met.

"To articulate who we are as Mennonites is basically a phenomenon of the past ten years," noted moderator Merle Good. "We can expect much more to happen in this area in the years ahead."

Response of participants indicated the meeting answered a need to communicate with colleagues in the interpretive field. All participants personally covered their expenses. Amish-Mennonite, Mennonite Church, and General Conference Mennonites were represented.—Lois L. Shenk

mennoscope

Workers in Bolivia with Mennonite Board of Missions (Elkhart, Ind.) and Mennonite Central Committee are safe after a right-wing military officer overthrew the civilian government Nov. 1 but was himself forced to step down a few days later in the face of widespread opposition. "We spent a few tense days and nights in the Methodist Center in La Paz," reported MBM workers Steve and Debbie Fath, who were away from home at the time. "We were only several blocks away from some of the more bitter scenes." They and other Mennonite workers did not leave the building for five days. MBM associate overseas missions secretary Lawrence Greaser and his wife, Frances, had left the country only hours before airports closed when the military coup began.

Some congregations of the Ghana Mennonite Church are making good attempts at reaching out to outlying villages, reported Anna Marie Kurtz, a worker with Mennonite Board of Missions (Elkhart, Ind.). Sentrama Zohr Mennonite Church baptized a group of new believers about five months ago at Akorabo, another group will receive baptism in an area where an Edwinase Mennonite Church leader has a farm, and Accra area Mennonites send representatives to preach in Opa. As for herself, Anna has started a Bible class in Obeyie—a village with only a few Christians, including some who were recently baptized. "There are still other more-difficult-to-reach places asking for help," the MBM missionary said.

Over 800 persons attended the seventh annual Shenandoah Valley Hymn Festival on Nov. 18. Six different song leaders led the assembly in singing 18 hymns. The program was climaxed by the premiere performance of the commissioned work by Alice Parker, "Children, Saints, and Charming Sounds." This cantata was based on early American hymns and was written for an intergenerational choir with instrumental accompaniment. Over 70 adults and 50 children participated in the choir with two numbers sung by the adults and two by the children. They were accompanied by a brass quartet and a wind trio from James Madison University.

An Argentine Indian pastor from the Chaco interior stopped by the Formosa home of missionaries Willis and Byrdalene Horst recently to report the progress he has made in his reading ability. Horsts, who are workers with Mennonite Board of Missions (Elkhart, Ind.), are engaged in literacy promotion among Indian Christians. "I want you to listen to me read," the pastor said. "You taught me to read when I did not know a single letter." He then proceeded to read with enthusiasm from the Spanish Bible.

"Preparing Paul" is the fourth and final 1979 Associates in Mission (AIM) Partner Project announced recently by Mennonite Board of Missions (Elkhart, Ind.). Paul M. Gingrich is preparing to assume the reins as MBM executive secretary on July 19, 1980. Twenty-five thousand dollars are needed for the cost of his orientation and salary during a nine-month overlap with outgoing executive secretary H. Ernest Bennett. Beginning Jan. 1, Paul will attend mission seminars, visit MBM work sites in North America, meet with conference leaders, visit congregations, contact the mission agencies of other denominations, and consult other MBM staff members. More than 400 Mennonites have now signed up as AIM Partners, committing themselves to support four MBM projects per year. The previous project, "New Partners with Nigeria Church," has brought in $20,000 for startup costs of new missionaries Darrel and Sherill Hostetter.

Twenty-six congregational representatives from ten different congregations in Virginia Conference attended a two-day urban ministries workshop in Washington, D.C., on Nov. 17-18. The workshop was sponsored by Virginia Mennonite Mission Board. Arden Shank, staff person for Student Young Adult Services in Washington, made local arrangements. The group met at the Church of the Pilgrims, 2201 P Street, N.W. The purpose of the meeting was to help create awareness of urban needs and how groups and individuals are trying to minister effectively to these needs. Resource persons included Tom Nees, pastor of the Nazarene Church, "Community of Hope"; Nelson Good, director of EMC Washington/Study program; Diane Ogasawara, attorney and volunteer staff person for Dunamis; and Robert Johnson, pastor of Hyattsville Mennonite Church.

Ernest and Earla Bennett of Mennonite Board of Missions (Elkhart, Ind.) met with 1979 Nobel Peace Prize winner Mother Teresa on Nov. 7 in Calcutta during their four-week fraternal visit to Mennonites in India. "It was a very pleasant and warm occasion," Ernest said. "She expressed so much appreciation for those who have worked with her." Bennetts had earlier visited the service projects of Mennonite Central Committee, which works closely with Mother Teresa—a European Catholic nun who operates centers for the destitute and dying. Ernest, who is MBM's executive secretary, also served from 1967 to 1977 as chairman of the board of MCC.

Nov. 30 marks 40 years in India for John and Genevieve Friesen, workers with Mennonite Board of Missions (Elkhart, Ind.). On that day in 1939, prior to World War II and national independence, they landed on Indian soil and began 33 years of service with the Mennonite Church in Madhya Pradesh State. In 1973, Friesens moved to the city of Allahabad, where they took up pastoral and promotional duties with The Leprosy Mission. "In our dreaming moments it is not hard to slip into the excitement of those earlier years," they said, "but our wrinkling faces and our ebbing 'bounce' assure us history has moved on." John's 92-year-old mother, Florence Cooprider Friesen, was an early MBM medical doctor in India.

The 96-member Jhara group in the Satnami area of India's Madhya Pradesh State has become the sixteenth congregation of the Mennonite Church in India (MCI). Pastor I. Joseph said the response to outreach efforts during the past year has been remarkable and that plans for a church building are already underway. He also reported that "thousands of people" attended the funeral service for his son who was killed in a tractor accident on Aug. 11. In other India developments, MCI executive secretary J. M. Bhelwa thanked Mennonite Board of Missions (Elkhart, Ind.) for financial assistance in the construction of a new facility for Charama Mennonite Church. MBM executive secretary H. Ernest Bennett was present for the dedication on Oct. 21. Another project in the planning stages is a Mennonite Centre Guest House.

Mennonite workers in Israel are deeply involved in the United Christian Council of Israel (UCCI), Paul Swarr reports. Swarr is general secretary, Roy Kreider is vice-chairman, Joe Haines is acting treasurer, and Bertha Swarr is interim editor of *UCCI News*. All four are workers with Mennonite Board of Missions (Elkhart, Ind.). The Tel Aviv-based organization has decided to establish a liaison office in Jerusalem to keep in closer touch with the Israeli government on matters of religious freedom. "This has been a quieter year than 1978," Swarr says, "but harassment continues to plague scattered Jewish believers."

A second Mennonite congregation in the Puerto Rican city of Ponce is emerging under the leadership of Gladys Widmer, a worker with Mennonite Board of Missions (Elkhart, Ind.). "This is in the northeast area where

there are eight urban communities with no church," she reported. "Here is where I am giving most of my time in visitation and home Bible studies; I will be moving into this area, as the Lord leads." More than 50 persons attended the new group's first Sunday services on Sept. 30 at a community center where disco parties are held Saturday nights. Gladys was instrumental in the formation of Ponce's first Mennonite congregation in 1976.

Goshen College is taking applications now for positions beginning September 1980. Needed are a professor of Drama, PhD preferred, and a professor of Creative Writing and Literature, two-year appointment, PhD, active writer preferred. Résumé and transcripts of academic work may be sent to John A. Lapp, Dean, Goshen College, Goshen, IN 46526.

Voluntary Service worker Connie Fitzgerald was featured in the Stratford (Ont.) *Beacon-Herald* recently for her leadership in two community programs for offenders. Fitzgerald is from Adrian, Mich., and has been a VSer with Mennonite Board of Missions (Elkhart, Ind.) since July 1978. An urban social problems major at Michigan State University, she was asked in Stratford to serve as coordinator of the local Association of Volunteers in Correction and coordinator of the community service order program. Connie is responsible for recruiting and training persons to assist probation officers by working on a one-to-one basis with people on probation and parole.

The eighth annual Swiss Mennonite study tour to France, Germany, and Switzerland, sponsored by Bluffton College, is set for Apr. 29 through May 20, 1980, according to tour leader Delbert Gratz, BC librarian and historian. The three-week tour will feature visits to areas connected with the Swiss Anabaptist-Mennonite heritage in such places as Luxembourg, Lorraine, Alsace, Zurich, Bern, the Black Forest and Palatinate, among others. Tour participants will also be able to attend Mennonite church services each Sunday. While lodging and meals will usually be in village inns, some evenings and meals will be shared with Mennonites in their homes or in Mennonite centers. Participants may also make arrangements to stay longer in Europe or to stop over in Iceland through the Menno Travel Service, Goshen, Ind. Approximate cost of the tour, which is offered for college credit to students or for a $25 audit fee to non-students, is $1350, all inclusive. January 30, 1980, is the deadline for registration, which is limited to 30 persons. Further information is available from Gratz at (419) 358-8015, ext. 114.

Eastern Mennonite College will offer eight continuing education courses winter term, according to John L. Horst, EMC's continuing education director. The evening courses will meet once a week Jan. 7-Feb. 18. Courses will include "Beginning Weaving," "Energy Conservation in the Home," "Photography: Camera Technique and Composition," and "Intermediate Ceramics." Daniel B. Suter, professor of biology at EMC, will teach "Biology of Aging." Harrisonburg attorney Welby C. Showalter will teach a course based on the text "The Layman's Guide to Virginia Law" and Bridgewater historian Richard K. MacMaster will teach "The Mennonite Experience in America." Courses are open to the public at reduced tuition rates. Most offer college credit, and continuing education units are available for 80 percent attendance and a $2 fee. More information is available from EMC's continuing education department at (703) 433-2771, ext. 400.

Fernando Andrade was ordained Sept. 16 at Moema Mennonite Church in the Brazilian state of São Paulo. Officiating at the ceremony was Glenn Musselman, a longtime worker with Mennonite Board of Missions (Elkhart, Ind.) and executive secretary of Brazil Mennonite Conference. Also in attendance was Lawrence Greaser, MBM's associate secretary for overseas missions. Andrade, 37, has been a licensed pastor for over a year at Moema, the second oldest Mennonite Church in the 23-congregation Brazil conference.

Some 130 leaders from 11 Mennonite congregations in the northwest corner of Ohio gathered at West Clinton Mennonite Church in Pettisville, Nov. 10, for an Evening in Mission. Led by Simon Gingerich of Mennonite Board of Missions (Elkhart, Ind.), the event included a meal served by the host congregation, an update on overseas missions by MBM's Wilbert Shenk, and the presentation of MBM's *Sent* audiovisual. John Miller, pastor of Northridge Christian Fellowship in Springfield, Ohio, reported on mission edges within Ohio Conference. Clayton Bender, administrator of MBM-sponsored Sunshine Children's Home in nearby Maumee, also spoke. The evening was planned and hosted by West Clinton pastor, Edward Diener.

More than 175 persons gathered at Greencroft Center, Elkhart, Ind., on Nov. 16 for an "Evening of Creative Fun and Sharing Around the Supper Table" with Out-Spokin'—a Christian biking ministry sponsored by Mennonite Board of Missions. Former participants in Out-Spokin' hikes and other interested persons enjoyed an evening of music, special awards, door prizes, stories from past hikes, and a preview of the 1980 hike schedule. The event was also a kickoff for the 1980 Hub Club, a group of financial supporters, prayer partners, and advisers for Out-Spokin'—which bills itself as "Christian community on the move."

Hattie Larlham Foundation in Mantua, Ohio, has received national re-accreditation as a residential facility for the mentally retarded. In 1973 the foundation was the first private facility of its type in the country to be accredited. Specializing in long-term care for severely disabled infants and children, the institution has been sponsored since 1977 by Mennonite Board of Missions (Elkhart, Ind.).

Mennonite workers Stanley Freyenberger and Peter Rupp were among 90 participants at an agricultural conference Sept. 20-23 in Northern Ghana. Government programs and the foreign aid efforts of Canada and West Germany were represented, as well as non-government organizations (NGOs). Freyenberger and Rupp are workers with Mennonite Board of Missions (Elkhart, Ind.) at Langbensi Agricultural Station, which is sponsored by three church groups. Freyenberger is director.

"Mennonites, Media, and Messages" is the theme of a conference to be held Feb. 22-24 in New York City. Featured speakers will be *Washington Post* columnist Colman McCarthy, Goshen (Ind.) College journalism professor Stuart Showalter, and medical law journal editor Hilda Regier. The event is sponsored by Student and Young Adult Services of Mennonite Board of Missions (Elkhart, Ind.). More information can be obtained from SYAS Washington director Arden Shank, 1644 Newton St., NW, Washington, DC 20010. Telephone 202-462-7774.

A bilingual administrative assistant is needed in early 1980 by the Home Missions Division of Mennonite Board of Missions (Elkhart, Ind.). Applicants should have secretarial training, administrative ability, good knowledge of the Mennonite Church, and fluency in Spanish and English. Interested persons may contact Dale Schumm, Personnel Office, MBM, Box 370, Elkhart, IN 46515. Telephone 219-294-7523.

E. Joe Richards, pastor of Lombard Mennonite Church since 1968, has asked for a leave of absence January through August 1980. He will continue his job as a public school administrator. The church has asked Emma Richards, copastor since 1972, to assume Joe's responsibilities.

Special meetings: William R. Miller, North Liberty, Ind., at Pea Ridge, Philadelphia, Mo., Dec. 5-12. **George R. Brunk II,** Harrisonburg, Va., at Mt. Zion, Versailles, Mo., Jan. 20-27.

New members by baptism: seven at Park View, Harrisonburg, Va.; one at Faith Chapel, Ala.; three at Bethel, Ala.; two at Crestview, Fla.; two at Lombard, Ill.; fourteen at East Zorra, Tavistock, Ont.; one at Blooming Glen, Pa.; three at Des Moines, Iowa.

Change of address: Correction: The *new* address for **Paul N. Kraybill** is 323 North Craig Place, Lombard, IL 60148.

readers say

Thanks so much for the article and short stories by Richard Showalter on church growth. They were very encouraging and helpful. May we Mennonite churches become more faithful to Christ's command to reach out and disciple all people—**Jim Egli, Morton, Illinois**

° ° °

I would like to express satisfaction with J. Lawrence Burkholder's good article on alcohol (*G.H.*, 11/6). His acceptance of the obvious fact that the biblical wine was alcoholic faces the issue honestly, and the direction toward abstention is appreciated. My personal decision is to abstain. . . . —**Allan W. Smith, Listowel, Ont.**

births

"Children are an heritage of the Lord" (Ps. 127:3).

Bergey, Ric and Glenna Fay (Fortner), Jefferson, Ore., first child, Sara Deanne, Nov. 19, 1979.

Bontrager, John and Carla (Willis), Indianapolis, Ind., first child, Shanon Astacia, Nov. 4, 1979.

Cooprider, Doug and Diane (Stewart), Hutchinson, Kan., third child, first daughter, Ashley Rebecca, Nov. 3, 1979.

Dettweiler, Bruce and Cathy (Schmitz), Waterloo, Ont., first child, Shannon Leanne, Oct. 16, 1979.

Esch, James and Eunice (Lehman), Birdsboro, Pa., fourth child, third son, Justin Wade, Oct. 11, 1979.

Heintz, David and Carol Ann (Bowman), Kitchener, Ont., first child, Judith Ann, Aug. 15, 1979.

Hershey, Dale R. and Dorothy (Kreider), Clarion, Pa., second child, first son, Jonathan Dale, Nov. 8, 1979.

Hershberger, Greg and Lois (Neuschwander), Jefferson, Ore., first child, Lisa Diane, Sept. 19, 1979.

Hertzler, Gene and Patricia (Heatwole), Powhatan, Va., third child, first living daughter, Jill Jeanette, Nov. 2, 1979.

Hoover, Vern and Marg (Watters), Listowel, Ont., third child, first son, Donald Edwin, Sept. 23, 1979.

Lyndaker, Bruce and Pamela (Combs), Petoskey, Mich., third daughter, Erica Ruth, Nov. 10, 1979.

Meyer, Jerold and Gloria (Smith), Cleveland, Ohio, second child, first son, Jacob Christian, Oct. 13, 1979.

Neuschwander, Larry and Doris (Regier), Lebanon, Ore., fourth child, third son, Bryan Paul, Nov. 1, 1979.

Nissley, Stan and Kris (Burkholder), Sioux Lookout, Ont., first daughter, Amanda Kristine, July 5, 1979.

Stalter, Larry and Karen (Brenneman), Amarillo, Tex., first child, Katherine Mae Alice, Nov. 6, 1979.

Watkins, Dave and Ruth Ann (Miller), Nappanee, Ind., third child, second son, Troy Marvin, Nov. 9, 1979.

Weaver, Jesse and Darlene (Reiff), Lebanon, Pa., third child, first son, David Marcus, Nov. 2, 1979.

Wideman, David and Louise (Burkholder), Atwood, Ont., third child, second daughter, Rhonda Dianne, July 15, 1979.

Wirth, Michael and Karen (Wagler), Stratford, Ont., third child, second daughter, Suelyn Michele, Nov. 15, 1979.

Yost, Wilmer and Ruth Ann (Nolt), Lancaster, Pa., fourth child, first son, Michael Scott, Aug. 23, 1979.

marriages

"They shall be one flesh" (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Bender—Zehr.—Carl William Bender, Willowdale, Ont., Crosshill cong., and Judy Christine Zehr, Shakespeare, Ont., East Zorra cong., by Homer E. Yutzy and Steve Gerber, Nov. 10, 1979.

Burkholder—Viets.—Perry M. Burkholder, Sarasota, Fla., Springdale cong., Waynesboro, Va., and Debra L. Viets, Sarasota, Fla., Christian Church, by K. Loy, Oct. 27, 1979.

Detwiler—Brouse.—J. Steven Detwiler, Telford, Pa., and Jane Brouse, Norristown, Pa., both from Salford cong., by Willis A. Miller, Nov. 16, 1979.

Good—Weber.—Richard Good, New Hamburg, Ont., Wilmot cong., and Cheri Weber, Elmira, Ont., Elmira cong., by Vernon Leis, Nov. 17, 1979.

Harnish—Bontrager.—J. Martin Harnish, Willow Street, Pa., New Danville cong., and Sandra Bontrager, Willow Street, Pa., Forks cong., by Jay C. Garber, Nov. 10, 1979.

King—Roth.—Nick Alex King and Karlene Faye Roth, both of Sturgis, Mich., Locust Grove cong., by James Carpenter, Nov. 17, 1979.

Koop—Martin.—Robert Koop, Ottawa cong., Ottawa, Ont., and Deborah Martin, Montreal Mennonite Fellowship, Montreal, Que., by Harold Reesor, Oct. 7, 1979.

Harnly—Garber.—Clifford L. Harnly, Manheim, Pa., Manheim cong., and Linda E. Garber, Washington Boro, Pa., Habecker cong., by Ivan D. Leaman, Nov. 17, 1979.

Lehman—Crider.—Ivan L. Lehman, Hagerstown, Md., Mt. Zion cong., and Cynthia K. Crider, Chambersburg, Pa., Brethren in Christ Church, by Adam R. Martin, Sept. 8, 1979.

Martin—Bowman.—Clarence H. Martin, New Holland, Pa., Red Run cong., and Marilyn Bowman, Stevens, Pa., Metzler cong., by Amos H. Sauder, Nov. 17, 1979.

Nofziger—Greiser.—Douglas Nofziger, Wauseon, Ohio, Zion cong., and Cheryl Grieser, Archbold, Ohio, Missionary Church, by William Cox and Ellis Croyle, Nov. 9, 1979.

Peachey—Peachey.—Lester Peachey and Shirley Peachey, both of Belleville, Pa., Allensville cong., by Bill Swartz and Tim Peachey, Sept. 15, 1979.

Risser—Miller.—Gerald Eugene Risser, Elizabethtown, Pa., Goods cong., and Joyce Elaine Miller, Manheim, Pa., Church of the Brethren, by Glenn Goshorn, Oct. 13, 1979.

Roth—Eigsti.—Douglas Roth, Morton, Ill., First Mennonite Church, and Donna Eigsti, Morton, Ill., Willow Springs cong., by James Detweiler, Nov. 10, 1979.

Showers—Dickerson.—James Fredrick Showers, Chesapeake, Va., Presbyterian Church and Kathy Fern Dickerson, Chesapeake, Va., Mt. Pleasant cong., by Robert W. Mast, Nov. 10, 1979.

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Clemens, Samuel Landis, son of Henry A. and Lizzie M. (Landis) Clemens, was born in Lower Salford Twp., Pa., July 9, 1900; died at Grand View Hospital, Sellersville, Pa., Nov. 17, 1979; aged 79 y. On Sept. 12, 1923, he was married to Ada Z. Rittenhouse, who survives. Also surviving are one daughter (Marian—Mrs. Jacob L. Wile), 6 grandchildren, and 5 sisters (Mrs. Katie Hagey, Naomi—Mrs. Paul Ruth, Mrs. Eva Delp, Mary—Mrs. Paul Alderfer, and Cora—Mrs. Linneaus Kulp). He was preceded in death by a daughter (Evelyn—Mrs. Paul Moyer). He was a member of Salford Mennonite Church, where funeral services were held Nov. 21, in charge of Willis Miller and John L. Ruth; interment in Salford Mennonite Cemetery.

Diller, Dorothy Robena, daughter of Perry D. and Rebecca (Coffman) Hartman, was born in Rockingham County, Va., Feb. 22, 1904; died at Chesapeake General Hospital, Oct. 30, 1979; aged 75 y. On Dec. 20, 1929, she was married to Rudy Harold Diller, who died Nov. 20, 1962. Surviving are one daughter (Twila—Mrs. Harold Buckwalter), one son (James Milford), 8 grandchildren, and 3 sisters (Mrs. Mary Rhodes, Mrs. Irene Ramer, and Mrs. Pauline Kauffman). She was preceded in death by one son (Robert Edward). She was a member of Mt. Pleasant Mennonite Church, where funeral services were held Nov. 2, in charge of Amos Wenger and Robert Mast; interment in Mt. Pleasant Cemetery.

Grieser, Truman Christian, son of Ephriam and Jemima (Baer) Grieser, was born at Archbold, Ohio, Feb. 24, 1909; died as the result of a tractor-train accident at Pettisville, Ohio, Nov. 16, 1979; aged 70 y. On Nov. 24, 1932, he was married to Beulah King, who survives. Also surviving are 3 daughters (Janet—Mrs. Glenn Esh, Carol—Mrs. Delbert Martin, and Ethel—Mrs. Art Swartzendruber), 7 grandchildren, and 4 sisters (Laura—Mrs. Glenn Rufenacht, Almeda Short, Ruth—Mrs. Harold Short, and Martha—Mrs. Gaylord Fielitz). He was a member of Tedrow Mennonite Church, where funeral services were held Nov. 19, in charge of Olen Nofziger, Roy Sauder, and Randy Nafziger; interment in Pettisville Cemetery.

Hartzler, Amandus Daniel, son of Noah K. and Anna (Zook) Hartzler, was born at Garden City, Mo., Sept. 10, 1887; died at the A.B.C. Rest Home, Harrisonville, Mo., Nov. 14, 1979; aged 92 y. On Jan. 12, 1912, he was married to Barbara Ada Oesch, who died Aug. 7, 1973. Surviving are 4 sons (Grover, Ralph, Robert, and Dave), 7 grandchildren, one great-granddaughter, 2 brothers (Marion and Ernest), and 2 sisters (Nettie Garber and Mattie Butte). One son (Harold) preceded him in death. He was a member of Sycamore Grove Mennonite Church, where funeral services were held Nov. 17 in charge of Kenneth F. Steckly; interment in Clearfork Cemetery.

High, Daniel Henry, son of Alfred L. and Alda (Culp) High, was born near St. Catharines, Ont., Sept. 17, 1911; died at Hotel Dieu Hospital, St. Catharines, Nov. 13, 1979; aged 68 y. On Jan. 31, 1953, he was married to Clara Lodema Culp, who survives. Also surviving are one daughter (Elizabeth Anne) and one son (Daniel Dean), 2 brothers (Isaac and Alfred). He was preceded in death by one brother (Norman) in December 1974. He was a member of First Mennonite Church, Vineland, where funeral services were held Nov. 16, in charge of Stanley D. Shantz and Eric Strachen.

Slaubaugh, Naomi E., daughter of Leo and Emily (Miller) Hooley, was born in Iowa Co., Iowa, Nov. 9, 1892; died at Sigourney Care Center, Nov. 14, 1979; aged 87 y. On Nov. 30, 1911, she was married to William H. Slaubaugh, who died in 1974. Surviving are 3 daughters (Emily Blosser, Beulah Miller, and Helen Yoder), one son (Dwight), 12 grandchildren, and 17 great-grandchildren. She was preceded in death by one son (Donald). She was a member of West Union Mennonite Church, where funeral services were held, Nov. 16, in charge of Emery Hochstetler and Larry Evers; interment in church cemetery.

Hossler, Witmer W., son of Harry B. and Mary (Witmer) Hossler, was born in West Hempfield Twp., Pa., July 13, 1897; died at his home at Elizabethtown, Pa., Nov. 14, 1979; aged 82 y. He was married to Esther May Ebersole, who died in 1955. Surviving are 2 daughters (Mary E. and E. Ruth), one son (Paul E.), 2 grandchildren, one brother (Harry W.), and one sister (Daisy W. Hossler). He was a member of Elizabethtown Mennonite Church, where funeral services were held Nov. 17, in charge of Richard H. Frank and Walter L. Keener; interment in Good's Mennonite Cemetery.

Stere, Ida, daughter of Michael and Veronica (Jantzi) Gerber, was born in Wilmot Twp., Ont., Aug. 2, 1912; died of cancer at Stratford General Hospital, Nov. 18, 1979; aged 67 y. On Nov. 7, 1935, she was married to _____ Stere, who survives. Also surviving are 3 sons (Orval, Verle, and Neil Stere), one daughter (Ruth Ann—Mrs. Robert Miller), 12 grandchildren, 5 brothers, and 2 sisters. She was a member of Steinman Mennonite Church, where funeral services were held Nov. 20, in charge of Vernon B. Zehr and Elmer Schwartzentruber; interment in Steinman Cemetery.

Wenger, Goldie, daughter of Jacob G. and Magdelena (Hunsberger) Wenger, was born in Elkhart Co., Ind., Oct. 14, 1894; died at Elkhart General Hospital, Elkhart, Ind., Nov. 16, 1979; aged 85 y. She was a member of Holdeman Mennonite Church, Wakarusa, where funeral services were held Nov. 18, in charge of Russell Krabill; interment in Yellow Creek Cemetery.

Photos on cover and pp. 970, 971 supplied by author. Art on p. 975 by Ivan Moon

calendar

Ministers' Week, Eastern Mennonite College, Harrisonburg, Va., Jan. 14-17, 1980.

Annual All-Unit Meeting of Mennonite Disaster Service, First Mennonite Church, Saskatoon, Sask., Feb. 8, 9, 1980

Evangelicals warned against politics not based on Bible

An organization formed to promote evangelical social concern has asserted that "the resurgence of evangelical concern for public policy is not sufficiently biblical."

In a statement, the 40-member board of Evangelicals for Social Action accused American Christians of too often mixing "zeal for building the kingdom of God with a narrow and uncritical allegiance to partisan political goals, either liberal or conservative. Politicians in turn have used evangelical leaders for their own ends."

The group warned that "there is a danger that evangelicals will be preoccupied with a selective list of concerns that does not reflect truly biblical priorities and emphases. There is a danger that evangelicals will identify America's interests with the kingdom of God. There is a danger that some ministers and lobbyists will exploit genuine Christian concern for narrow political ends."

Researchers say confinement deters juvenile criminality

Hardcore juvenile offenders commit fewer crimes after being sentenced to some form of confinement and the tougher the restrictions the less likely it is that the youngster will return to crime, says a new study.

The study by the American Institutes for Research found that chronic delinquents committed to reformatories showed a 68 percent drop in arrest rates after release. Those placed in other treatment programs designed as an alternative to incarceration showed a 59 percent decline. The confinement of young offenders to "... (at) home services, group homes, out-of-town camps, traditional institutions—all produced a major drop" in crime rate, the study said.

The findings run counter to the prevailing theory that incarceration of any kind is debilitating to the recovery of juvenile delinquents. Juvenile justice specialists have vehemently criticized the study's methods and said they feared it could be used to jail more young criminal offenders.

Catholic biblical scholars claim ban on women priests not logical

Exclusion of women from the priesthood "cannot be sustained on either logical or historical grounds," a group of Roman Catholic biblical scholars have concluded after a major three-year study.

The report of a task force of the Catholic Biblical Association directly contradicts the 1977 Vatican declaration which ruled out women priests as a violation of tradition and of Christ's example.

"While male leaders have been more prominent and numerous in the early church, and while women's activities may have been somewhat limited by what was culturally permissible, many roles which ultimately were associated with the priestly ministry were evidently never restricted to man," says the report published in the fall issue of the Association's *Catholic Biblical Quarterly*.

Bishops recommend Catholic institutions take steps to eliminate "sin of racism"

The U.S. Catholic bishops adopted a pastoral letter on racism that urges dioceses and church institutions to take specific steps to counter racism's "dehumanizing impact."

Saying that racism and economic oppression are "interrelated forces," the bishops pledged commitment to affirmative action programs, disinvestment in portfolios that support racist institutions or policies, and support for Catholic schools in minority neighborhoods.

The letter drafted by Auxiliary Bishop Joseph Francis of Newark, N.J., a black bishop who has been in the forefront of racial justice causes throughout his priesthood, apologizes for Catholics sharing in the "sin of racism."

Liberian Methodist urges deeper mission commitment

Africa cannot be evangelized without a drastic change in American commitment to missions, says Bishop Bennie D. Warner, resident bishop of the Liberia Central Conference of the United Methodist Church.

The 44-year-old bishop, who is also vice-president of his nation, disputed the claim, frequently heard in American church circles, that Africa is destined to be the major Christian continent by the year 2000.

"Africa is an ideological battleground," the bishop said during a recent interview at Boston University. "Anyone can come in and grab. It is 90 percent rural, 90 percent ignorant, 90 percent underdeveloped."

Bishop Warner, a former member of the United Methodist General Board of Global Ministries, said that in the light of these circumstances he finds the churchwide missions system "slow and restrictive." The result is that only twenty years before Africa's predicted Christianization, 85 to 90 percent of the continent adheres to traditional religion or to Islam.

Space theology used by Center for Study of biblical manuscripts

A center that will aid scholars by housing copies of thousands of ancient biblical manuscripts has been opened at the Southern California School of Theology at Claremont. The facility, located in the new wing next to the school's library, already houses about 2,000 documents collected since last summer.

"The center's primary purpose is the preservation of photographic reproductions of ancient biblical manuscripts and related documents in order to make them available for use by current and future generations of scholars," explained James A. Sanders, the facility's executive vice-president.

Working with space scientists at the California Institute of Technology, the center is also able to offer computerized image enhancement techniques which allow scholars to read characters that have faded or were covered by stains and other obstructions.

Resignation of Mayor of Bethlehem jeopardizes Christmas celebrations

Traditional Christmas celebrations in Bethlehem, the birthplace of Jesus, may be marred by tensions over Israel's decision to arrest and exile Bassam al-Shaka, mayor of Nablus, in Israeli-occupied West Bank.

Elias Freij, Bethlehem's Greek Orthodox mayor, joined mayors and town councilors in 25 West Bank and Gaza Strip towns who resigned their posts in a show of support for Shaka. "Our freedom is more important than Christmas," said Freij after talks with Israel's Defense Minister General Ezar Weizman failed to produce an honorable way out.

The cautiously neutral Catholic and Orthodox churches in the area may be reluctant to cooperate with any Israeli official assuming the mayor's ceremonial role in the celebrations involving tens of thousands of Christian pilgrims. Many of the churches feel Arab Christians were displaced by the occupation and try to avoid recognizing Israel's authority in the West Bank and Gaza.

Appeal sent to Brezhnev for release of activists

Freedom House (N.Y.), the nonpartisan national organization devoted to strengthening free societies, has appealed to Soviet President Leonid I. Brezhnev for the release of three Soviet human rights activists detained since Oct. 31.

The three activists are Tayana Velikanova, founding member of the Initiative Group for the Defense of Human Rights in the USSR, a mathematician and mother of three; Gleb Yakunin, leader of the Christian Committee for the Defense of the Rights of Believers, a Russian Orthodox priest, authority on the history of the Russian Orthodox Church, and father of four children; and Antanas Terlyaiskas, a member of the Lithuanian Helsinki Watch Group, set up to monitor Soviet compliance with the human rights provisions of the 1975 Helsinki, Finland, accords on European security and cooperation.

"Their continued imprisonment for the expression of rights constitutionally guaranteed to most peoples hinders the acceptance of the USSR as a leader of the modern world," Freedom House Board Chairman Clifford P. Chase said in a cable to Brezhnev.

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

A few comments on China

Approximately one of every four persons living on this planet is Chinese or of Chinese ancestry. China is the oldest nation-state on earth, with a four-thousand year history. At one time it seemed a hopelessly divided country surviving under some of the worst forms of human exploitation and oppression. Sheer numbers and the enigmatic character of the Chinese led to an uncomplimentary appellate—"the Yellow Peril." Nevertheless, respect for the elderly, care of children, and the value given to family/community have persisted into the new era.

Maoist Marxism brought a new face to China. According to Robert Kreider, writing in *The Mennonite* (11/13/79):

> The Chinese appear to have found ways of feeding, clothing, and giving shelter to a billion people. They have found ways of surviving in a world with rapidly diminishing resources. They have provided inexpensive medical services to the most remote villages. They are checking runaway population growth. They have introduced universal elementary education. . . . They practice sound patterns of stewardship of land, water, and forests. They seem to have ways of resolving family and community conflicts with few laws and lawyers—a suggestion of the Matthew 18 way of handling conflicts.

Furthermore, in contrast to the "Christian" West, "the Chinese . . . operate a society with no pornography, no beggars, no bars or nightclubs, no income taxes, no smoking by women, no beauty parlors, no redlight districts, no legalized gambling, no drug pushers, no inflation, little venereal disease, little malaria, few locks on doors, no Miss China beauty pageants, no persons in rags, no jewelry, no lipstick, no film celebrities," said Kreider.

One knowledgeable visitor to China several years ago reported that in some ways the Chinese are living out Mennonite ideals of community, family, and morality better than North American Mennonites themselves.

From another perspective, China has gained a reputation for being a model of national development. But participants of the Council of International Ministries China Interest Group (see news story in this issue) were informed that countries such as South Korea, Taiwan, Cuba, and others were getting better per capita results than China. It seems to be improving its living standards at a good rate but cannot claim outstanding achievements in the world community.

One of Mao's visions was to create a "new man." This was to be done by the elimination of superstition, of which religion was a form.

The creation of a new man, would come about by eliminating a religious world-view and supplanting it with a Marxist scientific/materialist world-view. This the Party under Mao's direction has tried to do. But the powers that be in China have finally come to understand that man's cultural and religious commitments cannot be reprogrammed overnight.

Also, Mao's assessment of human nature is open to question. While trying to eradicate one kind of "idealism," the Chinese Marxist theoreticians tried to implant another. They could not predict the irascible nature of man.

Milton Wan, in "Mao's 'New Man' in Theory and Practice" (*China and the Church Today*, July-August 1979), wrote:

> "Doubts and mistrust by young Red Guards toward the Party began in the latter part of the Cultural Revolution. At the beginning of the Cultural Revolution, a large number of important Party personalities were criticized, with accounts of personal corruption and political maneuvering revealed to the public through wall posters. From this exposé of the darker side of the Party, the younger generation, the Red Guards, began to realize that the Party to which they had pledged their lives was itself far from perfect."

Though there is an opening toward organized religion in Red China today, the Party is still hoping to use it to its own ends. Permitted are the great world religions: Buddhism, Islam, Christianity, and the like. Recognized religions will have to cooperate in advancing China's great push for modernization.

There are approximately one million Christians in China today, as far as best estimates can determine. These Christians are meeting in houses and out-of-the way meeting places. Western-style church buildings are virtually nonexistent except in centers where Westerners come to live or visit.

This is not the time for Christian denominations to discuss ways of getting back into China to carve up some kind of imperialistic or paternalistic pie. Chinese Christians are not interested in denominational interference. The Christian movement in China relates to the family and most often meets in homes, and though weak in some respects is strong in others. Therefore, "The sudden missiological interest in China by Western Christians will be badly misplaced if they are not ready to sit still and be ministered to by these Chinese Christians first" (*Evangelical Newsletter* 1979).

—David E. Hostetler

Gospel Herald

December 18, 1979

72:51

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

Teodoro Alves: pioneer in North Central Brazil

Lawrence and Frances Greaser rode a ferry across the mile-wide Araguaia River near the remote Brazilian town of Conceição in September to interview Teodoro Alves, a pioneerr Mennonite worker. The Greasers were on a two-month administrative trip in South America for Mennonite Board of Missions, Elkhart, Ind. MBM worker Robert Gerber was their interpreter during the interview.

L and F: Teodoro, we understand you were one of the first Mennonite Christians in Northern Brazil. What incident or person helped you in your decision?

Teodoro: In 1958 when Mildred Eichelberger made her "second missionary journey," I already had a Bible, so I was ready when she came.

L and F: Where did you get your Bible?

Teodoro: In 1954 I was part of a team which sprayed houses with DDT to kill mosquitoes. A cousin stayed in one of those houses, and a teacher who lived with her gave me a Bible. I had never seen a Bible before, so I read it as a child would study his first reader. I didn't understand the divisions by chapters or books, so I read from Genesis to Revelation. We had no other evangelical witness, so I studied the Bible by myself for four years until Mildred came.

L and F: We've heard about Mildred and her mules. Tell us more.

Teodoro *(laughing):* It's impossible to tell stories about Mildred! Mildred had three mules for her evangelistic trips: one for her, one for her nurse, and one for whoever helped take care of the mules and helped her preach. I went to help preach and take care of the mules, and my mule was the stubbornest. The nurse had medicines tied to her saddle. We went up and down hills and over small stones and through full rivers. They were hard trips. It took one week to get from one village to another. At night we would stay at ranches where we had evangelistic meetings for the cowboys and set the date for the next meeting. It took fifteen days to make one circuit. It was hard work for the nurses to travel all day and then have clinic in the evening before Mildred preached. There were usually 100-150 people there. Mildred made those trips for seven years.

L and F: Did you find it hard to make a decision to become a Christian? And did you have many conflicts?

Teodoro: I studied the Bible four years before I became a Christian. By that time I was sure. No, there were no serious decisions, just a lot of words. The hardest for me was my brother,

Teodoro Alves in front of his home in Conceição





Teodoro Alves and Bob Gerber

who had been my best friend. He got very angry at me and threatened to kill me. He stayed away from me for over a year and a half. Finally, one day he came back, but he was very formal. Something seemed to be bothering him, and he didn't want to stay long. I made coffee so he would stay longer. While he was there, someone came to the door and spoke against me. I opened up the Scriptures to my brother, and I never felt the presence of the Lord like that before or after. God was talking through me. No, my brother never accepted Christ, but he wasn't angry at me anymore. Many people tried to make me a disbeliever, but I never lost my faith in God. In 1961, Mildred moved from Araguacema to Goianorte. She brought her things by boat, and I brought the mules and other animals by land. She went on furlough, and I kept on traveling with the nurses until 1968.

L and F: That is an interesting past. What do you see in the future?

Teodoro: The future is to grow. Disappointments come. They don't bother me. They will always come. The Mennonite Church preaches only the gospel, and I see only growth ahead.

L and F: What do you see as the central focus? What should the church emphasize?

Teodoro: Do like we have been doing. Maybe we should do like the early church. In the beginning we didn't have anything. If we could only go back to that kind of evangelical outreach, then the church will grow. The church grows by expansion. Follow the members and build on that nucleus. The church in Araguacema is smaller now because people have moved out. It's like Babel. The people are scattered everywhere and starting new churches. I am not discouraged.

L and F: How can the North American church be a helpful partner here?

Teodoro: I don't want to say much because I don't want to hurt anyone.

L and F: That's all right. We asked. We want to hear from you.

Teodoro: The tendency has been to help with money. That's good, but one thing that is really lacking is literature. Clearly, we can't live without money. The Mennonites tend to throw money in every direction. I'd like to see them do this with literature. It's 500 miles to Brasilia, and that's the nearest Christian bookstore. We need tracts and Bibles to study. I have a concern that money is becoming too important. Our pastor is receiving enough. He shouldn't have to work at the market. Christ should be first, and not money. I am afraid some pastors are putting money before Christ. Maybe the Mennonites helped us get started in materialism.

L and F: Has the financial help the Mennonite Church in North America has given been more of a curse than a help?

Teodoro: This is very serious. What we are doing isn't wrong. But the biggest present we ever got was the Bible. Many people don't have Bibles and don't have the money to buy Bibles. If the Bible could be sold cheaper, more could buy them. Sell them to those who have money to buy them, and for those who have no money, sell for less.

L and F: We appreciate your comments. Is there anything else?

Teodoro: Missionaries should not separate themselves in isolated compounds. But there are also problems when the church building is too close to the missionaries. If the local congregation can afford to build its own church, it should. The church is born out of its own responsibility. Pastors need to teach that members should tithe and help support their church. The tithe in the Mennonite Church is not a doctrinal position. It is not good to make obligations, but we should teach and practice tithing.

Let's choose someone to teach stewardship. I know the pastors would find it hard to ask people to give money to pay for their support. Someone else must teach that. It's like a child growing up. He sees his goal, but he is weak. Others will help him until he can be independent. We need to do that for teaching stewardship.

I worked in my spare time. I traveled two weeks every month. I walked 26 kilometers to work and returned two times a week to preach. And when I helped the Baptists, I walked 36 kilometers. Even though I worked hard and supported myself, I now see it as a mistake. I did not set an example to allow the church to support me. Now the young pastors have no example. I blame myself for causing the problem we have now.

No, I am not against the pastor getting some support, but I would also like to see him out there cutting weeds, or working like other members. It is good for his humility.

Gospel Herald

Editor: **Daniel Hertzler.** Managing Editor: **David E. Hostetler.** News Editor: **Dave Graybill.**

Volume 72 Number 51

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan $9.50 per year mailed to individual addresses. Eighty Percent Plan: $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States. Copyright © 1979 by Mennonite Publishing House.

Christtag and Anno Domini

by Leonard Gross

I

In 1529, eight Anabaptists were traced down and imprisoned in the small Austrian village of Fill. They were consigned to the castle prison, and, on November 16, all eight testified before the judge and his court of nine sworn-in men.

The judge asked the same questions to each Anabaptist. The interrogation had to do with the believers' personal experiences such as when they were baptized into the Anabaptist movement, and by whom; their confessional views, such as the question of infant baptism and the mass (which none of the eight could accept); and the question of holy days, such as Sunday and other days of church celebration.

It is to this last question that our attention is drawn, the responses to which are as follows for the five whose testimonies in this regard are still extant:

Wolfgang from Moos, our final question: Do you accept our consecrated Sunday and other holy days set up by the church?

Answer: I see no reason to celebrate these days, over and above that as interpreted in the New Testament.

Mang Kager from Fuessen: What is your answer?

Answer: Regarding Sundays, in the beginning God omnipotent created the world in six days and rested on the seventh. The idea of Sunday also goes back to this seventh day. Working on Sunday on the one hand is neither forbidden nor a sin; on the other hand, one is to celebrate all of life in such a way as to "rest" from sins—which the priests are not accustomed to doing when they carry on their idolatries in the morning, and their acts of fornication in the afternoon.

Christina Töllingerin from Penon: What is your answer?

Answer: Regarding Sunday, God the Lord created the world in six days and rested on the seventh. Other "holy" days, established through pope, cardinal, and archbishop, I do not believe in. However, since I am living within general society, I do go along with such holidays, as other people do, so as not to offend my neighbor. However, no person is damned by God for working on such days.

Agatha Campnerin from Braitenberg: What is your answer?

Answer: Regarding "holy" days, there is not one day more holy than any other. Sunday has been established for gathering together, preaching the gospel, and discussing the sermon. Misuse of this is the general rule within society, through gluttony and too much drink, and in frivolous living.

Elisabeth from Braitenberg: What is your answer?

Answer: Regarding "holy" days, I do not place any one day above the other. At all times we are to live in expectancy of the Great Day of the Lord. We are also to "rest" from sins.

The Hutterian *Great Chronicle* ends this series of interrogations with the following statement, simple yet powerful in its implications: "Thereupon they all were executed, these true friends of God."

As far as we can tell, this approach to established church days was the same for all Anabaptists. In 1567 Nikolaus Geyersbühler, while being questioned under torture about the "holy" days of the church, answered that all the days of the year had been established by God in order that man might praise and honor Him, and live without sinning. One is to do the same on Sundays and holidays. "Every day is the Lord's day!" However, the Anabaptists did observe Sunday, Geyersbühler added, as well as the Twelve Apostles' Days, so as to avoid slander as much as possible.

II

What then did the Anabaptists have to say about Christmas? Actually, very little. For indeed, Christmas is a contradiction in terms for any Christian group which does not believe in the mass. "Christ's mass" for the Anabaptists—and the Mennonites—does not make sense.

The Anabaptists did, however, reflect in their catechisms, sermons, and hymns the idea of *Christtag* ("Day of Christ's Birth"). The following excerpts from Anabaptist literature exemplify a feel for the mystery, beauty, and essentiality of the "Word become flesh" in Jesus, and the newness of life that results for those who gather in remembrance of this Master and Lord.

An Anabaptist woman, Assanath Kellnerin, expresses in verse the following thoughts about Christ's birth, through which God has made possible new birth:

The nature of God's love is to be perceived in his having sent Christ his Son, clothed with flesh and blood, that he might snatch us from the devil's snare and kingdom.

Such love should stir us to the depths, for God has given us Life solely through his Son. Nobody else can help us, whether

Leonard Gross is church historian and archivist, Goshen (Ind.) College.

in the heavens or on earth, only God's creating words and concomitant acts.

What otherwise was lost cause has been restored and born anew in Jesus Christ, who dwells with us in heart and conscience. And whoever is born anew must be lord of his intentions, and alert in his understanding of God.

The Anabaptist leader, Peter Riedemann (d. 1556), composed a song based on Mary's hymn, in praise of God's saving acts:

Let us together, the gathered people of God, sing our common praise to Him, Christ our Lord, who has brought us salvation. Reason cannot comprehend, words cannot encompass—his deep concern for the needy, the poor, those struck down in body and soul, all of whom are his friends.

We too have been fulfilled through this same spirit, and befriend the poor and forsaken, fearing no one. For he scatters the proud and shows mercy to the humble. God desires that the rich and arrogant acknowledge their true poverty and misery, and turn unwaveringly to him, and so purchase his gold and receive the garment of salvation. For God does not want to lose his "Israel" but desires to retain his people as the sheep of his pasture.

Therefore, God sent his Son to safeguard his people—as he had promised to Abraham and his seed that he would be their God in all spheres of life, and they, his people forever.

Somewhat later, the Hutterian leader, Andreas Ehrenpreis (d. 1662), composed the following ode to *Christtag*, which ushered in the unpretentious kingdom of gathered Christians:

Mary bore in Bethlehem her first son in the stable among the beasts, as it is reported, destitute, and with little joy. And so began a period of tribulation and distress.

The infant Jesus, diapered, lying in a feeding trough, had to face poverty, along with his mother and Joseph, in this manner anticipating the unpretentious kingdom of Christians.

Whoever sings this song anew sings to the comfort and love of all of God's devout children who have the joy and love of singing, and who in this fashion bring an aura of worship to the Day of Christ's Birth *(Christtag)*.

Still another hymn by Ehrenpreis searches for a deeper meaning in the manger scene than what usually emerges within twentieth-century Christendom:

Born, not in the high priest's castle, but in Bethlehem in a stable, lying in a feeding trough.

Through this he has shown us that we are to stand in humility and strive toward lowliness.

He has encouraged and comforted us, in part through his years of careful teaching; we can attain eternal life if we follow his words.

III

There is almost no Anabaptist documentation from the sixteenth century about "Christmas," per se. Menno Simons, although deeply concerned about the incarnation of Christ, has nothing to say about the holiday of Christmas itself. The same can be said for the other Anabaptist writers. The reason for this as we have already seen is clear, namely, that Christmas—literally, Christ's mass—is a contradiction in terms for those who see the Lord's Supper as a commemorative symbol rather than as a sacramental act of transubstantiation.

One Hutterite poet goes so far as to draw a parallel between the nature of Christ's birth, as God's great act of creation, and the place of early summertime within God's creation:

Great joy has come to us through God's grace, for unto us is born Jesus Christ, God's Son, our salvation, this no one dares forget—just as during the lovely summertime in the month of May, the earth bears its fruit with beautiful foliage and grass; flower upon flower everywhere with majestic measureless color, and charming graceful form.

The author then develops further verses around the following realities of God's creation: brooks, forests, vineyards, mountains and valleys, the sun, birds, the lark, the Regal Wedding, and Glad Tidings.

Something of the Anabaptist view, that every day is the Lord's day, has continued within Mennonite tradition down to the present time. In way of current response, how can we assure ourselves that the year 1979 will be, genuinely, *Christtag*, "the Day of our Lord's Birth"? To commit ourselves as a visible and gathered people of faith to this version is certainly no easy task.

To be sure, Christmas is neither Christ's mass nor a holy day. It falls, instead, as one of the national holidays of the Western world, actually, of relatively recent vintage in its present form and reality. How do we respond, to these developments in the practice of "Christmas"?

Ultimately, the Anabaptists believed, incarnation, "the Word became flesh," can be celebrated only within the gatheredness of God's people. For the world does not understand this, although we extend this message to those within the world who have eyes to see and ears to hear—to come and join with God's people.

Yet, we do participate on certain levels within general society and hence, by definition, enter into society's festivities, including Christmas, keeping in check, we hope and trust, those excesses that can and want to take possession of our lives and experience.

Through the centuries we Mennonites have celebrated Christmas in our own manner, in ways that have strengthened our commonly arrived-at faith, within the context of family and congregation. One clue has been careful congregational planning, with time set aside for family gatherings. Our forefathers, down to about 1930 or 1940, set aside regularly every other Sunday for informal gatherings in homes, to complement the formal, every-other Sunday worship service. Within this more limited group context was where incarnation and the ensuing experience of the new birth was, and continues to be reaffirmed, celebrated, and lived out. For here is the center from which our corporate Christian living finds its rationale and is made possible.

And more broadly? Perhaps Christ is to be found in Christmas in some mysterious manner; but granted it is only for those disciples who gather in His name to see and hear and feel responded to . . . the Word that indeed has become flesh.

The man who kept the stable

by James M. Lapp

Editor's note: *When Pastor James Lapp submitted this story, he explained in his letter that this is a reading he gives each year to the children and adults in his congregation. To add to the effect, he dresses in a colorful robe such as a first-century Palestinian might have worn. You may want to share this with your family or the children in your church this Christmas.*

Good morning! I am a stranger here. You are likely surprised to meet me. I know you are busy preparing for Christmas. But I have a story to tell you. I feel a little embarrassed to tell you my story because I speak and dress so differently from you.

Perhaps I should first introduce myself. My name is Benjamin, and I am a Jew. I live with my wife in a little village called Bethlehem. Ah, you have heard that name before haven't you?

Bethlehem is thousands of miles from here. It is in the land of Palestine, high up on a limestone ridge. Our village is about six miles from the capital city, Jerusalem. The name of our village means "house of bread," but some of the people in Bethlehem are poor and often do not have enough bread to eat.

Most of the men in our village are farmers, raising a few sheep and cattle on the surrounding hillsides. Many years ago the Romans came and took over our country. Now, their soldiers walk up and down our streets, and we must do what they say.

I am an old man now. What I want to tell you happened quite a few years ago. But it is as fresh in my mind as if it happened yesterday. One day, the Roman emperor, Caesar Augustus, sent out a notice that everyone had to go to his home village to be enrolled. You should have heard the grumbling when people received that notice. Since my family has always lived in Bethlehem, we didn't need to go anywhere. But some people had to travel great distances.

In a few weeks, things started to get pretty exciting in our town. Hundreds of strangers began to appear. They came walking or riding on donkeys. Whole families came, tired and hungry from long days of travel. Those who had relatives stayed with them for the night. But many were confused and didn't know where to find a place to sleep.

Being curious, I walked out one evening on the dirt streets of Bethlehem to see what was happening. Here and there people were huddled around a fire trying to keep warm and preparing some food to eat. Some had even stretched out on the ground to sleep.

I shuffled through the crowd until I got to the only inn in town which was run by my friend Ezra. People were crowded around the door, complaining about the Romans and the taxes and especially about the problem of having no place to sleep for the night.

With a little effort I made my way into the inn. I saw Ezra over in a corner talking, "How's business?" I said after finding my way over to him. "Oh, it's fine, just fine, couldn't be better," said Ezra.

We stood and chatted for a while in the candlelit room. Soon I

Christmas checklist

by Nancy Virginia Lee

Stratego at 15% off for Joey,
A Parker and Charlie Brown postalettes
For Aunt Sarah, of all people,
A rose cowl-necked sweater—wool, of course—
For Sue,
Nothing but an electric guitar for John,
Newsweek,
Plane tickets,
Debussy on records,
A radio-cassette player—this for me
(for my teaching, you understand),
And something for the starving Cambodians.
I can't think what to send that far.
Post office rates are so high these days,
And the collection agencies
Take overhead cuts.

You kept coming

Thank you for coming,
Coming to a lowly stable on that night so long ago,
Coming to Mary, Joseph, Simeon . . . numerous more.
Herod sought Your life, and still
You kept coming;
To Matthew, James, and John,
Even a woman of the streets—a prostitute.
Betrayed by Judas, denied by Peter, doubted by Thomas,
Rejected by many. "Crucify!" they cried.
Crucified!
And still You kept coming.
Then, one day You came into my life,
Softly spoke my name, and
Called me daughter; I answered, "*Father!*"
Thank you, God, for coming!

—Betty Byler

saw a young couple come through the doorway. He was wearing sandals and she was barefoot. They whispered together for a moment and then the man came over to Ezra.

"Have you any place we can stay this evening?" the man asked in a deep voice.

"No, I'm sorry, but I'm filled up for the night," Ezra replied loudly.

"But don't you have a warm dry place somewhere?" pleaded the man. "It is urgent . . . you see . . . my wife. . . ."

Ezra interrupted with a short laugh. "There's dozens of people who have told me the same story, young man. Sorry, I can't help you."

It hurt me to watch the two strangers walk slowly out of the inn. Before I stopped to think, I was out the door after them. I found them huddled together under a tree. She looked so young and frightened. And then I realized why it was so urgent that they have a place to stay. This woman was going to have her baby before too long.

I reached out my hand. "My name is Benjamin."

The man took my hand and said, "My name is Joseph and this is my wife, Mary."

"I understand you need a place to sleep tonight," I said, feeling sorry for them.

"Oh, yes, yes, we do," Joseph responded quickly. "Can you help us?"

"Well, we are very poor and don't have much room in our house. I . . . I'm a little ashamed to mention it, but we do have a stable you could stay in." After I said it, I felt foolish for even suggesting the idea.

Joseph and Mary looked at one another. She nodded a little and suddenly I had guests on my hands for the night. On the way to my stable they told me they had been traveling for five days, coming eighty miles, all the way from Nazareth.

I stopped at the house to get a lantern and some blankets. When we arrived at the stable it was nearly dark. My cow didn't like being disturbed. I decided to leave the donkey in one corner of the stable. I brushed the cobwebs down, and dusted things off a bit. Now and then a mouse scampered across the floor. Occasionally, a dove would coo. After throwing some fresh hay down, I left Joseph and Mary for the night.

I found it difficult to get to sleep that night with all the excitement going on in Bethlehem. When I did finally fall asleep, I found myself dreaming about those strangers from Nazareth out in my stable. All of a sudden I awoke! Someone was banging on the door. Who could be knocking at this hour of the night? It was probably Joseph saying they had decided to go somewhere else to sleep. I couldn't blame them for that. I pushed the door open a crack. It wasn't Joseph. It was Reuben, my neighbor, who is a shepherd. He seemed all excited.

"What's the matter?" I asked gruffly, not liking to have my sleep interrupted. "Did the wolves attack your sheep?"

"No, No," he cried. "Come quickly and see what is in your stable." I gathered my robe about me and went out with Reuben.

On the way he told me what had happened. The shepherds were out taking care of their sheep, as usual, when suddenly a bright light shone down on them and it scared them badly. And then they heard a voice say: "Don't be afraid. I have good news for you. This very night in David's town your Savior is born—Christ the Lord. You will find a baby wrapped in cloths and lying in a manger."

Then Reuben said the whole sky was filled with angels who sang like he had never heard music before. Leaving the sheep with the boys, they came and found it just as the angel said.

"And the baby is in your stable, Benjamin. We saw him!" By this time we had reached the stable. Sure enough, there were Joseph and Mary, and a baby lying in the manger.

"Congratulations," I said to Joseph and Mary. "You have a beautiful son. May God's peace be with you."

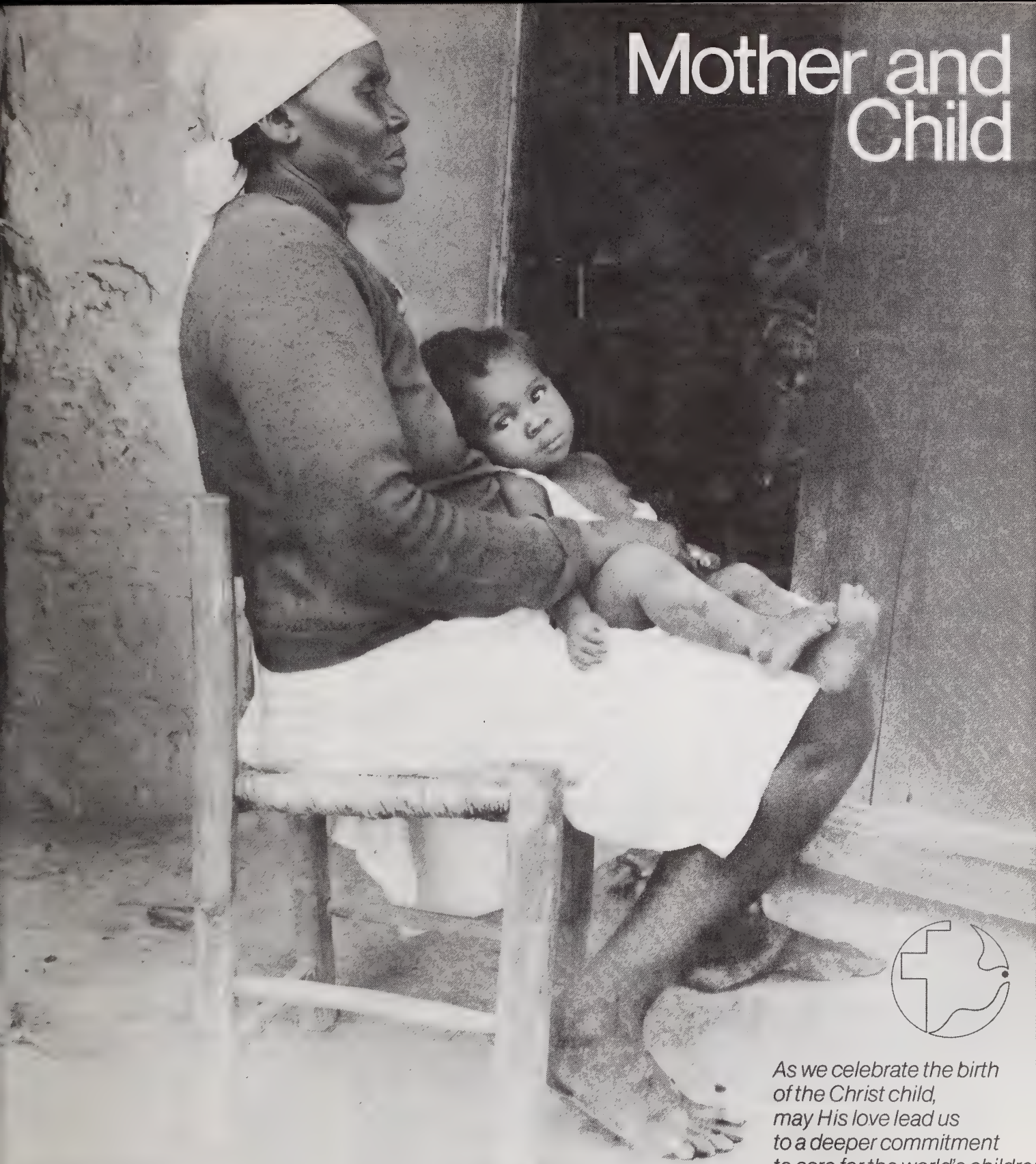
But then I stopped for a moment. What was going on here? What had Reuben said about angels and the baby being Christ the Lord? Could . . . this baby born in my stable be the Messiah? No, no, that couldn't be."

My thoughts were interrupted as I heard Mary say half to herself, "He has filled the hungry with good things and the rich he has sent empty away." What does that mean, I thought to myself.

Suddenly I came back to my senses. "Joseph, what are you going to name him?"

"Jesus," Joseph said, "for he shall save his people from their sins." Save his people from their sins? What kind of child was this to be?

I told you I am an old man now. It's been some years since all this took place. But I have come to believe that the baby born in my stable that night was the Messiah, God's Son, our Savior. I'm embarrassed that He had to be born in my stable. But I'm thankful that God allowed me, a poor farmer, to be part of the Christmas story, too. This year when you celebrate the birth of Jesus, don't forget me and the part I had in this wonderful event.—*Albany Democrat Herald, 1978.*



Mother and Child

The Haitian mother
present in hardship and in joy
stops at mid-day to rest,
waiting and pondering
the promise of her child.

Will her child have enough food,
Grow strong in a world at peace?

Will her child grow old
to watch his children grow,
Bring new hope, be
a dreamer of dreams?

Rest and pray, Haitian mother,
pondering these things
in your heart.

As we celebrate the birth
of the Christ child,
may His love lead us
to a deeper commitment
to care for the world's children
the hope of the future.

Mennonite Central Committee
21 South 12th Street
Akron, PA 17501
or
201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8

Burkholder to visit China to lecture, offer student exchange with Goshen

Goshen College President J. Lawrence Burkholder will travel to the People's Republic of China Dec. 20-Jan. 6 to give lectures on American higher education and to negotiate a possible student exchange program between Goshen College and a Chinese university.

The invitation for Burkholder's trip came from the Chinese government through the commissioner of science and technology for Szechwan province in Western China. He will give his lectures in the city of Chengtu.

In October, Burkholder proposed to Chinese authorities an exchange program in which Goshen College would host up to 15 Chinese students for one academic year. He suggested that 30 Goshen College students would study in China for 17 weeks.

In his proposal for a "people to people" exchange, Burkholder gave assurances "that Goshen College will do all in its power to provide a useful and satisfying educational experience for Chinese students. We are also confident that our students would benefit by experience in China."

Goshen College has had extensive experience with international education programs, having required a Study-Service Trimester abroad or its equivalent for all students since 1968.

This will not be the first trip to China for Burkholder. He was a relief worker with Mennonite Church agencies and Church World Service in China from 1945 to 1948.

In 1975, Burkholder was among the first Americans to visit China after the thaw in diplomatic relationships between the two countries. He and 20 other educators made a three-week visit to five Chinese cities, including Peking.

Burkholder will be accompanied by his wife, Harriet, on the trip.

They planned to leave the United States on Dec. 13 for Poland, where he will sign an agreement to continue an exchange program between Goshen College and Warsaw Agricultural University.

From Poland, the Burkholders will leave for China on Dec. 19, flying into Chungking via Bucharest, Romania. Burkholder noted that "Chungking is the war-time capital where I first set foot in China."

Council of International Ministries to aid meeting on Spanish Sunday school curriculum

Latin America and Asia Task Force meetings kicked off the Nov. 27 and 28 meetings of the Council of International Ministries (CIM) in Des Plaines, Ill.

The Asia Task Force concerned itself mainly with an all-Asia Mennonite conference scheduled for next summer. It heard a report from a special interest group on the People's Republic of China and ethnic Chinese around the world. Another item of discussion was theological education in Asia.

The Latin American Task Force had a full agenda. The two major items were a report by Lawrence Greaser, of Mennonite Board of Missions (MBM), on the two-month administrative trip he and his wife, Fran, took to South America this fall and a curriculum project presented by Arnoldo Casas. (The Greaser report will appear in the Dec. 25 issue of *GH.)*

"For quite a few years," said Casas, secretary for Latin concerns at Mennonite Board of Congregational Ministries, Elkhart, Ind., "we have been thinking and dialoguing about the possibility of a Sunday school curriculum."

Because of the wide varieties of the cultural experience in Latin America, because of the sparsity of Spanish/Portuguese writers, and for work and decision-making, an international, inter-Mennonite meeting is being planned for sometime next fall. CIM committed more than $10,000 to this project.

As for the need, "I think there is no way a denomination can survive unless there is a core education program," said Leslie E. Mark, Mennonite Brethren of Fresno, Calif., in response to a questionnaire sent out by Casas.

"The majority of our people do not know how to define themselves," said Juan Vega, of Guatemala, in response to the same questionnaire. "Our church here is a mixture of Calvinism, Pentecostalism, traditionalism, and even Catholicism. ... It is time we start a united effort before we lose our Anabaptist identity."

Other items on the agenda included speeches by experts, including E. Wayne Nafziger, of the department of economics at Kansas State University. Nafziger spoke on "World economics—trends, developments, and prospects."

Wilbert Shenk, MBM, was elected to another three-year term as CIM executive secretary. The next CIM meeting is scheduled for early May in Lancaster County, Pa.—David E. Hostetler

Committee views MBM overseas travel

The frequency and purpose of administrators' overseas travel was discussed during the Nov. 5-6 meeting in Wayland, Iowa, of the Overseas Missions Committee of Mennonite Board of Missions (Elkhart, Ind.).

The issue was raised after a report by associate overseas missions secretary Lawrence Greaser on his just-completed two-month visit to MBM workers in South America.

The eight-member committee strongly affirmed the need for regular administrative trips, despite occasional criticism about cost.

The committee noted that missionaries are calling for more visits and that administrative contact and pastoral support for overseas workers are more important than ever in these days of increased mobility, rapid change, and political instability.

MBM's general policy is to pay administrative visits to each overseas worker about once every two years. It was pointed out that administrators of many other mission agencies travel more.

Meeting in connection with the Southeast Iowa Mennonite Missions Rally held Nov. 1-4, the committee also:

—Heard personnel secretary Dale Schumm report that overseas churches are asking for help and young North Americans are volunteering, but lack of funds may put a stop to new appointments.

—Reviewed a proposed statement by overseas missions secretary Wilbert R. Shenk on MBM's reasons and goals for work among African Independent Churches.

—Welcomed new members Nancy Martin of Morgantown, W.Va., and James Snider of Cambridge, Ont.

JELAM sets direction in November meeting

Delegates representing Mennonite conferences in eight nations reviewed current media activity and set direction for 1980, as the Spanish Mennonite broadcast board (JELAM) met Nov. 19-21 in Aibonito, P.R.

The delegates, sought ways to adjust programming to meet the needs of the unchurched in areas served by affiliated congregations.

The board deciced to drop its film rental service begun in 1962 in Puerto Rico by selling it to interested buyers and to phase out its office in Spain, if Mennonite groups working there express no interest in tying it into their church building efforts.

The committee considered ways to increase ownership by member conferences through the sale of materials and services. For example, it asked its staff to set up a plan for congregations that sponsor *Luz y Verdad* to also pay part of the production costs. Conferences were asked to donate at least 50 percent of the cost of the 1980 calendars, and a discount schedule based on volume was set up for bookstores and churches that buy literature, cassettes, etc. Two conferences, Costa Rica and Dominican Republic, contributed $150 and $100 respectively to the work of JELAM in 1979.

To further increase its support base, the group decided to upgrade its studio equipment in Aibonito and offer a quality stereo custom recording service to music artists, religious organizations, and commercial firms.

In allocating its 1980 budget of $133,000, the group set aside funds for the following new programs: $7,000 to produce another six-month series of five-minute radio programs entitled *To Youth with Love*, $2,000 for a series of short radio messages concerning Christ's birth for release during Christmas 1980, $6,000 for publishing and distributing a correspondence course entitled "The Happy Christian Home," and $5,000 for scholarship grants to train persons in broadcast and print communications.

The committee grappled with problems that arise in providing programs for international use. These include raising the quality of programs produced in one country and syndicated to others, upgrading equipment, and high custom duties.

"I was impressed with the quality of the delegates from supporting conferences," says Kenneth J. Weaver, Executive Director of Media Ministries for Mennonite Board of Missions.

"MBM provides about 95 percent of JELAM's funds, and shifting responsibility for programming and funding from North America to Latin America is a tough challenge."

The group reelected Caonabo Reyes of Washington, D.C., as president and Raul Rosado of Puerto Rico, secretary.

To gain additional expertise for its media work, the board decided to join the Latin arm of the World Association of Christian Communications. WACC has already provided a $12,000 grant for JELAM's new cassette ministry, including purchase of a quality cassette duplicator.

"Producing and selling quality cassettes is one of the most effective ways to work at Christian nurture and leadership training for a constituency scattered over such a large area," Weaver notes.

Mennonite broadcasting in Latin America will pass a significant milestone in 1980 with the celebration of 20 years of activity in Argentina. Eduardo Alvarez has been director of the branch office in Buenos Aires since its founding in 1960.

The office is responsible for the marketing of the international programs (*Luz y Verdad, Comentando, De Corazon a Corazon*, and spots and seasonals), for handling correspondence from listeners, and for directing local media activity.

The conference recently authorized Lucio Casas, a local conference leader, to promote programs to stations, especially in areas with Mennonite congregations, and to seek public service (free) time from stations.



Caonabo Reyes (far right) makes a point to delegates at the November meeting of the Spanish Mennonite Broadcast Board, JELAM.

Overseas leadership deficiencies examined in Chicago

How do you prepare adequate leadership for young Mennonite churches in Africa, Asia, and Latin America? That was the question mission executives and educators met to discuss in Chicago on Nov. 26.

The Consultation on Mennonite World Mission, held July 22-24, 1978, at Hesston, Kan., before World Conference at Wichita, "identified theological education as a priority need of constituent churches throughout the world," reported Wilbert Shenk, associate secretary for overseas missions at Mennonite Board of Missions, Elkhart, Ind.

Then, May 8, an ad hoc group met to review the Hesston Consultation findings and explore possible steps toward resolution.

The November meeting was chaired by Paul N. Kraybill, World Conference general secretary. Shenk presented a draft proposal for a Theological Education Project. Among the papers examined, was an article by Lesslie Newbigen, "Theological Education in a World Perspective" (Churchman 94:2, 1979). Newbigen refers to a World Council of Churches meeting held in 1938 at which attention was drawn to "the shocking neglect of ministerial training in the 'younger churches.' "

Further, "Theological education has been in ferment worldwide during the past decade," said Shenk in his proposal. "Various studies carried out over the past 20 years," he continued, "have shown that missions frequently neglected to provide an adequate theological education program for the churches for which they were responsible."

Hector Valencia, secretary for Latin America at the General Conference's Commission on Overseas Missions, Newton, Kan., agreed with the need for a project "committed to evaluating existing programs in the light of present and future needs." This would require a systematic review and evaluation of the present situation of each church," Shenk's proposal said.

"If we do this," said Valencia, "the rest will fall into place."

Central to the discussion was the question of identity. Groups with a clear sense of identity grow. But static definitions will not do, because they "do not deal adequately with changing situations and new issues which must be confronted," said one participant.

Due to the need and continuing interest, Don Jacobs of Eastern Mennonite Board of Missions, Salunga, Pa., proposed that the Leadership Training Discussion group be constituted a task force under the Council of International Ministries, comprised of the mission heads of the major Mennonite denominations. Direction will be given by Paul Kraybill and Wilbert Shenk. In the meantime, until the next meeting in May at Eastern Board headquarters and Mennonite Central Committee offices, Akron, Pa., the various secretaries and educators present will take a revised form of Shenk's proposal overseas with them as they travel, to test the ideas with national church leaders around the world.

Though North American and European

models of theological education were discussed and found wanting, there was little discussion at the Chicago meeting of what national leaders themselves have said they need as leaders of young churches.—David E. Hostetler

Sarasota church holds groundbreaking service

Groundbreaking services for a new church building were the realization of a long-standing dream for members of Tuttle Avenue Mennonite Church in Sarasota, Fla., Nov. 4.

More than 200 people assembled for outdoor worship services heard Paul Yoder, Chairman of Southeast Mennonite Convention, encourage those assembled to "dedicate yourselves and the use of the building to bring glory to Christ, reaching out and touching others." Located on a ten-acre tract of land, the new facility will have a new name which is now being selected by members of the church.

Both Yoder and Martin Lehman, General Secretary of Southeast Convention, spoke excitedly of celebrating with the Tuttle Church. Lehman invoked God's blessing: "May God bless you as you *risk*." He warned that the new building will not be the solution of all problems. "It may, in fact, create more difficult problems."

The many-faceted structure will be used for more than the traditional Sunday and midweek services. Pastor Stanlee Kauffman believes that a church "must be people-centered, meeting the needs of the community as well as those who are members."

Dreams yet being dreamed about the 127' by 295' structure are for a day-care center for children as well as the elderly who cannot be left alone; a place where senior citizens can meet for fellowship and sharing; a place where shelter could be given in the event of a natural disaster; and a sanctuary that would be conducive to worshipful contemplation as well as larger occasions when a technical sound stage and lighting will be utilized.

Those who have attended Tuttle Avenue Mennonite Church will be relieved to find adequate seating in the new church. There will be no need for two services as is now the case in the Tuttle Avenue sanctuary since the auditorium will have accommodations for 1,200 people.

The building was designed by Orus Eash, president of a Fort Wayne, Ind., architectural firm. Asked to create a church building in harmony with the Florida climate, Eash tried to interweave inside and outside spaces and integrate both for church activities. The architect said he is "extremely enthusiastic" about the overall design and also speaks highly of the flexibility of the building. Major classroom spaces can be divided and subdivided, changing them at any time in keeping with contemporary educational thought.

Construction is scheduled to begin as soon as final permits come.—Audrey Metz Frey.

Workers talk with Baez about Indochina refugees

Three Mennonite Central Committee workers spoke briefly with Joan Baez at an October press conference in Bangkok in which the activist folk singer reported on her three-day visit to two Kampuchean (Cambodian) refugee camps and one Lao refugee camp in Thailand.

John Hess-Yoder, MCC volunteer in Vientiane, Laos, since 1977, approached Baez following the press conference to correct her impression that refugees leaving Laos cannot return home for fear of their lives.

Based on his visits to Lao refugee camps along the Laos/Thailand border and on his work with repatriation of Lao refugees, Hess-Yoder believes that most Lao leave for economic reasons, not to escape persecution. He asked Baez to help publicize the fact that Lao repatriates are not punished and are able to return to their jobs.

A special concern of Baez on this fact-finding trip to Thailand was to bring attention to the plight of "land refugees," including the Hmong (Meo), a Lao hill tribe, and other groups not as internationally well-known as the Vietnamese "boat people."

Hess-Yoder told Baez that two Lao ethnic groups, the Chinese and the Hmong, will not likely be welcomed in Laos because their past occupation or military participation contradicts the policies of the present socialist government.



John Hess-Yoder volunteer in Vientiane, Laos, briefs Joan Baez on aid to returned Lao refugees.

Baez's impression that Hmong in Laos are subject to "extermination" is not proven, according to Hess-Yoder. The government, he says, is fighting not against Hmong who are living in villages, but against those groups who

(Continued next page)

Bennett addresses conference in India

Addressing the 70th annual conference in the oldest overseas mission location of the Mennonite Church capped a four-week visit to India this fall for H. Ernest Bennett, executive secretary for Mennonite Board of Missions (Elkhart, Ind.).

Bennett and his wife, Earla, attended the Oct. 22-24 conference in Dhamtari of the Mennonite Church in India (MCI) during a three-month fraternal visit to Mennonites in Asia. He gave the conference sermon.

"Your presence amidst us, after a long expectation, was indeed like a dream come true," MCI executive secretary J. M. Bhelwa told the Bennetts. "Our faith in partnership and sharing in the ministry of the gospel has been deepened and strengthened by your fellowship and ministry among us."

The Indian leader added, "Your presence with us has established a landmark which will go down in the history of the Mennonite Church in India."

In a resolution passed unanimously at the conference, delegates thanked Bennetts for their visit and extended their greetings to Minnie Graber, early India missionary and wife of the late J. D. Graber, longtime MBM administrator.

Earlier, Ernest had presented a resolution of greetings from the MBM Board of Directors. "This marks the 80th year since the Mennonite Church in North America sent Dr. and Mrs. Page and Bishop J. A. Ressler to you," it said. "Our association with you has enriched our knowledge of the gospel."

The MBM Directors said they have been inspired by "recent reports of continued growth in the church and the challenge of many open doors."

The 2,200-member MCI, whose 16 congregations are located in the state of Madhya Pradesh, hosted Bennetts Oct. 16-27. "The first week we traveled to all the churches," Ernest reported. "In most places the congregations gathered for tea and a brief service."

Bennetts also laid the cornerstone for an addition to the Rajnandgaon Mennonite Church and helped dedicate a building for the newly established Charama Mennonite Church.

Back in Dhamtari, where MBM missionaries first started in 1899, Bennetts toured Dhamtari Christian Hospital and Mennonite Higher Secondary School. "I am impressed with the important role those institutions have played in the church," Ernest said. "Even in the small villages we met many teachers, nurses, and doctors who got their start in Dhamtari."

Following a Nov. 1-6 visit to the 21-congregation Bihar Mennonite Church, founded by MBM missionaries in 1942, Bennetts traveled to Bangladesh for a six-day fraternal visit.

They were scheduled to return to Elkhart on Dec. 12.

continue armed resistance based in mountain hideouts. Some segments of the Hmong have not conceded that the Pathet Lao (Patriotic Lao) party has the right to rule the country since its takeover in December 1975.

Baez wants her Thailand trip and subsequent film and fund-raising activities to call the attention of "the people who have the resources" to the bad conditions in refugee camps in Thailand. In part, she is trying to reach Americans whom she sees as feeling guilty about the Vietnam War and biased about Orientals.

Fearing that North Americans are tired of the present influx of Indochinese refugees, Baez hopes to get the pope to advocate higher immigration quotas in South American countries. Because the Indochinese refugees work hard, suggests Baez, they would be a good resource for tasks in the Third World such as "clearing jungles and digging water wells." She said of the Hmong in particular, "They will do any kind of work no one else will do."

Second, Baez wants international food aid to reach the interior of Kampuchea (Cambodia), Thailand's neighbor on the east. She echoed the plea of a Kampuchean refugee she met in Thailand: "Bring food, bring medicine, worry about politics later."

Baez also said she does not see political advocacy as part of her role, "It is impossible for me to understand and cope with all the politics," she said.

Baez told the reporters, "My position has not changed since the 1960s [when I protested the war in Vietnam]. I call myself a Gandhian, a nonviolent activist. I have never aligned myself with violent revolutionaries."

In addition to Hess-Yoder, MCCers Jan and Fred Swartzendruber spoke briefly with Baez. Swartzendrubers are replacing Hess-Yoder and his wife, Beulah, in Laos. Hess-Yoders are terminating this month.

Three MCCers are currently working in Thailand. In Bangkok, Max Ediger has been working with drug addicts since 1978, and Bruce and Virginia Taylor began in July 1979 to match land refugees with Canadian Mennonite sponsors.

—Jan Swartzendruber,
MCC worker in Laos

mennoscope

Hesston College has openings for an experienced printer with an interest in management and/or a print and publications manager. Interested persons may contact Jo Bontrager, Hesston College, Hesston, KS 67062; phone (316) 327-4221, est. 229.

Chicago-area Mennonites celebrated Thanksgiving together on Nov. 18. Lawndale, the largest Mennonite church in Chicago, was filled with people from 14 local congregations and two Mennonite Voluntary Service units. The chief characteristic of the gathering was its cultural diversity including blacks, whites, and Spanish. John Burke, pastor of First Mennonite Church, led the bilingual service.

Rodolfo P. Jimenez, Santos Najera, and Manrique Fuentes were commissioned by Illinois Conference in a service at Lawndale Mennonite Church in Chicago on Nov. 24. Guillermo Espinoza, pastor of Iglesia Menonita Hispana, gave the charge to the new workers. Edwin Stalter, Illinois Conference minister, conducted the commissioning.

Founders' Day was celebrated on Nov. 23 at Hesston College, Hesston, Kan. Eighty descendants of college founders and early graduates gathered to celebrate Hesston's seventieth birthday. Location for many of the day's activities was Green Gables, built in 1909 as an all-purpose dormitory-classroom-dining-office building and now used to house 70 male students and home economics classes. Speakers included Noah Landis, a Gables resident in 1909, and Darrel Schmucker, currently a resident assistant in Gables. Jim Mininger, Hesston College dean, also interviewed five descendants of Hesston College founders—Dan and Paul Bender (sons of D. H. Bender), Anna Charles Blank (daughter of J. D. Charles), Mabel Erb Kauffman (daughter of Tillman Erb), and Mary Hess (daughter of A. L. Hess). Given special tribute was Milo Kauffman, Hesston College president, 1932-51.

Hesston College needs a full-time business administration instructor to teach management, economics, and business communications courses. Master's in Business Administration, teaching experience, and business experience preferred. Interested persons may send letter of application and résumé to Dean's Office, Hesston College, Hesston, KS 67062, or call (800) 835-2026.

Hesston College needs a full-time aircraft mechanic with an Airframe and Power License. Job available on Jan. 1. Interested persons may send letter of application and résumé to Dean's Office, Hesston College, Hesston, KS 67062, or call (800) 835-2026.

The Choraleers, a traveling Mennonite youth choir from Lancaster, Pa., will begin a four-month tour of Central America on Dec. 27. Reduced in size to 13 persons for the trip, the Choraleers will travel by land in two vans south to Mexico and then through Guatemala, Belize, Honduras, and Costa Rica. Plans for Nicaragua, which experienced political turmoil this year, are uncertain. Sponsored by Arnold and Maietta Moshier since 1960, the Lancaster group leads worship experiences through music and short drama presentations. Arnold, a choir director and music teacher at Lancaster Mennonite High School, is the choir's director. The group will return to Lancaster sometime between Apr. 22 and Apr. 29.

Goshen College has been awarded a $6,112 grant by the Indiana Commission for Higher Education to help fund workshops in energy conservation for local homes and businesses, college officials announced on Nov. 14. The grant was received by the continuing education department to enable the college to offer two courses in energy conservation in late February and early March. "We are delighted to receive this grant because we know the need for energy conservation is great," said Shirley Showalter, director of continuing education. "We feel confident these workshops will help people conserve." The first workshop, entitled "Energy Conservation in the Home," will be offered Feb. 25-Mar. 1 and repeated that weekend if there is enough interest. The goal is to help local homeowners reduce their energy bills by 10 to 30 percent, Showalter said. "Making Your Business More Energy Efficient" will be the topic of a second workshop to be held on Feb. 26 and 27. The activities will be tailored to the distinctive problems of larger buildings and larger consumption. Both energy conservation workshops will be taught by Robert C. Lehman, professor of physics at Eastern Mennonite College in Harrisonburg, Va. He has spent much of the past decade developing expertise in energy.

How should one prepare financially for retirement in inflationary times? What are the best ways to give property and finances to the church? These and other questions will be discussed at a retreat on "Creative Use of Financial Resources" to be held at Laurelville Church Center, Jan. 25-27. Resource persons will be Joseph Lapp, an attorney from Souderton, Pa.; John Lerch, from Columbus, Ohio, who is in insurance; and Luke Bomberger, Lancaster, Pa., who represents the Mennonite Foundation. Program brochure is available from Laurelville Mennonite Church Center, Rt. 5, Box 145, Mount Pleasant, PA 15666; phone (412) 423-2056.

Goshen College is taking applications for a teaching position in Human/Vertebrate Biology to begin in September 1980. PhD preferred. Interested persons may send résumé and transcripts of academic work to John A. Lapp, Dean, Goshen College, Goshen, IN 46526.

The Council of Mennonite Seminaries is sponsoring a joint summer school in Winnipeg, July 14-25, 1980; on the campus of Mennonite Brethren Bible College. CMS Summer School

will feature faculty members from each of the three Mennonite Seminaries plus Donald G. Bloesch, a leading evangelical theologian and author of the recently published *Essentials of Evangelical Theology* (two vols.). Marlin E. Miller, President of Goshen Biblical Seminary, will teach a class on the evangelical approach to biblical/theological reflection, using Bloesch's books as a case study. George R. Brunk III, Dean of Eastern Mennonite Seminary, will teach a class on contemporary approaches to biblical interpretation. John E. Toews, Dean of the Mennonite Brethren Biblical Seminary, will direct a study of key texts in Paul's Letter to the Romans, as well as serve as Director of the summer school. A special weekend seminar on evangelical theology will be conducted July 18-20. Inquiries about CMS Summer School may be directed to CMS, 4824 E. Butler Ave., Fresno, CA 93727, or CMS, Mennonite Brethren Bible College, 77 Henderson Highway, Winnipeg, Manitoba, R2L 1L1.

First Mennonite Church of Denver, Colo., has been sponsoring a Cambodian refugee family since Nov. 12. Before coming to the U.S. the family had spent four years in a refugee camp in Thailand.

A new mutual aid fund has been developed and will be used extensively in the next year, Mennonite Mutual Aid Association delegates were told at a meeting in Chicago on Nov. 17. The Mutual Aid Sharing Fund (MASF) and its details were announced by Earl Sears, director of church relations, and were the featured business at the eighth biennial delegate meeting. MASF, will provide help for needy congregations and individuals beyond contract provision, Sears said. The fund is generated from a percentage of premium and investment income and is designed to maintain MMAA's tax-exempt, nonprofit status. MASF is a consolidation of ten programs, over half of which have been developed only this year. The Fraternal Grants program extends project sharing to conference, denominational, and inter-Mennonite levels. Other MASF programs are meant to assist congregations and individuals with health care costs and MMAA health premiums during special times of need.

Mennonite Board of Missions (Elkhart, Ind.) and the eastern conferences of the Mennonite Church agreed on better ways to coordinate their efforts during a series of meetings in recent weeks. Lupe De Leon, Jr., and Edward C. Taylor of MBM Home Missions and Richard Mojonnier of MBM Student and Young Adult Services (SYAS) contacted each of the seven conferences in Region V before a scheduled meeting of the Region V Home Missions Coordinating Council on Nov. 20 at Salunga, Pa. "There was acceptance of our guidelines for pastor-conference lines of responsibility and accountability," said Ray Horst, MBM associate executive secretary. "There was also affirmation of the document outlining the reorganization of SYAS for the eastern area, which was developed by the former Eastern Area SYAS Committee in cooperation with MBM."

An informal reception was held on Nov. 17 at New York City's Menno House for Mennonite theologians, professors, researchers, and seminarians from across North America who were in the city for the annual conventions of the American Academy of Religion and the Society for Biblical Literature. About 25 persons were hosted by about an equal number for local Mennonite young adults and students. Gatherings like this are arranged each year in whatever city the conventions are held, according to Myrna Burkholder, New York City director for Student and Young Adult Services, a division of Mennonite Board of Missions (Elkhart, Ind.).

A "Community Development Seminar" will be held Jan. 21-25 in Chicago for Mennonite pastors, Voluntary Service workers, and other persons involved in community development. Sponsored by Home Missions and Voluntary Service of Mennonite Board of Missions (Elkhart, Ind.), the seminar will focus on what it means to be the church in the 1980s and strategies for involvement in local communities. The Seminary Consortium for Urban Pastoral Education (SCUPE) will provide seminar resources, including speakers and on-location visits. Participants will be selected on an invitational basis by the Home Missions and VS staffs.

Lori Toelke of Ridott, Ill., a new Voluntary Service carpenter in North Carolina, represents an effort by Mennonite Board of Missions (Elkhart, Ind.) to provide service opportunities for women in carpentry and for men in child care. Lori arrived at the Winston-Salem VS unit on Nov. 12 to join a male VSer in Project Lend-A-Hand, a home repair program for low-income families. "Lori is competent and is fitting in well," her supervisor reported recently. Also in Winston-Salem, VSer Keith Gross of Souderton, Pa., is working alongside a female VSer as a teacher's aide at St. Philip's Child Care Center. VS administrators said they have many openings for child care workers and especially carpenters across North America. Interested persons may contact Maynard Kurtz at MBM, Box 370, Elkhart,IN 46515. Telephone 219-294-7523.

Attendance is good at Good News Training Institute in Accra, Ghana, despite earlier fears that it might not be able to begin the new school year as scheduled on Sept. 24. Administrator Erma Grove, a worker with Mennonite Board of Missions (Elkhart, Ind.), faced a shortage of teachers and a lack of interested students. Much of the problem stemmed from Ghana's current economic crisis. But Grove was able to find several part-time volunteer teachers, and eager young students showed up on opening day. The MBM worker usually travels throughout the country during the summer to encourage the scattered congregations to send students to the institute, which trains leaders for African independent churches. But this year's trip had to be canceled because of severe gasoline shortages.

New members by baptism: Seven at Manson, Iowa.

Change of address: J. J. Hostetler, to 1410 Greencroft Dr., Goshen, IN 46526.

readers say

I sincerely wish to express my astonished gratitude for affirmation in "Readers Say" of my article "Why I Cover My Head," Sept. 25 issue. My thanks, also, to those who wrote to me at my home.

I wish to add an appreciative note concerning Ralph Buckwalter's poem in the Nov. 13 issue, "My Beloved," celebrating married love, servanthood, and commitment. This was beautiful.—**Kathy Haddad, Scottdale, Pa.**

• • •

You are on my 1979 Christmas card list! While reading the Nov. 27 issue I thought you should receive a Christmas card, as well as other faraway friends. I anticipate your weekly visits and find the articles and news items well worth my time.

These are my thoughts about the Nov. 27 issue: Your thoughts on seduction are needed today. Seduction happens in all areas of life in such subtle ways. Christmas is one. Good timing was in evidence in this issue by combining Alderfer's article on Advent and your editorial on seduction. How many times we have succumbed to the Christmas pace set by the world. Advent is the Christian's answer to a proper preparation. When we reflect on God's thorough preparation of our world before He created man, as well as His promise of going to prepare a place for us, that where He is we may also be, and knowing how He loves us and how carefully He plans and orchestrates events, how can we be so thoughtless in our preparation for His coming to us? Although we are relatively uninformed on Advent observances, resource persons and printed materials are available if we seek them out. Our families and congregations can become instruments of meaningful activities throughout December.

Thank you also for Kauffmann's "Sisters and Brothers," which I am recycling into a Christmas scrapbook for a special family whose father is a former Mennonite. I also collect your occasional articles about living Mennonites such as Paul Lantz and John Steiner. They will be assembled into a scrapbook for my children because I believe we learn about being Christians from others who live for God.

Thank you for offering so much weekly. May God give you a happy new year!—**Grace Sommers Whitehead, Kokomo, Ind.**

• • •

It was quite distressing that several people apparently understood a portion of my response to the Smoketown Consultation as a general attack upon J. C. Wenger, his integrity, and his accomplishments.

Not so. While I certainly was referring to Brother Wenger's role as a translator of the New International Version of the Bible (NIV), my comments should not be carried further. Rather, I consider him to be one of the truly great saints of my lifetime. His contributions to the Mennonite church and to Christianity in total can hardly be exaggerated.—**D. R. Yoder, Atlanta, Ga.**

• • •

I read with interest Cornelius Krahn's article (*GH*, 11/20) concerning Mennonites in Russia.

He acknowledges the presence of the Baptist Church in the Soviet Union.

This body must be registered under the authority and restrictions of an atheistic, anti-God regime that hates God and does not want their people to be born again of the Spirit of God. Because when this happens they will not be communists and true to that government. Indeed they cannot be.

So, for this reason, there are Christian believers who wish to worship God according to their own

conscience and choose not to register with the government. So they must hide away in secret. They are known as the underground church in Russia.

I praise God for the privilege we have here in the U.S. (and Canada) to worship God according to our own conscience. Dare we then deny this privilege to the Christians in Russia?

Personally I admire them for their courage to be willing to suffer persecution for their faith in Jesus Christ.

The Bible says, "They that will live godly in Christ Jesus shall suffer persecution."

Our early Anabaptist Mennonites also endured severe persecution because they would not compromise their faith to the then legalist Catholic church, but chose in many instances to die for their faith.

We need to keep such faith alive in the Mennonite Church today. Praise be to God for such faith.—**Mrs. Paul Schrock, Elkhart, Ind.**

• • •

In the "Church News" report by Bruce Leichty "Pews Out, Multi-Use in at Church Facility Seminar" (*GH*, 11/6), Paul Lederach is quoted as saying that a circle or semicircle of chairs is more appropriate for Mennonites, who have historically stressed mutual admonition and fellowship, than rows of pews facing a platform. I heartily concur. Recently I was in an Old Order Mennonite meetinghouse near New Holland, Pa. The benches in the meetinghouse were arranged around a center table on which a small lectern was placed. The whole room gave you a feeling of real community even though there were only two other people present. It reminded me of what could be, but isn't, present in the design of our more modern Mennonite meetinghouses.

Sitting in one of many rows of pews, with everyone facing the same direction, simply is not as conducive to the feeling of corporate communion and fellowship as is sitting in a circle where we are able to see each other face to face.

If we are serious about cultivating a genuine feeling of Christian community and fellowship, we should take seriously this challenge to allow our theology to affect the design of our meetinghouses. It may be that our actions speak more accurately than our words about our commitment to a believers' community.—**Jim Derstine, Washington, D.C.**

• • •

I appreciated the third article in "Hear, hear!" entitled "Fullness of the Spirit" by W. Virgil Mellinger (*GH*, 11/13).

However, I believe one point . . . is contrary to the Word of God. It was stated in the article, "For the Christian to seek the baptism of the Holy Spirit is an apparent contradiction. He would be seeking that which he already has obtained."

According to the Word of God, that statement is not necessarily true, not all believers have received the baptism of the Holy Spirit.

Acts 2:38 says that the Holy Spirit is a gift. In order to get a gift you must receive it. It is by faith that we receive the baptism of the Holy Spirit (Gal. 3:14).

Evidence is given several times in the Book of Acts that one can be a believer, be baptized with water, and yet *not* have the baptism of the Holy Spirit (Acts 8:9-25). In verse 13, it says that even Simon believed and was baptized (with water), but it wasn't until verse 17, sometime later, that the people received the baptism of the Holy Spirit.

Acts 19:1-7 is another incident which points out yet further the time at which the baptism of the Holy Spirit takes place.

Quite clearly there are two baptisms here, both of which are spoken of in each of the four Gospels (Mt. 3:11; Mk. 1:8; Lk. 3:16; Jn. 1:33).

Therefore, if one who is a believer and has been baptized with water has not received the baptism of the Holy Spirit (of whom there are many today) it is not contradictory to seek the baptism of the Holy Spirit.

Yes, let us truly align ourselves to the entire Word of God.—**Randall L. Krabill, Smithville, Ohio.**

• • •

Having read the many responses in "Readers Say" to the article "Why I Cover My Head' ", I am constrained to present a different point of view.

It should be recognizable by now that this is a matter of biblical interpretation. The Bible is a book of ideas or principles which need to be understood in the context in which they were written. That principle then seeks application in whatever culture it finds itself. I understand Paul to be telling the Corinthian Christian women to continue to veil their heads as all the good moral women in Corinth were expected to do. My Western society 2000 years later has no such practice.

I cannot speak for others, but personally when I was willing to be honest with myself and act according to conscience, I received a special peace and blessing from God. I am thankful that the Mennonite Church has matured enough to no longer rigidly insist on a uniform practice and to accept persons who differ on this interpretation. Principles do not and should not change, but our understanding and application of them must change.—**Miriam Nissley**

• • •

I wanted to thank you for your editorial on seductions.

I was born into a Roman Catholic family and grew in that religious community, grade school, high school, and seminary. As a young intellectual I saw and reacted to clerical graft, celebate adultery, clerical alcoholism, all "condoned" through a caste system which gave clerics different privileges than the faithful in their congregations.

I reacted to the inequities with quick solutions to the perennial problem of resisting temptation. I retreated to the fringe of that community where clergy who had likewise rebelled subverted church discipline, condoned adultery, divorce, homosexual relations, drug use, birth control, abortion, et al, if done in good conscience and in love. I, too, found acceptance—not forgiveness—for all my sins, all through intellectualization projected into the Scriptures in reaction to a stern church.

Eventually, the Lord's grace has reached me and I can celebrate his solution without intellectualizing away my faults and weaknesses. But I am, as you, wary of the insidious ways we are led from The Way.

Both as a community and as individuals we must not stand on our own cleverness to see the truth, nor on our strength to resist temptation. Loving is helping one another "stay straight" and together waiting on the Lord. And every day it is hard work, demanding attention.

Your article helped me today. Thank you!

And from my experience with the secularization of the Catholic Church, I am appreciative of the greater gospel integrity of the Mennonite Church (I'm not a novice.) We need to stay awake.—**Zach Comeaux, S. Bloomingville, Ohio.**

births

"Children are an heritage of the Lord" (Ps. 127 3).

Beachy, John and Julie (Erb), Wellman, Iowa, second child, first son, John Joel, Nov. 4, 1979.

Boyce, Terry and Janice (Mishler), Kokomo, Ind., first child, Jeremy Scott, Nov. 15, 1979.

Bridge, Clinton and Susie (Demastus), Lyndhurst, Va., first child, Neil Coleman, Nov. 26, 1979.

Burkhart, Arnold James and Kay Larraine (Sipe), Brutus, Mich., first child, Heidi Marie, Sept. 16, 1979.

Early, Roy and Phyllis (Garber), _____, Va., third child, second daughter, Andrea Joy, Nov. 7, 1979.

Erb, Martin and Hope (Armstrong), Richmond, Va., first child, Katherine Ruth, Nov. 20, 1979.

Freed, David and Sharon (Miller), Manson, Iowa, third child, second son, Andrew David, Nov. 18, 1979.

Funk, Michael and Debbie (Davis), Springfield, Ill., first child, Luke Michael, Oct. 4, 1979.

Gascho, Wayne and Patricia (Teuscher), Morgantown, Pa., second child, first son, Jonathan Dwayne, Oct. 2, 1979.

Gingrich, Byron and Virginia (Luzquinos), Lebanon, Ore., second daughter, Roanna Fe, Nov. 27, 1979.

Gingrich, Ralph and Yvonne (Shoemaker), Elmira, Ont., second child, first daughter, Shannon Lyn, Oct. 12, 1979.

Guengerich, Dale and Linda (Dodd), Sarasota, Fla., second child, first daughter, Stacy Joy, Nov. 14, 1979.

Hartzler, Ray M. and Frances (Feagley), Mill Creek, Pa., third son, Travis Lynn, Nov. 27, 1979.

Hostetler, Larry and Marcia (Wenger), Harrisonburg, Va., first child, Jennifer Lynn, Nov. 29, 1979.

Lederman, Billy and Janell (Roggie), Sturgis, burg, Pa., fourth child, second son, Nathaniel Jon, Nov. 20, 1979.

Leaderman, Billy and Janell (Roggie), Sturgis, Mich., second child, first daughter, Jaclyn Nicole, Nov. 23, 1979.

Lehman, Willard and Sandra (Stephenson), Hollsopple, Pa., fourth child, third son, Kent Roy, Nov. 11, 1979.

Mock, Vernon Paul and Celene (Yoder), Hollsopple, Pa., first child, Michael David, Nov. 5, 1979.

Moody, Robert and Elaine (Beyler), Mt. Meigs, Ala., fourth child, third son, Eric Brian, Nov. 4, 1979.

Nussbaum, Larry and Cheryl (Snyder), Garden City, Kan., first child, Timothy Alan, Oct. 15, 1979.

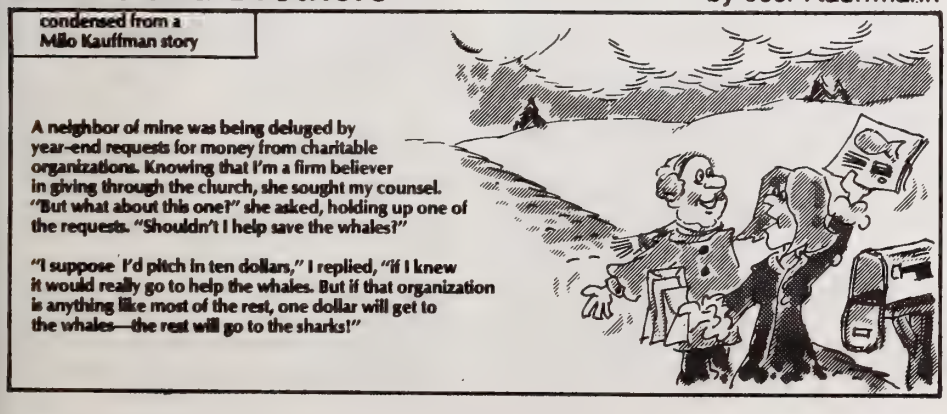
Reitnauer, Paul and Jenalee, New Castle, Pa., eleventh child, by adoption, James Edward, born Feb. 5, 1969.

Replogle, George and Debra (Weyant), Martins-

Sisters and Brothers

by Joel Kauffmann

condensed from a Milo Kauffman story



burg, Pa., first daughter, Christa Marie, Nov. 21, 1979.

Schwartz, Marlin and Sandra (Chupp), Sturgis, Mich., third child, first daughter, Rita Lynn, Nov. 26, 1979.

Shoemaker, Paul and Elvera (Rempel), Elmira, Ont., first child, Jason Paul, Oct. 22, 1979.

Sieling, Ronald and Jeanette (Horst), Elora, Ont., third child, second son, David Horst, Oct. 19, 1979.

Smoker, Dwight and Ruth (Smucker), Lancaster, Pa., first child, Ryan Michael, Nov. 2, 1979.

Taylor, Roger and Betty (Burns), Belize City, Belize, first child, Dawn Marie, Sept. 19, 1979.

Thompson, Glen and Carol (Steckly), Cambridge, Ont., second child, first daughter, Amy Eileen, Nov. 28, 1979.

marriages

"They shall be one flesh" (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Bachman—Pellman.—Dean Bachman, Tiskilwa, Ill., Willow Springs cong., and Beth Pellman, Harrisonburg, Va., Community Mennonite cong., by Bruce Yoder, Aug. 18, 1979.

Gerber—Lehman.—Tim Gerber, Apple Creek, Ohio, and Michelle Lehman, Dalton, Ohio, both of Kidron cong., by Bill Detweiler, Nov. 22, 1979.

Martin—Witmer.—Earl L. Martin, Manheim, Pa., Gantz cong., and Anna S. Witmer, Manheim, Pa., Erisman cong., by David L. Gehman, Nov. 24, 1979.

Miller—Derstine.—Clinton Miller, Phoenix, Ariz., Trinity cong., and Leanne Derstine, Souderton, Pa., Souderton cong., by Thruman Miller, father of the groom, and Richard C. Detweiler, Nov. 24, 1979.

Rivers-Bowerman—Garber.—Alec H. Rivers-Bowerman and Marilyn K. Garber, Vancouver, B.C., by Linford D. Hackman, Aug. 18, 1979.

Sauder—Burkholder.—Bruce L. Sauder, New Holland, Pa., Lichty cong., and Wanda L. Burkholder, East Earl, Pa., Weaverland cong., by Aaron H. Hollinger, Nov. 17, 1979.

Showalter—Smucker.—Rodney Showalter and Nancy Smucker, both of Dalton, Ohio, Kidron cong., by Bill Detweiler, Nov. 17, 1979.

Stout—Atkinson.—Eric Stout, Washington, Iowa, Washington cong., and Karla Atkinson, Kalona, Iowa, East Union cong., by Robert Hartzler, Nov. 4, 1979.

Weier—Swartzendruber.—John Weier and Evelyn Swartzendruber, both of Freeman, S.D., Salem cong., by Herbert L. Yoder, Nov. 24, 1979.

Wenger—Hershberber.—Rodney Wenger, Wayland, Iowa, Bethel cong., and Janice Hershberger, Wellman, Iowa, Wellman cong., by Ron Kennel, Nov. 24, 1979.

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Blosser, Celesta, daughter of Rudolph and Kate (Yoder) Yoder, was born in Garden City, Mo., Oct. 12, 1900; died at Salem Hospital, Salem, Ohio, Nov. 13, 1979; aged 79 y. On Dec. 23, 1922, she was married to Harvey Blosser who survives. Also surviving are 2 daughters (Rosetta—Mrs. Ernest Martin and Kathryn Heindel), one son (Virgil), 8 grandchildren, one great-grandchild, and 2 brothers (Amos and Willis). She was a member of Midway Mennonite Church, where funeral services were held Nov. 16, in charge of Ernest Martin, Steve Yoder, and Maurice Hirschy; interment in Midway Cemetery.

Edelmann, William Warner, son of William Franklin and Anna (Downs) Edelmann, was born in Kansas City, Kan., Dec. 13, 1899; died at Levering Hospital, Hannibal, Mo., Nov. 10, 1979; aged 79 y. On Apr. 26, 1926, he was married to Lura Belle Mossbach, who survives. Also surviving are one daughter (Mrs. Lois Ellen Mercer), 5 grandchildren, one brother (Samuel Edelman), and 4 sisters (Mrs. Ruth Wenger, Mrs. Mina Kauffman, Mrs. Martha Croston, and Mrs. Magdalene Nice.) He was preceded in death by 3 infant brothers. He was a member of Mt. Zion Mennonite Church, where funeral services were held Nov. 13, in charge of Joe Diener and Leroy Gingerich; interment in Mt. Zion Cemetery.

Erb, Howard Landis, son of Isaac and Katie (Landis) Erb, was born at Lititz, Pa., Aug. 2, 1919; died of heart failure at Lancaster General Hospital, Lancaster, Pa., Nov. 23, 1979; aged 60 y. On Nov. 29, 1942, he was married to Arlene Messner, who survives. Also surviving are 2 daughters (Patricia and Debra) and 2 sisters (Esther—Mrs. John Heistand and Helen Good). A son (Larry) preceded him in death. He was a member of Neffsville Mennonite Church, where funeral services were held Nov. 27, in charge of Kenneth G. Good, Elam B. Holinger, and Roy Dice; interment in Erb Cemetery.

Godshall, Susan L., daughter of Jacob and Mary (Lewis) Springer, was born in Salford Twp., Pa., June 7, 1896; died of cerebral thrombosis at Eastern Mennonite Home, Souderton, Pa., Nov. 19, 1979; aged 83 y. She was married to Alvin S. Godshall, who died Feb. 15, 1966. Surviving are 4 sons (Henry S., Norman S., Alvin S., and Stanley S.), 5 daughters (Edith—Mrs. Joseph Benner, Mabel—Mrs. John W. Haas, Naomi—Mrs. Stanley Pyndyk, Mary—Mrs Raymond Halteman, and Eva—Mrs. A. Clair Sheats), 37 grandchildren, 64 great-grandchildren, 2 brothers (Henry and Jacob Springer), and 2 sisters (Mrs. Benjamin Young and Mrs. Ellis Moyer). She was a member of Franconia Mennonite Church, where funeral services were held Nov. 24, in charge of Wayne Kratz, Floyd Hackman, and Curtis Bergey; interment in adjoining cemetery.

Layman, Charles Franklin, was born July 5, 1889; died at Harrisonburg, Va., Nov. 25, 1979; aged 90 y. He was married to Lillie Good, who died in November 1936. Later he married Peachie Carr, who died in June 1962. Following this, he was married to Josie Kiser, who died in February 1979. Surviving are 4 sons (Earl, Carl, Roy, and Ward Layman). A son (Lloyd) preceded him in death. He was a member of Weavers Mennonite Church, where funeral services were held Nov. 27, in charge of A. Lloyd Swartzendruber and Samuel Janzen; interment in Weavers Cemetery.

Martin, Ira David, son of Abraham and Elizabeth (Shank) Martin, was born in Washington Co., Md., Oct. 24, 1892; died in the Menno Haven Nursing Home, Chambersburg, Pa., Nov. 15, 1979; aged 87 y. On Nov. 19, 1914, he was married to Mary A. Eshleman, who died Jan. 30, 1955. On Sept. 1, 1959, he was married to Lydia R. Hess, who survives. Also surviving are 3 daughters (Iva—Mrs. Abel Martin, V. Elizabeth, and Miriam A. Martin), one son (J. Leon Martin), 12 grandchildren, and 25 great-grandchildren. He was preceded in death by one son (Eston D. Martin). He was a member of Marion Mennonite Church. Funeral services were held Nov. 18, in charge of Mahlon Eshleman and Merle Cordell; interment in Paradise Mennonite Cemetery.

Martin, Irvin, son of Mr. and Mrs. Jonathan Martin, was born in Drayton, Ont., Mar. 23, 1887; died at Edson, Alta., Oct. 28, 1979; aged 92 y. On Sept. 27, 1911, he was married to Ella _____, who preceded him in death Jan. 3, 1944. On Mar. 31, 1948, he was married to Florence Barrett, who also preceded him in death. Surviving are 2 sons (Sanford and Art), 2 daughters (Mildred—Mrs. Tom Lang, Agnes—Mrs. Gale Philip), 15 grandchildren, 13 great-grandchildren, one brother (Urias), and 2 sisters (Mrs. Hannah Lightly and Mrs. Barbara Roth). He was a member of Edson Mennonite Church, where funeral services were held Oct. 31, in charge of Paul Voegtlin.

Schrock, Martha, daughter of John K. and Sarah (Kornhaus) Frey, was born at Sterling, Ill., Mar. 16, 1901; died at Newton, Kan., Nov. 22, 1979; aged 78 y. On Aug. 3, 1928, she was married to Freedley Schrock, who survives. Also surviving are 2 daughters (Dorothy—Mrs. James Kratz, Eunice Mae—Mrs. Melvin Hochstetler), 2 sons (Marvin Eugene and Edwin Freedley), one brother (John Frey), and 2 sisters (Mary Frey and Orpha Jennings). She was a member of Whitestone Mennonite Church, where funeral services were held Nov. 24, in charge of Paul Brunner and Jerry Weaver; interment in East Lawn Cemetery.

Smith, Bessie, daughter of John M. and Elizabeth (Brunk) Miller, was born at Hinton, Va., Oct. 29, 1883; died at Harrisonburg, Va., Nov. 27, 1979; aged 96 y. On May 10, 1903, she was married to Kirby Franklin Smith, who died Mar. 4, 1968. Surviving are 4 daughters (Elizabeth Burkholder, Wilda Eaton, Rose Lambert, and Louise Burkholder), 3 sons (Robert S., Kirby F., and Joseph E. Smith), and one brother (Walker B. Miller). She was a member of Weavers Mennonite Church, where funeral services were held Nov. 30, in charge of Samuel Janzen and A. Lloyd Swartzendruber; interment in Weavers Cemetery.

Snodgrass, Michael J., was born in Portland, Ore., July 1, 1941; died Nov. 14, 1979; aged 38 y. He was married to Cele _____, who survives. Also surviving are 4 daughters (Genelle, Erin, Holly, and Beth). He was a member of First Mennonite Church, Richmond, Va., where a memorial service was held Nov. 25, in charge of Bruce Yoder; interment in Oakwood Cemetery, Richmond.

Troyer, Ammon P., son of Phineas and Lydia Troyer, was born in Holmes Co., Ohio, June 6, 1896; died Nov. 11, 1979; aged 83 y. On Jan. 3, 1917, he was married to Huldah Bender, who died in May 1978. Surviving are 3 daughters (Alma—Mrs. Elvin Schrock, Viola—Mrs. Martin Krieder, and Wilma—Mrs. Joe Lee), 2 sons (Raymond and Marvin), 15 grandchildren, 18 great-grandchildren, and one sister (Clara Swartzentruber). He was a member of Greenwood Mennonite Church, where funeral services were held Nov. 14, in charge of John Mishler, Mark Swartzentruber, and Alvin Mast; interment in adjoining cemetery.

Wittrig, Edward J., son of Jacob and Josephine (Lund) Wittrig, was born in Oberland, Kan., Jan. 6, 1893; died at Albany, Ore., Nov. 21, 1979; aged 86 y. In 1916, he was married to Alma Birky, who survives. Also surviving are 2 sons (Russel and Wesley), 3 daughters (Nettie Dillon, Faye Dykast, and Marjorie Schantz), 22 grandchildren, 21 great-grandchildren, and one sister (Annie Wittrig). Two children (Orvin and Ray) preceded him in death. He was a member of Albany Mennonite Church, where funeral services were held Nov. 24, in charge of James M. Lapp; interment in Fairview Cemetery.

Yoder, Edward, son of David D. and Fannie Yoder, was born in McPherson Co., Kan., May 18, 1893; died at Glencroft Retirement Community, Glendale, Ariz., Oct. 31, 1979; aged 86 y. On Oct. 17, 1917, he was married to Mamie Schrock, who survives. Also surviving are 3 children (Willadene Shank, David DeWayne Yoder, and Miriam Adams), 9 grandchildren, 14 great-grandchildren, and one sister (Saloma Showalter).

Yoder, infant son of Frederick and June (Gingerich) Yoder, Jr., was born at Wooster, Ohio, Nov. 20, 1979; died Nov. 21, 1979. Surviving are his parents and one sister (Jessica). Funeral services were held at Oak Grove Cemetery Nov. 22, in charge of Carl K. Newswanger.

P. 1014 by Jan Swartzendruber

calendar

Ministers' Week, Eastern Mennonite College, Harrisonburg, Va., Jan. 14-17, 1980

Annual All-Unit Meeting of Mennonite Disaster Service, First Mennonite Church, Saskatoon, Sask., Feb. 8, 9, 1980

Ethiopia admits jailing Evangelical Church aide

Ethiopian government sources have confirmed that the abducted general secretary of the Evangelical Church Mekane Yesus is in prison, according to the Lutheran World Federation (LWF).

A report in the LWF news service from Frankfurt, West Germany, says several diplomats accredited in Addis Ababa have tried to intervene on behalf of Pastor Gudina Tumsa. He was forced into a car and abducted on July 28, but it was unknown until recently who had kidnapped him.

According to the LWF report, the diplomats have been told that Pastor Tumsa's imprisonment had nothing to do with his church activities, but was based on charges that he has been involved in the struggle for autonomy of part of the Oromo people, of which Pastor Tumsa is a member.

U.S. pledges for Cambodian relief top $100 million in cash and food

The slow-to-develop United States' response to the tragedy in Kampuchea (Cambodia) has reached full speed. The U.S. Government, which began talking of grants of about $10 million, has pledged $105 million in cash and commodities to the international relief effort.

By Nov. 17, $13,675,000 had been expended in cash and $25 million in food commodities has either been shipped or prepared for shipment.

Turkish Christians maltreated

The situation of the Christians in Turkey, even in cosmopolitan Istanbul, has become completely intolerable, and European governments should not hesitate to grant asylum to Turkish Christians, reports Piet Muller of the Dutch government Commission on Human Rights and Refugee Resettlement. The situation in Turkey, said Muller, is worse than expected. For years, Turkish Christians, mostly Syrian-Orthodox and Armenians, have been intimidated and persecuted by the local authorities. And since the government completely fails to protect the civil rights of its Christian subjects, crimes against Christians go unpunished. Until a few years ago Christians were still able to sell their homes before they tried to find their peace elsewhere, now their lands and possessions are simply taken over by the Muslims. The Dutch Human Rights Commission observed the situation for 1½ years and has worked closely with the Christian refugees arriving in Western Europe, now numbering more than 10,000. Of these Sweden has taken in more than 6,000; Germany nearly 1,500; Holland, a thousand, and the rest went to Belgium and Austria.

In Holland forty Turkish Christians occupied the Cathedral of 'sHertogenbos and fifty other Turks occupied a Dutch Reformed Church in Almelo to call the world's attention to their plight. Why is it, asked the Turks, that the U.S. government shows a real concern for Cambodia and the Vietnamese boat people, while completely ignoring the plight of the Turkish Christians whose number has been reduced to 100,000 out of a former three million? Is it that you can't say much about human rights when the violators are your NATO partners?—Summarized from *Trouw* articles, summer, fall 1979

Biblical dispute threatens weakened Israeli coalition

The fragile ruling coalition of Prime Minister Menachem Begin has been threatened by another religious debate over the Jewish conversion requirements of would-be immigrants to Israel.

Knesset Legal Committee Chairman David Glass has opened hearings on an amendment which would limit immigration to those Jews who base their conversion on the orthodox Halacha body of Mosaic law. The measure would thereby exclude the more liberal beliefs of Conservative and Reform Jews.

Failure to reach agreement on the measure within the coalition could pose another embarrassment to the Begin government. A group of writers has warned the prime minister that the amendment would disturb relations between the state and non-Israeli Jews.

British church council votes a phaseout of atomic arsenal

The British Council of Churches (BCC) has called on Britain to rid itself of its nuclear arsenal, but has urged the country to remain in the North Atlantic Treaty Organization (NATO).

Discussing the "Future of the British Nuclear Deterrent" at its recent assembly, the BCC by a vote of 54 in favor and 19 against, passed a resolution which read:

"The assembly believes the non-replacement by the United Kingdom of its present nuclear strategic deterrent (the Polaris missile system) would strengthen moves for a nuclear non-proliferation and urges Her Majesty's government to make a decision to this effect."

Latin American Congress calls for contextualized evangelism

Delegates and speakers at the Second Latin American Congress on Evangelism, just concluded in Huampani, Peru, made it clear that in the evangelization of the Latin American continent, more attention must be paid in the future to the context in which the gospel is being lived and proclaimed.

Some 266 representatives of over 20 countries and 39 denominations met for eight days of intensive workshops and to hear and discuss position papers on evangelism. They were convened by the Latin American Evangelical Theological Fraternity. All participants identified themselves as being "within the framework" of the Lausanne Covenant, which gave theological homogeneity to the program. Many diverse perspectives were present, however, with delegates coming from places like Chile, Cuba, and Nicaragua and representing every evangelical sector, from Pentecostals to the historical denominations.

North Americans were conspicuous by their absence. No more than 12 or 15 were registered as participants, plus a small number of observers and press representatives, and several on the conference staff.

Pontiff embraces Patriarch in a gesture of solidarity

Pope John Paul II, head of the Roman Catholic Church, and Ecumenical Patriarch Demetrios I of Constantinople (Istanbul), spiritual leader of Eastern Orthodoxy, met and embraced in Istanbul on Nov. 29, in a significant gesture of solidarity in hope.

The gesture symbolized the deep-rooted intention of the two men to launch a renewed effort to bring an end to more than seven centuries of division between Christianity's largest branches.

The Church of Rome and Eastern Orthodox churches have been in schism ever since the Latin crusaders sacked the city of Constantinople, the capital of Eastern (Byzantine) Christianity, in 1203-04.

Youngsters destroy rock records that hindered "walking with God"

Jay Schmidt, 23, and scores of other "born-again" young people who belong to the Zion Christian Life Center in St. Paul, Minn., agreed that the hundreds of rock records they owned were "hindering their walk with the Lord." So they brought them to a church-owned camp and destroyed them, along with objectionable books, tapes, and other materials.

The album covers were burned, but the records themselves were broken and dumped into a rubbish receptacle because burning them might create toxic smoke. Schmidt, a freshman at North Central Bible College, Minneapolis, who lives in St. Paul, gave up 80 albums, including a dozen of his treasured Beatle records. But there were others who turned in even more.

In all, about 1,400 albums featuring such entertainers as Alice Cooper, the Eagles, Moody Blues, Black Sabbath, James Brown, Kiss and Village People, were destroyed. They had an estimated value of more than $11,000, according to Jim Peters, minister of music at Zion Christian Life Center.

NEWSPAPER

90200 51C
MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46514

Latin America, the neglected peoples

At the outset of this decade, December 1970, Drew Middleton of the *New York Times*, then living in Paris, France, spoke to a gathering of journalists in downtown Syracuse, N.Y. His assignment was to forecast international developments as he saw them unfolding in the decade ahead, the '70s. Cautiously, he made predictions of what was to come in Asia, Africa, Europe, the Middle East, and North America.

The momentum of the turbulent '60s had not died away. Yet, Middleton predicted more trouble ahead. As I recall, he also prognosticated some improvements on the international scene. But he could not foresee normalization of relations with the People's Republic of China, an unprecedented encounter between Egypt and Israel's heads of state, nor a resurgence of the Islamic religion in Iran and other Middle Eastern countries.

It was a good speech. But he left out one whole area of the world—Latin America. Since my wife, Rose, and I, along with our family, had spent more than a third of our lives in Brazil, we couldn't sit still for such a glaring omission. So, after the program was over, we sought out Mr. Middleton to question him on why he hadn't spoken about Latin America at all.

Quietly, and attentively, he listened to our questions. He replied: "I'm sorry, but I have very little knowledge of that part of the world. It would be difficult for me to say anything meaningful about South America. Furthermore," he continued. "the *New York Times* had tried to report on the world below the Rio Grande, but reader interest surveys revealed a sad lack of interest."

Naturally, therefore, Middleton could not foresee the rise and fall of a democratically elected Marxist in Chile (Salvador Allende), Cuban adventurism in Africa, a changing of the guard in the Panama Canal Zone, discovery of rich oil fields in Mexico, and revolution in Nicaragua. But then again, could even the knowledgeable have predicted these things in 1970?

Daniel Hertzler, had reason to do some reading on Brazil, and Latin America in general. He was surprised by the paucity of material to be found in newspapers and magazines available to him. Thus, he documented Middleton's thesis that there has been a general lack of interest in the Spanish- and Portuguese-speaking Americas.

This is true only until something happens south of the border (or north) that impinges on our interests. The Chilean debacle and U.S. involvement, the kidnapping and torture of a missionary's daughter and others in Argentina, Cuban threats to North American interests in Angola, Ethiopia, and other parts of Africa under the tutelage of the USSR, a healthy slap on the wrists applied by the president of Mexico—these are the things that get our attention.

So do the millions of "illegal aliens" who seep in through the Texas borders. But that's a special problem. It would not exist if "patriotic" Americans were not cooperating in their employment and benefiting from the pool of cheap labor which they afford. (They, too, get something out of it or they wouldn't come.)

Part of the truth is that many North Americans see Latins as second-rate people. I have observed this mind-set at work in Rio de Janeiro, São Paulo, and Campinas, Brazil. It's a pity, then, when the only way underrated people can get our attention is to give us a resounding kick in the shins or worse.

Latin America is going to become increasingly important to North America and the church during the '80s. It is our privilege, as Christian brothers and sisters, first, to humbly learn of human values that only the Latinos can teach us, and, second, to lead the way in cultivating an attitude of equality and friendship.

We can do this by getting acquainted through reading, travel, hospitality, and other ways. But, at least, let's begin. It is late, but, I hope, not too late.

—David E. Hostetler.

Gospel Herald

December 25, 1979



Eight weeks under the Southern Cross

by Lawrence and Frances Greaser

Editor's note: Lawrence and Frances Greaser returned on Oct. 31 from an eight-week visit to Mennonite Board of Missions, Elkhart, Ind. workers in South America and leaders of local Mennonite churches. Lawrence is MBM's associate secretary for overseas missions. The Greasers traveled 15,000 miles by jet, small propeller plane, ferry, motorboat, mule cart, bus, jeep, and on foot.

The first month was spent in Brazil, where 17 MBM missionaries work in partnership with 20 Mennonite congregations scattered from Curitiba in the south to Araguacema 2,000 miles to the north. The Greasers traveled during the second month to Argentina, Paraguay, Uruguay, and Bolivia. Mennonite missions in Brazil, Bolivia, and Uruguay are conducted jointly by MBM and the Commission on Overseas Mission (COM) of the General Conference Mennonite Church.

Frances, who accompanied her husband at personal expense, wrote numerous reports on the experience and delivered formal greetings at each church from the Mennonite women of North America.

BRAZIL: ***Conceicão.*** A 12-hour flight delay and only seven hours of sleep in 48 hours made us especially glad to see Robert and Fran Gerber and family at the Conceicão gravel airstrip in the interior of Brazil. A bridge across the mile-wide Araguaya River is making this frontier town one of the fastest growing cities in central Brazil. It is a strategic location for planting a church. A 15-member fellowship has been started here.

Bob's major responsibility is leadership training of national pastors in outlying areas. He packs his hammock and lending library and makes his regular 10-day trek among the five churches and conducts individual leadership training classes in his 250-mile circuit. He drives a Brazilian-made, front-wheel-drive Ford station wagon, "Buggy for Bob," which is indispensable to his work.

Bob and Fran have had a frustrating year facing illness, isolation, discouragement, and visa problems. Now that the visa has arrived, and their rented house is sold, securing permanent hous-

ing becomes a priority. We investigated possibilities of houses and lots for sale, and in light of Brazil's economy, it seemed wisest to buy a lot and build. A phone call was made to Elkhart asking MBM to borrow money so that building can begin. The need to build a center in Conceicão, where seminars and retreats could be held, was also discussed. We wondered, too, whether we are asking too much of the Gerber family to have Bob traveling so much.

Araguacema. A former resident of Araguacema said that this town is like Babel. Many former residents have moved to other cities in search of employment. We were surprised to learn that so many of the Brazilian church leaders we met first became aware of the Mennonite faith through contacts with someone in Araguacema. An agency of the German-speaking Mennonites now manages the clinic and school which were formerly operated by MBM. Overseas mission associates John and Isabelle Blough continue to be the North American Mennonite witness there.

Brasilia. This bustling city is the transplanted capital of Brazil. Otis and Betty Hochstetler and General Conference Commission on Overseas Mission (COM) missionaries Erwin and Angie Rempel are the church's ambassadors there. Otis manages two thriving bookstores. A Sunday school is conducted in Taguatingua, a satellite city. The Gama congregation now has a new building which already is too small. Another COM couple will be coming. We attended a retreat and Region III meeting at the newly built campgrounds and assisted in the ordination of Osvaldo Freitas, who is pastoring a young church in Goiania.

Ceres. Elaine Kauffman is a teacher and dean of girls at a boarding school where five of our missionary children attend. We had a good evening of fellowship with Steve and Rachel Blough, John and Mark Gerber, and Marcus Ashley. We spoke in chapel the next morning. From there we went to Anapolis, where Lawrence stayed for two days to work on legal issues involving property, and Fran continued the five-hour trip back to Brasilia.

São Paulo. A modern city of 12 million. Four Mennonite congregations are in São Paulo city. Fernando Andrade was ordained pastor of the Moema congregation while we were there. Cecil and Margaret Ashley are living and witnessing in the suburb of Bonilha. A new group is meeting in their home. A more ample meeting place is needed, but costs of lots and buildings are excessive. How can we help? How should we help? In Itapevi, where Ashleys also assist, property for a church building has been donated and funds are available for building materials. Could a building team from the USA provide the labor? A young Mennonite, who is teaching in the area and studying, is giving good leadership.

Jundiaí. On an administrative visit three years ago, we sketched possible building locations in the dirt at the proposed church site. Now the building is finished thanks to a North American building team. Arlin and Mary Lou Yoder will be coming on furlough in 1980. A national pastor is being asked to fill their place.

Campinas. Ken and Grace Schwartzentruber recently returned from furlough. The house they formerly lived in is no longer available. Should we pay $450 a month rent or buy a lot and bring a team from North America to build a house? Property near the church is for sale. Counsel with a number of people led us to believe that it was better stewardship to purchase rather than rent. Another phone call was made to Elkhart asking that funds be borrowed and that a team of builders be sent. Gerald Kaczor, an overseas mission associate from Paulinia, managed the bookstore during Ken's absence and handled well the responsibility of finding a new location. He and Lee Hertzler remodeled the store and made attractive display areas. The bookstore, under Ken's management, is an effective Christian witness at a strategic spot. The pastor of the local church is presently attending seminary.

Ribeirão Preto/Sertãozinho. Harvey and Miriam Graber and Glenn and Lois Musselman were founders and teachers in these congregations. Both congregations' meetings are well attended. We especially noticed the large number of enthusiastic young

Spirituality is more than a charged battery

"Spirituality is not contemplation over against action," declares a theology professor from the University of South Africa in Pretoria to the 1978 sessions of the Mennonite Missionary Study Fellowship as printed in *A Spirituality of the Road.*

Authentic spirituality cannot be limited to getting the battery charged on Sunday morning since it includes all of life. Nor is Paul's spirituality—the lectures are based on 2 Corinthians—a permanent attribute or a possessed achievement. Spirituality is in process and constantly being renewed.

This book provides a balanced emphasis on discipline and involvement. The new and renewed creation appreciates the new age inaugurated by Jesus, senses our status as crocuses in the snow, and knows that in weakness we are made strong. Problems of witnessing and of being missionaries provide the application and illustration for the theology offered.

Although biblically based, a greater quantity of Bible commentary would have been valuable.

A Spirituality of the Road is published by Herald Press, Scottdale, Pa., and Kitchener, Ont.—LeRoy Kennel

Gospel Herald

Editor: **Daniel Hertzler** (on sabbatical). Managing Editor: **David E. Hostetler.** News Editor: **Dave Graybill.**

Volume 72 Number 52

The *Gospel Herald* (ISSN 0017-2340) was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa. Subscription price (in U.S. dollars): $12.00 per year, three years for $33.00. For Every Home Plan, $9.50 per year mailed to individual addresses. Eighty Percent Plan, $10.75 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States. Copyright © 1979 by Mennonite Publishing House

people in both groups. The church in Sertãozinho is beginning a witness in a new section of town where a large housing project is being developed. The Saturday evening meeting in Ribeirão Preto was well attended despite heavy rain.

Campinas. Our month in Brazil ended with a three-day gathering of our missionaries at a camp facility near Campinas. Meeting with the group after visiting their areas of work was beneficial and enjoyable. It was a time of intense review of accomplishments of past years, evaluating the development of the church, and identifying the need of the present church.

Many nationals had expressed to us the need for Portuguese materials which reflect Mennonite theology. The missionary group affirmed this. The Brazilian church has been influenced theologically by leaders who have studied in a variety of Bible institutes and seminaries. It is obvious that teaching materials written from the Mennonite perspective are essential. Criteria for church leaders must be established if the church in Brazil is to be Mennonite.

Study materials on doctrine, church polity, church history, stewardship, and instruction for new believers are also needed. Procedures and persons who could draft such materials were recommended by the group. At the annual meeting of Brazil Mennonite Conference which met immediately following the missionary gathering, action was taken to move aggressively ahead on the preparation of these materials.

PARAGUAY: ***Asunción.*** We were pleased to see Brother Tatsumi, a Japanese Mennonite physician, waiting for us at Menno-Heim. Brother Tatsumi is working at a Japanese colony in eastern Paraguay. In addition to learning of his work and family, we were able to introduce him to a number of people in the area and give him names of some Mennonite doctors in Paraguay.

Gerhard Goertzen, director of the Mennonite seminary, showed us a new building under construction for the school. He indicated that the church in Paraguay was able to provide most of the funds needed for the seminary's operation. However, he made an earnest plea for MBM to provide teachers who could serve in a spiritual as well as teaching ministry.

ARGENTINA: ***Formosa.*** Mike and Mattie Mast and Willis and Byrdaline Horst are involved in leadership and literacy work among the Toba Indians. Albert and Lois Buckwalter are in Saenz Pena, five hours away. Willis has had rheumatic fever during the past year and needs the scheduled furlough. Horsts will need housing when they return to Formosa. Should a house be purchased now and rented to someone for a year, or shall we wait and possibly pay 50 percent more for property a year later? We looked at many houses and lots and decided to wait, hoping that the dollar value will increase in a year.

Masts are making a family event out of weekend trips to Toba country. They are asking for another missionary couple. This would mean another house and a vehicle. In light of Argentina's runaway inflation, can we afford it? Can we afford not to? Mike and Mattie are relating to a Catholic renewal group which meets at their home. While we were there, someone knocked at the door and asked, "Is this the house where they pray?" The Horsts live close to both the bus station and the hospital and have frequent requests for taxi service. How do you relate kindness with a firm "no"?



Frances Greaser with a Bolivian child.

Albert and Lois Buckwalter saved us a five-hour bus trip by coming to Formosa for three days. Two of those days were profitably invested in intense discussion and planning with the three couples.

Buenos Aires. Scattered throughout this bustling city are five Mennonite churches. Delbert Erb had a full schedule of contacts for us. We attended a meeting of all the church leaders at the Floresta church the first evening. Every afternoon we had three or four appointments.

A four-hour bus ride brought us to Bragado where Frank and Anna Byler live. Their assignment is extension training. Frank has approximately 100 students in different congregations. This requires that he travel much of the time. We visited with the copastors of the church, and the next evening Frank and Anna took us to Pehuajo to the home of Raul and Anita Garcia. The church there has celebrated its sixtieth anniversary.

That weekend we participated in the church services in Trenque Lauquen. An Argentine couple who gave up their business in Buenos Aires to help with the work in Santa Rosa took us further southward where they work with Floyd and Alice Sieber. The evening service at Santa Rosa was well attended.

Monday morning, eight of us had a five-hour ride to Choele Choel. This is one of the most rapidly growing Mennonite churches in South America. We visited church leaders in the afternoon, and heard the enthusiastic report of a new work in



Greasers speak at a Sunday morning worship service in the Bolivian city of Santa Cruz.

Conesa, an outreach of Choele Choel. In the evening, Choele Choel church workers gathered for a barbeque. At 11:30 p.m. we started our 14-hour bus trip northward back to Buenos Aires.

On our last day in Argentina, Lawrence participated in a 12-hour session with the executive committee of the Argentina Mennonite Church. At the end of the meeting Lawrence was asked to report his observations of the Argentina church. He did so but with the request that those present confirm or correct the observations. After the report, the committee approved the following statement:

The Argentina Mennonite Church is experiencing "harvest-time."

1. There is openness to and interest in the gospel.
2. This is a time of "movement of the Spirit" in the church. There is deep interest and commitment among pastors and laity for evangelistic outreach.
3. Church buildings are located in strategic towns and in good locations within those towns. This is the result of good planning by missionaries and national leaders.
4. Excessive congregationalism and a consequent theological pluralism among the leaders seem to have come as a reaction to former strong conference or bishop control.
5. One of the results of discontinuing subsidies from North America for pastoral salaries has been the development of team ministry within some congregations. More pastors are now self-employed and are called to the pastorate from within the local congregations.
6. It is harvesttime for the renewal movement, which has resulted in blessings and problems, spiritual growth and differences of opinions, and considerable confusion.
7. The church lacks a satisfactory leadership training system.
8. The church suffers from runaway inflation.

URUGUAY: ***Montevideo.*** Contacts with missionaries and national church leaders helped us get a feel for the political, economic, and spiritual realities they face constantly. Political oppression continues openly. This results in a kind of "strained silence" among the population. Even at a good volleyball game, we noticed, there is little shouting and free expression.

The poor are becoming poorer, and the rich, including the military, are becoming richer. The political and economic realities seem to have caused a kind of cynicism and atheism among the people. Few respond to the gospel.

Mistrust is everywhere. Missionaries who have worked and lived for years in extreme poverty areas, without the possibility of doing very much about the systemic evils that cause these conditions, are paying a high emotional price for their ministry. The emotional strain of needing to turn people away from the conference-operated home for children and youth because the facilities are filled to capacity is devastating, when one realizes that those children will become "street children"—begging, stealing "rejects of society."

The church in Uruguay desires continuing relations with their North American brothers and sisters. They would very much appreciate the return of a former MBM couple to assist them in their ministry. Currently, Daniel and Eunice Miller and Nicholas King serve in Uruguay.

The good working relationships between the Spanish-speaking and German-speaking Mennonite congregations is heartening. Hopefully this can be a model for other areas of Latin America.

BOLIVIA: ***Santa Cruz.*** The work in Bolivia is an outstanding example of good working relationships between word and deed, with MBM and Mennonite Central Committee workers laboring together for one goal. The existing congregations are the result of this cooperation. Decisions regarding types of ministry, location of workers, and ways to assist the rural congregations without "smothering" them become items of urgent business. Steven and Deborah Fath, new MBM workers in the country, are doing an exceptional job of adapting to the culture and language. After only three months in Bolivia, they are already involved in significant ministry.

The Mennonite congregations are located 12 to 15 miles southeast of Santa Cruz. This is nearly a two-hour trip from Santa Cruz over rutted, unmaintained roads. The wear and tear on body and on vehicles must be experienced to be understood.

It seems apparent that an aggressive evangelistic effort is appropriate in the city of Santa Cruz. A Mennonite center in the city would also serve as a contact place for Mennonites and others who move to the city for employment and study.

The Bolivian scene is affected not only by the presence of MCC/MBM/COM workers, but also by a large number of "Colony Mennonites" and by the presence of a Mennonite mission group from Manitoba which operates a rural clinic and relates to a rural congregation in the same general area as the other Mennonite churches. How can small rural congregations come to maturity in the presence of so many different Mennonite efforts?

After a rather difficult experience in Cochabamba, due to high altitude, a severe chest cold, fatigue, and a four-hour wait at the world's highest airport (La Paz, 12,400 feet), it was "down hill" the rest of the way home to Elkhart.

What do you think of justice?

by Dean E. Peachey

"What do you think of justice?"
"I've only heard the name."
"And what do you think?"
"Well, there was a baby boy on my street named 'Justice.' "

One begins to hear an increasing amount about justice in Mennonite circles these days. There are calls for justice instead of charity and "Band-Aids," critiques of structural injustice, and frequent insistence that a witness for peace lacks integrity when it fails to consider issues of justice.

On the global scale, these concerns emerge as Christians try to respond to widespread problems of famine, refugee resettlements, and economic exploitation.

Closer home, there is the gruesome reality of urban decay, continuing racial discrimination, and an urgent need for an overhaul in the criminal justice system. Even within Mennonite institutions there are murmurings of injustice with regard to allocating salaries or decision-making power.

While serious discussions about justice are unquestionably a sign of awakening on the part of Mennonite churches, they are also at times the focus of controversy, and even division and anger. We lack agreement on how involved the church should be in issues of justice, or what constitutes a *bona fide* case of injustice that merits action by the church.

What do Mennonites think of justice? Certainly all of us would agree that we "believe in justice," but to what are we agreeing? Something that is completely "fair" to an employer may seem grossly "unfair" to the employee; the trade practices of a Canadian corporation may be "unjust" in the eyes of the Latin American peasant, and yet appear completely "justified" to the North American Christian.

How shall we decide upon the manner by which important resources such as food, income, power, and opportunities are to be distributed? A variety of voices speak with different proposals. One suggested solution is the rule of absolute equality: one man, one vote, one car, four suits of clothing, two years of free college education, etc., etc. (And the same for one woman, one black, one Smith, one Kauffman. . . .)

The equality rule is nice in its simplicity, but some would argue that such a distribution, which treats people who are actually different as if they are the same, is profoundly *unjust*. People are weak/strong, old/young, industrious/lazy, skilled/less skilled, and they should be treated accordingly. What they receive should be in proportion to who they are, and how they manage their talents. But even here, the reasoning can take you in opposite directions.

Some would employ a rule which states that the outcomes you receive should be in direct proportion to your contributions (or merits). Thus if you assemble three lawn mowers, and the person next to you produces two, you should be paid $30 while he earns $20. Similarly, the teacher with the Master's degree is to receive more pay and greater decision-making power than the holder of a BA, and the person with the highest seniority should get his/her choice of job and the most vacation days.

"Nonsense," say others. "The guiding rule in deciding proportions should be 'to every man according to his need.' " The child who needs a winter coat should get one regardless of his relative contributions to the family, and the family with more children should receive more income.

Thus we have three distinct criteria for deciding whether or not a given contribution of resources is just: (1) equality, (2) contributions or merits, and (3) needs. It is important to distinguish among them, because the various definitions can at times lead to passionately contradictory viewpoints—all in the name of justice.

Most of us probably employ all three of the justice rules, depending upon the time and place. For example, we may follow the rule of *needs* within our families, allotting food and clothing according to needs, without weighing the relative contributions of each family member.

At other times we at least give lip service to the rule of absolute *equality*, saying that race, sex, creed, or social class should not limit one's guarantee of civil liberties or opportunity for basic education.

But in what is perhaps a majority of situations, the *contributions* rule is dominant. Salaries, promotions, status, respect, and power are usually determined by the person's relative merits of skill, industry, education, beauty, wealth, ethnic background, citizenship, or family birth. There are, of course, problems with this. Decisions of fairness and justice may be made along these lines too often, with rewards being allocated on the basis of irrelevant "merits." For instance, a person may be hired not because he possesses more skill, but because he is of the right race, sex, or religion.

Deplorable as this might be, there is a side effect of basing justice on contributions that is perhaps even more insidious. *The contributions rule provides a way of rationally justifying the good fortune (i.e., success) of the affluent, while readily dismissing the suffering of others.* For example, our particular approach to business activity, which strongly adheres to the contributions rule, has probably influenced our way of thinking and viewing the world to a greater extent than we usually realize. So that if we have automobiles, eat our protein in the form of meat, and live in

"comfortable" homes, it is the result of the industry and ingenuity of ourselves, our parents, and in general, the North American society. (Or perhaps because we have earned God's favor and blessings.)

Meanwhile, if others push their meager possessions in wheelbarrows, live in cardboard shacks, and subsist on half the nutrients their bodies require, it is because they haven't tried hard enough, are lazy, or "don't really mind living like that because they don't know any other way."

Reflecting for a moment, we can see that the whole process of deciding what is "just" very quickly gets turned backwards. The principle of justice according to contributions tends to legitimize the use of power for self-gain. For if one's outcomes or benefits are justified by the size of one's inputs, then the more money, expertise, or energy you contribute, the larger the slice of pie to which you are entitled. Right? I don't know ... perhaps we ought to ask the guy who (despite all his efforts) eats only the crumbs.

While the three definitions of justice I have used are not comprehensive, they perhaps help to identify some of the crucial differences. Are any of these meanings of justice more biblical or Christian than others? What doth the Lord require of man? What do the psalmist and prophets mean when they utter "justice" in the same breath with "righteousness"? (Ps. 89:14; Is. 9:7; 56:1, Amos 5:24, RSV.)

Without claiming to fully exegete a biblical notion of justice, "righteousness and justice" seem to imply a general meaning of *well-being*, both for the individual and the community. If this is so, I propose that we need to face honestly the possibility that the well-being of many people is not being served best by our heavy emphasis on the rule of contributions and merits. Our response to suffering and injustice usually fails to go beyond tokenism when we are able to maintain the belief that we somehow *deserve* to live "comfortably."

As Mennonites we have at times achieved a partial measure of success in rejecting the outright pressures of materialism and consumerism. But I fear that we have not done as well in combating the more subtle influences of the "American Way" on our thinking. Our understanding of justice affects much more than our response to the poor or other obvious victims of injustice. It dramatically influences our views on employer-employee relationships, the distribution of power and status in the church, and a wide range of other issues in political, community, and church life.

What do you think of justice? The question begets more questions—questions that are difficult, yet exciting and challenging. What implications might more clear understandings of justice have for the ways in which we organize our congregations, church institutions, and Christian businesses? What methods will enable us as a constituency to move beyond the justice defined by the "North American way of life" to the justice of biblical *shalom*? As we become aware of poverty and racism, and learn to recognize the various faces of oppression, how can we organize (and redistribute) power and resources in a manner which contributes to *everyone's* well-being, unstopping the springs of justice that they might merge and flow from us like a mighty river?

What will endure through the 80s?

by John M. Drescher

A few risk to take up the task of writing history before it happens. For example one book *The 80's: A Look Back at the Tumultuous Decade 1980-1989* edited by Tony Hendra, Christopher Cert, and Peter Elbling is written as though the decade is past. It describes the years as a disorderly decade, filled with turmoil in fields of art, entertainment, economics, and communications. Institutions which seemed permanent crumble or are strangely altered. The book comments on such things as the cataclysmic events as the Big Slide of 1986 which makes Los Angeles a neighbor of San Francisco. Politics reaches an all-time low with toasters offered as premiums for those who can be persuaded to vote.

On and on the book discusses a decade of drastic change, confusion, and conflict—hardly cheerful reading. One feeling which comes through with force is that nothing, even nature itself, is sure or stable.

Are there some things which remain? Are there still eternals we can hold to, to stabilize us regardless what happens? As we enter a new decade are there certain unshakables which we can with certainty hold on to?

Love will endure. Love will continue to outlast and win over every form of ill-will and hate. In each situation and circumstance love will go on proving it is the only way life works in the long run. It is eternal. Love will go on to accomplish what is most needed and love's work will never be destroyed.

In the next decade the happiest people will continue to be the givers. Happiness is not something we get but something we do. And blessedness is promised to the givers in life. Wendell Phillips wrote: "How prudently most men sink into nameless graves, while now and then a few forget themselves into immortality." Only those who serve and give, forgetful of themselves, will be the happy, joyful, radiant ones. Also those who are contributing to the needs of others will never be lonely. "Happiness was born a twin" in that it is always shared in some way.

Honesty will continue to be honorable. While little acts and thoughts of dishonesty may seem too small to hurt, the fact will be forever true that dishonesty has a disintegrating effect on all the persons and situations it touches. Even knowledge is harmful to the dishonest. Honesty is the strong cord in the fabric which holds all life together.

Faithfulness will still be determined in the small things. Most of life is made up of small things and the person faithful in the small things will have enough muscle to manage the major things of life. The test of the true will continue to be the faithfulness in the trifles of each day.

In his book, *What's It All About?* Robert E. Goodrich says,

"I've almost come to the place I feel that a personal affirmation of faith is not complete until, along with 'I believe in God, and I believe in Jesus Christ, and I believe in the Holy Spirit,' I also say, 'I believe in the importance of little things.' "

Those who pray will find God answers. During the decade ahead those who pray will know the presence, power, and promise of God. Those who trust in the Lord shall not be confused. In the midst of discouragement, disquieting, and disappointment those who put their trust in *the* God who controls the universe will live in confidence and composure.

Those who are obedient to God will experience His leading. It will still be true the next decade, that those who do God's bidding will know direction for the days ahead. God is in the business of revealing His will to those who are committed to follow, to those who delight in His way, and to those who will acknowledge Him in all their ways. But He doesn't waste time giving guidance to those who will not obey.

Small kindnesses will continue to prove a person's greatness as well as do those acts which will help others most along life's way. "Usually when God speaks He speaks through the human voice that is kind. Nothing stops the sound of His voice so quickly as criticism, carping, unkindness." And Roy O. McClain says, "When I look back on my own paltry life the things that stand out are few. Not the publicity, the degrees, not the facts memorized. The only things that stand out are the few things in which I have tried to be kind." Kindness will endure through the next decade.

During the next decade it will continue to be better to stand alone in doing what is right than to side with millions by doing what is wrong. Those who yield to known wrong because of fear of being different or because of an inability to stand for conviction, will be forlorn and forgotten. Those who stand on the side of truth will, with truth, though crushed to earth, rise again.

For our well-being and contribution to the well-being of others it will continue to be better to be guided by our admirations than by our disgusts. Those whose lives are controlled by a negative position will neither be appreciated or appealed to in the difficult days of decision. Those guided by good will go on challenging others to better things for God and mankind. Such will know the strength of encouragement and the strength which comes by lifting others up.

During the next decade, as in the past, the future will come just one day at a time. And what we do with each day will determine the kind of life we will have at its close. "The only way to live," said Margaret S. Jameson, "is to accept each minute as the unrepeatable miracle." The challenge will forever be to make each day count for God and the good of everyone we meet.

Finally, the church of Jesus Christ will be around, always rising out of the ashes of every false way. The strongholds of hell will not stop its ongoing, for the Lord God omnipotent is reigning and will forever reign. God is moving to achieve His purpose. Many times we do not see His hand at work until we get far enough down the road to look back. So it will also be at the end of the decade of the '80s.



Load

by Martha K. Kauffman

CAMEL: Bend your knees
Kneel down
Let your master put the load
of stones on your back.

MAN: Bend your knees
Kneel down
Let your Master take the load
of "stones" from your heart.

Diamentes

Holiday
Exciting, Awesome
Singing, Ringing, Bringing
Jesus, Stable, Manger, Bethlehem
Fulfilling, Promising, Rejoicing
Marvelous, Wonderful
Christmas

Jesus
Wonderful, Marvelous
Caring, Loving, Keeping
Creator, Lord, King, Redeemer
Calling, Forgiving, Saving
Oppressed, Afflicted
Savior

fran ewy

This is the day which the Lord hath made; we will rejoice, and be glad in it.—Psalm 118:24.

We hail the promised day

Rejoice, rejoice, Oh, Christian men, with
songs of mirth!
This is the day of Jesus' birth,
When God as Man came down to earth.
Oh, low He lay on the manger hay,
The day when God came down
with men to stay.
O Immanuel, Immanuel! be with us yet,
Lest we forget, lest we forget!
The hour is late, men armed with
cruel hate
Grope on in darkness drear and
abject misery.
With joy we hail the promised day.
the everlasting day,
The day when sin and darkness all
shall flee away;
When Christ, the sun of righteousness,
shall rule the world,
Its ills to heal, and with His
goodness bless,
Yea, all battle-flags will then be
furled,
All battle-gear into oblivion hurl'd,
"War we'll learn no more!" men will
be heard to say
In that coming glad millennial day.
But until then—
Rejoice! Rejoice! ye sons of men,
And His saving name confess!

Allen Bixler

by Norma F. Martin

I cry for Zaire

One egg costs one dollar! One chicken costs $18.00! One pound of sugar is $6.50! One pound of butter is $13.50! I want to stop quoting such incomprehensible prices, but I must tell you that a #303 (2 cup) store can of peas costs $7.00, a 32-ounce jar of cooking oil costs $40.00, and a large jar of instant coffee costs $62.00! And a refrigerator costs $3,900. How do I know? I went from store to store in Kananga, Zaire, Africa, and looked at the prices on those items. Staggering? Yes!

"In June of 1977, rice was $30.00 per 100 pounds," Ann Rutherford, a nursing instructor at Kananga told me. "Babies are dying before they even get to the hospital," she continued.

In March of 1979, gasoline was $14.00 per gallon. When I was there in June, it was $40.00 a gallon! "I have 15 barrels of gasoline out here in the yard now that goes to missionaries up country that I could sell for $50,000.00," Henry Loewen of Canada who is a Mennonite Missionary in Kananga told me. I gasped.

What's the problem? "Inflation rose from 100 percent in 1978 to 200 percent in the beginning of 1979. And the dollar was devalued 50 percent," said Ben Eidse at the Africa Inter-Mennonite Mission (AIMM) board meeting in April 1979.

"We are just hanging in there, in the hope that something will come along. How much further can we disintegrate?" another RN in Kananga asked as she was choking with tears. I wept with her. The remarkable commitment plus the admirable dedication of the missionaries "paradoxed" with low morale and extremely high frustration levels while tension and uncertainty marked the jeopardy of the missionaries I visited in Zaire while on a three-week trip there.

Why did I go? Marge Neuenschwander of Berne, Indiana, had been in Zaire from 1973 to 1976 under AIMM and had taught in a four-year nursing school at the Good Shepherd Hospital, Kananga, with the IMCK (Institut Medical Chretien Du Kasai) Presbyterian missionaries. The IMCK medical training institution was given to the Presbyterian-Methodist-Mennonite Missions by the Belgian Congo government at Tshikaji, just 8 miles from Kananga. In answer to Marge's heart-question: "Am I to go back and teach there again?" we decided to make the trip for an evaluation.

When we arrived in Kananga and Tshikaji, Marge stated in shock, "My African friends have lost so much weight, I hardly recognize them!" I was puzzled.

"Forty percent of the people here are starving," Henry Nelson, Presbyterian medical doctor from Tennessee, at Kananga, told us the first night we arrived. "We have difficulty getting medicines to treat our patients. Some government hospitals have now closed for lack of medicines. And we pray we get enough gasoline to run the generators to keep our hospital open. We may even have to close tomorrow." And we meant it. We prayed, asking!

"What will happen to those 40 percent who are starving?" I asked.

"They will die, of course," he replied. I was stunned. That hadn't occurred to me.

"STOP! I can't comprehend what you are saying," I pleaded. But I did the next day. Marge and I walked to the 120-bed Good Shepherd Hospital she helped set up for its opening in 1975. A 12-year-old had just been admitted who weighed 40 pounds . . . forty pounds! I stared at him. I had never seen anything like it in my entire life! I heard about a six-month pregnant woman with a hematocrit of 10 (volume of red cells to a specific amount of blood). My hematocrit is 37. *Was she going to be able to give birth to a live baby?* I wondered. I saw a 2-year-old child bleating out gasping cries as he was almost unrecognizable as a person—starving to death. There were two other siblings in the bed with him. And the mother was there, trying to feed all three. I wept as I walked out of the room, feeling so utterly helpless!

"There was a boat on the river," Kathy Johnstone, wife of the hospital administrator related. "One of the people on it got sick with the typical tummy troubles. Someone decided it was cholera. They refused to let the boat land and no one would give them food . . . people starved to death. . . ."

I only have now

by Emily Sargent Councilman

I only have *now* for choosing to grow,
accepting the fact of my talents and flaws,
owning my failures, learning to change,
by grace and will, old, worn-out ways.

I only have *now* for choosing to care
for you as a person, God-image formed
and becoming. I only have *now* for sharing
the tough and the tender of me, new-found.

I'm given this *now* for learning to be,
not wait-a-minute or maybe-someday.
O let me not bury this measure of me
in layers of pretense too costly to pay.

Annette Kriner, RN who is setting up a new public health service about one-hour air travel distance from Kananga said, "There are a couple hundred thousand or more persons living here who do not have work, nor decent housing, food. They have no water, lighting, or reliable source of income. Thus they engage in unlawful mining for diamonds, often at great personal risk and sacrifice.

With economic shambles, starvation, and death evident, and statistics I could not comprehend, I got the impression that sheer survival was the main occupation of the people. I read the April 16, 1979, *U.S. News and World Report* article, "A Rich African Nation Squanders Its Legacy," by William Hartley and "Zaire Hope Withers in the Long Hot African Summer" by David Lamb, feature writer for the *Los Angeles Times*.

I began asking questions to their writings, like, "How did the biggest nation in Africa with 27 million people squander its legacy when it was once prosperous?" It is the world's largest producer of diamonds, so why do one-half of the children of the country die before they reach the age of five? It has wide stretches of fertile land and pasture that could feed all of Africa, yet only one percent is farmed—and that poorly. Why? The Zaire River represents a potential of 13 percent of the world's hydroelectric capacity. It could supply industries as uranium enrichment and aluminum smelting with abundant power. Why isn't it being tapped?

The two articles continued to say Zaire is mineral rich and has 6 percent of the world's copper and is the largest producer of cobalt. But Zaire must borrow money just to meet its interest payments on its almost four billion dollar debt to other countries. It overspent its budget by 60 percent in 1977 and 1978. What happened?

After much civil war, coups, violence, and chaos, the Belgian Congo became Zaire on July 1, 1966. Leopoldville, the capital became Kinshasa, the world's most expensive city after Tokyo.

A 30-year-old, penniless army sergeant, Mobutu Sese Seko, became an extremely wealthy president who likes to be called "The Guide." It is said he takes 20 cents of every dollar that comes into the country from his country's $1.1 billion export. He seldom leaves the safety of his army base except to visit the $20 million shrine he built to honor his late wife, who incidentally, told him to repent and turn to God before she died.

Zaire's 1977 coffee crop was worth $400 million. Only $120 million returned to Zaire. The rest ended up in foreign bank accounts held by Mobutu and some of his Bgandi tribesman. "It is better to die of hunger than to be rich and slaves of colonialism," the articles quote Mobutu as saying.

Season of courage

by Katie Funk Wiebe

As I hold my new grandson in my arms, his dark blue eyes look boldly into mine, seeing and not yet seeing. Our celebration of Christmas will be different this year because of him. His life story begins with this one, the year of the Iranian crisis. We add another chapter to ours.

I have often heard people relate their "best Christmas" or their "most disappointing Christmas" as part of a Christmas program. Digging through the store of Christmas memories can be valuable, even when alone, for through the backward journey we become familiar once again with the plot of our life story, the main characters, the conflict, and at which points in the action we allowed God's love and grace to become part of the resolution. And especially, how we can make that grace a part of the continuing pattern of life.

Often, at Christmas, the events of the year come into full focus. Some Christmas memories gleam with a splendor which outmatches the starry heavens. Christmas was joy and singing and praise and laughter. Some seasons were scarred with hurt, failure, and grief. Most people have also had times when they completed the round of activities not feeling particularly religious, happy, or sad. Christmas came and went like any other day, and left no mark. The recall of that year draws a blank on memory's screen. You wonder what you did do that year.

But what happened each Christmas isn't as important as recalling how we dealt with Christmas itself and seeing the pattern of our attitudes toward it.

Christmas began for me, as it does for most children, with high expectations of presents from parents. Gifts were symbols of love, and we enjoyed the season because of the excitement of surprises and rare treats of candy, fruit, and nuts.

One year I ruined our family celebration because the doll beside my plate on Christmas morning wasn't as pretty as the one beside my sister's plate. I fumed and fretted. After the holidays my doll with its cotton body and plain composition head returned to the mail order house for one with a china head and eyes that opened and closed. I got what I wanted, as well as the memory of a Christmas I wish I could forget.

After we young people started earning our own money, Christmas included the exquisite agony of buying gifts for others—as big as our small budgets could afford—but always with the hope they would look more expensive than they really were. We sent out cards and counted the ones we received in return.

The season included rounds of programs, parties, singing of "White Christmas" and "Silent Night," and listening to Dickens' "Christmas Carol" on the radio—and especially going home by train. We approached the season with energy and enthusiasm, unencumbered by failures and disappointments.

How big is Zaire? It is 904,000 square miles, one fourth that of the United States, with an area the size of the U.S. east of the Mississippi River. After independence, 87,000 miles of usable roads were in service. "Now the deteriorating roads unravel in the sand," wrote Carroll Yoder for the July 26, 1979, *Mennonite Weekly Review*, who was in Zaire last year as MCC director. Mobutu says to repair the roads would allow for a possible invasion. So teams of oxen—instead of cars or trucks—are now being brought to airstrips in the interior to pick up the supplies from airplanes, comments Yoder. We had a meal with Yoders while in Kinshasa.

"When I leave my home and go to work, I know it will be broken into and my things will be stolen," Baba (a houseworker) told Marge Yoder. It was the same Baba who had worked for Marge when she taught in Kananga.

The sentry who worked for Earl and Ruth Roth (Mennonite missionaries from Oregon) in Kinshasa asked Ruth for an advance in pay. Ruth told me it was his third week in a row to ask for an advance. When I asked why he asked for the advance, she said, "He said his children have not had anything to eat for three days."

Fortunately, there are always two sides to every coin. The other side of the coin to corruption, bribery, lack of human rights is the church of Zaire. It is alive, is remarkably sound, and is still reaching up to God, its source. All questions must be answered against the background of an extremely underdeveloped, chaotic society with almost the only basic issue being a life of survival orientation. But the church is growing. It is strong.

I attended one of the six Mennonite churches in Kinshasa with Earl Roths. It met in a public health dispensary. The leader was a layman, a registered nurse. Even though the church members have been meeting for ten years, they had their first communion service the Sunday I was there. The congregation of 38 people was asked to step outside the church building after the morning service so that any one who had sins to confess could remain inside.

At 1:00 we went back in for a beautiful communion. Each person was given a piece of bread and a swallow of juice from a common glass that was wiped off with gauze from the dispensary (where the nurse worked) after each person drank from the cup. As Earl spoke in French, and the nurse translated into Lingala, I heard Earl say this communion bread and blood was a "souvenir" for me. And I came home with the most memorable "souvenir"—a feeling of joy that I have brothers and sisters in Zaire who are alive and well in Jesus as the world they live in is falling apart.

And then, gradually, Christmas became a time to draw close to other persons because family was far away in another province. Gifts took second place. Christ's love needed person-love to make it complete.

One year, early in our marriage, when my student-husband and I were living in a tiny one-room apartment in the school dormitory with two children, we faced one of our first away-from-home Christmases. The outlook looked as bleak as a blustery winter day in Winnipeg.

Another young family, also restricted to the area, and we joined forces.

My parents had sent a large turkey, which we roasted in the college cafeteria oven. We set up tables in the dormitory hall. Afterwards the children ran shrieking through the empty halls with Christmas abandon while we adults lingered over the last course and told ourselves we would always remember this Christmas.

Over the years the plot of one's life story often moves in a direction one never expects. I found that Christmas is possible without all family members, but not without people. Christ is possible without gifts, although they do bring joy. Christmas is also possible without travel, programs, and banquets, but not without the assurance of love and the promise there will be strength to continue loving. And that is what Christmas is all about.

I agree with Madeleine L'Engel in *The Irrational Season* that "the Nativity is a time to take courage." What good did the infinite God coming in the form of a finite child do? she asks. Human beings are still evil.

I look about me. We still do not have the peace on earth of which the angels sang that first Christmas day. Words and bombs are piling up. Though the Bible is a best-seller, pornography is a close runner-up. Though interest in religion is increasing, families are still breaking up. Everywhere environmental resources are being depleted. People look, sometimes desperately, for answers to stress, tension, and change. Did Christ's coming change anything?

Christ came to earth as a human being to share our living and our dying, writes L'Engel. The price of Christ's love was the pain of being human and of painfully giving up that life for us on the cross.

Christ came to share the life of this baby nestled in my arms, I tell myself, as he looks about with the wondering eyes of a newborn. He came to share my life. He came to share the pain and the joy of being human. He knows about it, for He was Emmanuel. Christmas is a time to move into the new year with courage because He knows us in our humanity. Because of His death, we can know Him in His divinity. The message at Christmas is still Emmanuel—God with us.

Associated Seminaries hold study day on conflict between U.S. and Iran

In an all-school gathering Dec. 5, students and faculty at Associated Mennonite Biblical Seminaries, Elkhart, Ind., called for fresh understanding and a response in prayer to the current Iranian-United States conflict.

The special meeting, "Iran Day," grew out of the concern that the seminary, as a body, had not adequately confronted or spoken to the crisis. An informed Christian examination and response, it was felt, was essential.

An ad hoc student committee planned the day which included a time of prayer, a panel presentation, and small-group discussion. Panel participants were John Lapp, Dean of Goshen College; Roelf Kuitse, AMBS Professor; and John H. Yoder, Adjunct AMBS Professor.

The goal of the day was to enhance understanding and knowledge of the crisis, politically, religiously, and historically, and to study alternatives of Christian action.

Of particular concern was the hostility and anger demonstrated by Americans toward Iranians. "We must try to think how the other side is also understandable from their perspective," said John Yoder.

Emphasizing the need to put the present in historical context, Dean John Lapp sketched the history of Iran, noting the cozy relationships cultivated for decades between the U.S. and the Shah. "Why," he said we should ask ourselves, "does Christianity not appear as a liberating force but part of the enemy?"

"Islam for centuries was to be a triumphant, victorious religion," explained Roelf as he outlined the nature of the Islamic faith. "Much of the recent turmoil is because Islam has had to live underneath; it is an object in the hands of Western powers. The crisis in Iran is from religious frustration."

John Yoder characterized the American reaction as one of "national shame and the psycho-pathology of wounded pride. It is not really international morality at stake, but international civility, the rules to keep the diplomatic game going."

Stating that civility is better than no international conventions at all, Yoder stressed that civility is nevertheless a tool of the powerful and that the powerless are forced into other means in order to be heard. Americans should retain a moderate attitude toward diplomatic assumptions.

Numerous practical proposals came out of the small discussion groups. "We are here and thinking about the problem. The local community ought to know that," one student stated.

Suggestions included offering sanctuary in Mennonite institutions for Iranian students, writing or contacting political leaders, diffusing information through the media and personal contacts, inviting Iranians on campus to speak, and duplicating these kinds of discussions throughout the Mennonite Church, where desired.

The day concluded with prayer for the nations, their leaders, the hostages and their families, Americans and Iranians alike, and that peace and reconciliation might prevail.

Those participating in the discussion arrived at the following consensus:

"The hostage-taking in Tehran has created a grave crisis in the relationship between the United States and Iran. We deplore the seizing of hostages as a means of seeking redress of grievances, whatever their legitimacy. We are also concerned about the destructive effects this action has on the already fragile channels of communication between nations.

"Nevertheless, we recognize that this incident is a response to the long-standing United States' support of the Shah's repressive regime. We can only understand the situation as we keep in mind this historical context, as well as the particular religious and social factors at work in Iran's Islamic Revolution.

"In contrast to those clamoring for retaliatory violence, we call for a spirit of humility, confession, and openness for reconciliation on the part of the American people and government.

"In response to the growing hostility toward Iranians in this country, we urge Americans, and specifically church institutions, to show active hospitality to those being denied it elsewhere.

"Finally, we encourage our government to continue to show restraint in dealing with this situation and to place considerations of peace and justice above those of national honor and pride. We pledge ourselves to continued prayer toward this end."

The panel presentations are available upon request.

Peace Section (U.S.) calls for restraint in Iran crisis, supports SALT amendment

Resolutions concerning the Iranian-U.S. crisis, SALT II, and the proposed World Peace Tax Fund were passed at the fall meeting of Mennonite Central Committee Peace Section (U.S.), Nov. 30-Dec. 1 at Akron, Pa.

Section members also agreed to postpone a decision on a resolution to support war tax resistance campaign until they could have further dialogue with constituent members, discussed plans for a churchwide consultation on the draft in 1980, and reviewed the Peace Section (U.S.) budget for 1980.

In a statement on the Iranian crisis, Peace Section members deplored the seizure of U.S. diplomatic personnel and commended President Carter "for his policy of restraint." The group also urged "continued pursuit of nonmilitary solutions to the situation" and called on the U.S. government to set up a forum/tribunal in which Iranian charges against the Shah can be investigated.

The group also urged the U.S. to "cease the harassment and selective prosecution of Iranians in the U.S." (A federal judge ordered on Dec. 11 that investigations of Iranians by the U.S. Immigration and Naturalization Service be stopped because of their "discriminatory" nature.)

The Peace Section statement went on to "acknowledge the deep hurt of Iranian people and their legitimate grievances" against the Shah, and against the U.S., "which sold huge quantities of arms to the Shah for use against his own people, and which in August 1953 used the CIA to keep him in power."

The final section of the recommendation was an encouragement to those who reside in "communities where Iranians reside, to enter into mutual dialogue to further understanding and reconciliation among peoples, and to be mediators in any conflicts which occur."

Delton Franz of Peace Section's Washington, D.C., office stressed that Peace Section wants to assist individuals and congregations to be reconcilers in this process and that it is prepared to assist constituents in finding background materials, so that they can understand the underlying factors behind the crisis.

On SALT II, Peace Section members passed a resolution in support of an amendment to the Strategic Arms Limitation Treaty between America and the Soviets. The amendment, offered by Senator Mark O. Hatfield (R-Ore.),

(continued on page 1037)

Pray for Soviet church, Vins tells Ephrata group

"My enemies told me that I would never be able to be in freedom again. But our God is strong and all powerful," said Russian dissident Georgi Vins, speaking to an audience of about 400 at the Ephrata (Pa.) Mennonite Church on Dec. 3. His visit was sponsored by Mennonite Central Committee, where he also spoke at chapel services the next morning.

Vins, well-known Reform Baptist dissident expelled from the Soviet Union last spring, spent two days in the Akron-Ephrata area speaking, meeting with MCC personnel, and touring the service agency's material aid and Self-Help outlet. Vins is a ninth-generation minister; his family were Mennonites through his grandfather's generation.

As leader of the unregistered church in the USSR, he had been persecuted severely by Soviet officials. The past 13 years of his life have been spent in prison, exile, or hiding.

Because Vins and others in the All-Union Council of Evangelical Christians and Baptists (AUCECB) could not agree with the church's cooperation with the government, including such matters as church registration, they finally withdrew from the union in protest, forming their own church agency, the Council of Churches of Evangelical Christians-Baptists (CCECB).

Speaking through an interpreter, Vins related the story of his life in the USSR as an outspoken dissident and his subsequent imprisonment, and pleaded for prayer for believers in his country.

His family, he said, was persecuted as well, continuing to witness even while he was imprisoned. At the age of 10 his oldest daughter Natasha was taken in front of her entire school and asked, "Is there a God?" The other children laughed but the little girl replied, "Yes, there is a God."

"Already from a small age her faith was strengthened," Vins said. Years later, when she was in medical school, Natasha was again asked, "Do you believe in God or not?" Although she had already studied several years, her confession of faith resulted in expulsion from medical school. "But she loves God more than she loves science," Vins said.

He added, "My daughter is not the only one. Tens of thousands of Soviet Christians died in camps for their faith. The fathers died in prison and the children became believers."

Vins' wife, five children, niece, and mother are with him in the United States. Their reunion with Vins last June 14 was the first time in 13 years they were together as a family.

His wife had been allowed to visit him in prison, he said, but they had to speak by phones through a plate-glass window and their conversation was monitored by Soviet officials.

Vins related other prison stories. In Novosibirsk he was taken to a cell that housed some dangerous criminals, who surrounded him and asked him who he was. They then asked if he had a copy of the gospel with him. Vins happened to have a matchbox-size Gospel of Mark, but hesitated to give it up. Finally he did share it, and the other prisoners stayed up the entire night reading it.



Russian dissident Georgi Vins, center, talks with Peter Dyck while Karen Steria translates.

In April 1979 Vins was suddenly taken from his prison cell and flown to New York along with four other dissidents. They were not told until just before their flight that they were going to New York or that they were being permanently expelled from the Soviet Union.

Later they learned in exchange, the United States was returning two Russian spies for the five political and religious dissidents. Always before the United States had received Americans in exchange for espionage agents. The trade of Russians for Russians was a first.

Vins related his impressions upon arriving at the New York hotel. "It was so clean there and there were such beds there!" he exclaimed. "There was a big bowl on the table with grapes and I hadn't seen any of this for so many years. I was further surprised that there in the hotel was a Bible. I hadn't held a Bible in my hands for five years. But I wanted a Russian Bible and asked to get one. And in the night an unknown person in New York brought me a Bible in Russian."

Another surprise awaited him two days later, when President Carter invited Vins to attend services at the First Baptist Church in Washington, where Carter teaches Sunday school. "The President of a big country held a Bible in his hands; this was so surprising for me. This seemed to me a dream," he said. "I remembered my people in the Soviet Union and I thought how good it would be if our President Brezhnev would hold a Bible in his hands and teach the people."

Vins told the North Americans to value the freedom to meet together, to have Bibles and to read them freely. "Never forget in your prayers your brothers and sisters in the Soviet Union who even today are living through much for their faith," he added.

Vins requested repeatedly that Western Christians pray for believers in his homeland. In addition, he encouraged his listeners to write both to the Soviet Union protesting government interference in church matters, and to individual believers, especially those in prison, to encourage them.

Today there are about 500,000 Baptists and 50,000 Mennonites in the USSR. Many, but not all, of the Mennonite Brethren joined the Baptist church in 1963.

The All-Union Council of Evangelical Christians and Baptists had united Evangelicals, Baptists, and Pentecostals in the 1940s. The Reform Baptists, of which Vins is a leader, separated from the AUCECB in 1962 largely over the question of church-state relations.

Vins, author of the book, *Testament from Prison* (Elgin, Ill., David C. Cook Co., 1975), will also speak at the MCC Annual Meeting in Kidron, Ohio, on Jan. 25.—Amy Rinner, MCC News Service

European Mennonites ask stronger MCC ties

European Mennonites welcome Mennonite Central Committee initiatives in Europe and want to be partners in its work.

In support of this position European Mennonites in consultation with MCC delegates at the Bibelheim Thomashof near Karlsruhe, West Germany, recommended that MCC station a representative in Europe and increase involvement.

Called by MCC, the Nov. 19-20 consultation was to help the service agency decide what its future role in Europe should be.

(continued next page)

Similar consultations were held in 1950 and 1967.

"MCC has no program planned for Europe for the next five to 10 years, not even a 'hidden' one," said Elmer Neufeld, MCC acting chairperson.

In their response the European Mennonites clearly rejected the attitude that Europe is their "turf" and North American Mennonites need not apply any resources there.

About 40 delegates from European Mennonite conferences and groups and 14 MCC representatives specifically expressed support for present MCC involvement in the Umsiedler ministries, contacts with East European countries, the European Mennonite Bible school in Bienenberg, Switzerland, projects in the developing world, and peace concerns.

The consultation particularly stressed mutual assistance in bringing the peace question into congregations and improving Mennonites' peace witness in the world.

MCC said Europeans can help North American Mennonites in this question because of their experience in empire, and in social questions such as energy and pollution.

Larry Miller, Paris, MCC Peace Section representative, told the Europeans: "The American empire is over. The European empire ended earlier. . . . You are further in the analysis if not in the solutions."

The most significant of the nine conclusions approved were the recommendations on personnel for a European program and another one identifying the International Mennonite Organization (IMO) as the initial contact for MCC.

The delegates said an MCC representative stationed in Europe should maintain relations with European Mennonite conferences and organizations and coordinate activities. (MCC had a director in Europe until 1967 when it decided to work from the U.S. office in Akron, Pa.)

To strengthen partnership and mutuality between North American and European Mennonites the Europeans discussed the placement of a European in the Akron office as a staff person. They could not agree to recommend this but left it open as a possibility. They also expressed concerns to the MCC suggestion to have a European representative on the MCC board.

Problematic for the Europeans was MCC's question: "Who is our partner in Europe? Who is our point of contact?"

As in North America, Mennonites in Europe have organized various conferences and boards, some national, some multinational. German Mennonite congregations, for instance, may be independent members of one or two German conferences or of a multinational Mennonite Brethren conference.

IMO, a social service and relief/development organization made up of Dutch and German agencies, the MB conference and individuals, seems to be the natural partner for MCC, but the base is not broad enough to handle all MCC concerns, as the Europeans themselves pointed out. (For instance, IMO has no specific assignment to deal with peace questions and East-West contacts, and the Swiss and French Mennonites are not members.)



Siegfrid Bartel, right, a member of the MCC executive committee from MCC Canada, talks with Franz Esau of Verband deutscher Mennoniten-Gemeinden, West Germany, at the MCC-European consultation Nov. 19-20 at Karlsruhe, West Germany.

The European Mennonites solved the difficulty by agreeing that IMO should be strengthened and given more assignments, staff, and financial support. MCC delegates welcomed enthusiastically the European interest in increasing contacts with the Eastern countries.

By telling their stories and giving analyses of the situation of Mennonites in the USSR, four "Umsiedler" (German-background, Soviet refugees) stimulated the growing interest of European Mennonites in East Europe.

Some criticisms of MCC showed up in the responses from conferences and individuals to Peter J. Dyck's paper outlining MCC history in Europe. The primary emphasis, however, was that European Mennonites, because of their smaller number (41,000, excluding Mennonites in the USSR, to North America's 313,000) and resources, can use help from Canadian and American Mennonites but want to be informed better and consulted more.

Samuel Gerber, representing Swiss Mennonites, made a point of setting aside the criticisms MCC has received.

"Of course mistakes were made. But afterward it nearly always became evident that MCC people acted not out of bad attitudes; rather, blunders were made because the MCC people were not properly informed about European structures and competence," he said.

According to one U.S. worker in Europe, more significant was the positive tone of the Dutch Mennonite response because some Dutch have been vocal in their criticism of MCC's approach in Europe. The Algemene Doopsgezinde Societeit outlined several of its current concerns—such as peace and development issues—and mildly suggested MCC could help them.

Participants gave tribute to Peter J. Dyck for his long service in Europe. Dyck is changing roles in the MCC office; as of January 1980 he will no longer be director for the Europe program.

MCC will not be appointing a new director for Europe until its role for the future is clearer.—Lydia Penner for Meetinghouse

Bolivian church holds first working assembly

The first working assembly of the emerging Mennonite Church in Bolivia met in Santa Cruz Nov. 24-25. This assembly brought together 20-25 local representatives from five of the six Mennonite fellowships in and around the city.

Abel Aquino, Bolivian pastor working with the Mennonite churches in Christian education, served as moderator for the two-day sessions. Mennonite Board of Missions (Elkhart, Ind.) missionaries Debbie and Steve Fath and Mennonite Central Committee workers Frieda Schellenberg and Jerry Shank helped coordinate the events and discussions.

Each of the small fellowships presented a brief sketch of the history of their particular group Saturday morning. The majority of these young fellowships trace their roots back to the active involvement of MCC workers who at one time worked in the communities where churches are now emerging.

Setting goals and evaluating priorities for the 1980s involved most of the Saturday afternoon sessions. Out of these discussions came

several priorities for 1980: (1) to search for, prepare, and equip local leadership for the young churches and their youth; (2) to increase social and spiritual activities for the large number of children and youth; (3) to nurture and strengthen the growing fellowship in Santa Cruz.

Following a two-month study on stewardship in these small fellowships, participants in the assembly decided to begin supporting the mission program with contributions from their offerings. This marks the first time that churches have acted to contribute to the overall budget.

Steps were also initiated to explore the possibility and implication of forming a national church. Action on this issue is to continue, and findings will be reported in the next assembly to be held in three or four months.

"We are challenged by the steps taken toward maturity and growth in this assembly," Faths reported. "Although the church is still in its infancy, the Lord is at work in the hearts and lives of our Bolivian sisters and brothers, leading them into a life of Christian discipleship."

Mennos plan meeting; joint booth at Urbana

John H. Yoder of Associated Mennonite Biblical Seminaries, Elkhart, Ind., and Fremont Regier of Bethel College, North Newton, Kan., will address a Dec. 30 meeting of all Mennonites at Urbana 79, the Inter-Varsity Student Missions Convention.

The 18,000 participants at the triennial event to be held Dec. 27-31 on the Urbana campus of the University of Illinois will include about 700 Mennonites. The Dec. 30 meeting they will focus on the theme "Distinctives of Anabaptist Missions."

Yoder is a well-known Mennonite writer and theologian. He teaches at both AMBS and Notre Dame University in nearby South Bend, Ind. Regier, an expert in agricultural development, is a professor at Bethel College. Both men have had overseas service experience.

For the first time this year, all Mennonite and Brethren in Christ groups at Urbana will work together under the theme and logo of Mennonite World Conference. They will sponsor an inter-Mennonite information booth and set up their displays in the same area.

The joint Mennonite presence is being coordinated by an Inter-Mennonite Urbana Planning Group headed by Richard Mojonnier, associate secretary for Student and Young Adult Services at Mennonite Board of Missions (Elkhart, Ind.).

"We want to concentrate our efforts on helping people understand who the Mennonites are," Mojonnier said, "and how our approach to missions is unique."

Mojonnier noted that, unlike many nondenominational mission agencies, Mennonites don't see Urbana as a major recruiting opportunity. About half of them will probably be from non-Mennonite campuses where Mennonite mission recruiters do not go.

Nine Mennonite agencies will be represented by 65 staff persons at Urbana 79: Africa Inter-Mennonite Mission, Brethren in Christ Missions, Commissions on Overseas Mission (General Conference Mennonite Church), Eastern Mennonite Board of Missions and Charities (Lancaster Conference of the Mennonite Church), Evangelical Mennonite Conference Board of Missions, Mennonite Board of Missions (Mennonite Church), Mennonite Brethren Missions/Services, Mennonite Central Committee, and the Overseas Mission Training Center of Associated Mennonite Biblical Seminaries.—Steve Shenk

Spanish churches, guests hold convention in Texas

Every fall the Spanish Mennonite churches in Texas get together to sing, worship, report, and above all, *verse otra vez* (to see each other again). Joining them is a group of people from the South Central Conference Mennonite churches who come in spite of the language barrier to attend the convention and visit local churches.

This year guest speakers, representatives of minority institutions, pastors, church leaders, and families met Nov. 10-12 at a Mathis, Tex., campground. Reports, sermons, recreation, fellowship, and films, as well as business sessions, highlighted the south Texas Mennonite Central Committee Convention.

There were approximately 200 participants: people from churches of south Texas; New Mexico; Matamoros, Mexico; and thirty-five South Central Conference visitors from Kansas, Missouri, and Oklahoma. Theme of the assembly was "El evangelio, segunda fase" ("The Gospel, Phase Two").

Participants from the Spanish churches included pastors, church leaders, adults, youth, and children. This was true also of the group from Mexico. The thirty-five visitors, all adults, were led by conference minister Millard Osborne.

Guest speakers and participants were Albert and Lois Buckwalter, missionaries in Argentina; Nelson Litwiller and his wife; Armando Hernandez from JELAM, Puerto Rico; Rolando Santiago from MCC; Earl Sears from Mennonite Mutual Aid; and Arnold J. Casas from the Board of Congregational Ministries and Mennonite Publishing House.

The assembly was opened on Saturday noon by Conrado Hinojosa, president of the "Concilio Nacional" of Spanish speaking churches and pastor at the Brownsville church in Texas. He noted that the camp, Zephyr Baptist Encampment, is a historic place, as the "Concilio Nacional" of Spanish churches was formed in 1973. "Since then," he said, "We have gone a long way."

Much of the time during the two days was dedicated to singing, led by Elizabeth Pérez. Most songs were in Spanish, though a few were sung in English to make the ones that were not able to speak the majority language feel at home.

The variety of songs matched the forms of singing. There was congregational singing, church group singing, and solos, most of the time with guitars, drums, piano, and panderetas. Among the special groups was a male quartet from Kansas. A song repeated time after time was: "Somos uno en el Espíritu" (We Are One in the Spirit).

The speakers covered a variety of themes. Nelson Litwiller spoke of the participation of church leaders and the way the church was to be built. He used, in one of his presentations, Hebrews 6:1-2. "A person can be aged but not be mature," he said. "The church has to be built with the best materials. Each one has to be ready to try his best."

Hermando Hernández, Sunday morning, spoke on "The Quality of Leaders in the Church," and how they can be instruments in kingdom building. At the end of the presentation he invited anyone who had questions to come forward. The rest of the participants were there to report about the institutions they represent, what they are doing, and how the program can be best implemented.

For each of the 200 participants, the convention was probably different. Some of the English-speaking participants may be glad to be back on their own turf, with their own worship pattern, the sermon in their own language, and the songs sung in four parts, many times, "a cappella." Others will maybe want to go back to visit another year. Some will be tempted to adopt some of the worship patterns by the Spanish churches. For their part, the participants from the South, for whom the convention is like a family reunion, are already planning to be back next year.—Arnoldo J. Casas.

Keystone representatives seek congregational vision

About 60 men and women representing Keystone Bible Institute's three main constituencies—Mennonite, Church of the Brethren, and Brethren in Christ—met all day on Nov. 24 to review congregational life in their various heritages and to view emerging forms for the 1980s. They met at the new Brethren in Christ church building in Elizabethtown, Pa.

Guiding the morning's look into the past, John L. Ruth, Harleysville, Pa., relived humorous and whimsical stories from his experience and research regarding the Mennonite, Brethren, and Brethren in Christ. Ruth delighted the group as they sometimes self-consciously chuckled at the foibles of interdenominational church life. Selected persons from the three denominations gave short responses.

The afternoon featured a "Meet the Press" panel of ten ministers and laypersons who shared the life and concerns of their various

congregations. An attempt had been made to select a wide range of congregational types. Following morning and afternoon input, seminar participants met in small discussion groups, to which all those attending had been assigned.

To wrap up the day, the entire group, borrowing from the Quaker tradition, sat in silent meditation and shared insights and songs as any felt led. Rich in spiritual insight, the meditation period elicited feeling, concern, and vision on the day's theme of "Congregational Life for the Eighties."

"It gives me a feeling of hope and peace to know God's Spirit is able to do that," said one person, referring to a Scripture promising divine help as churches confront unknown and complex problems.

"I first experienced frustration, then I heard the Lord say, 'Look to *me*. *I'm* going to build the church,'" said another.

One person wondered whether the group had experienced enough vision during the day, or had attended too much to the present.

Several persons discerned areas the church should grapple with. The following were mentioned:

—Assimilation of people outside our ethnic groups.
—Dealing with secular humanism.
—The need to think seriously about bearing Christ's cross as well as about celebration.
—Focusing on the return of Christ as part of our vision.
—The importance of mutual encouragement among the sister denominations represented.

Keystone Bible Institutes, Landisville, Pa., is a resource-providing organization in which four denominations and six Mennonite conferences participate. KBI sponsored the seminar on an invitational basis.

"It was a very enriching experience," commented one participant after the meeting. Another observed that the day was a good one, but added, "Who can predict the '80s?"—Lois L. Shenk

Old Colony group gains one-year deportation stay

Old Colony Mennonites in Seminole, Tex., and Boley, Okla., who lost their jointly purchased land last April have, in effect, received a "stay of deportation" to remain in the United States for another year. They had been threatened with deportation after their tourist visas expired.

A private bill on behalf of the Mennonites, S.707, had earlier been introduced in Congress by Sen. Lloyd M. Bentsen (D-Tex.). The bill would allow for the Mennonites to remain in the country permanently.

The bill must pass five steps in order to become law: the Senate Judiciary Committee, full Senate, House Judiciary Subcommittee on Immigration, House Judiciary Committee, and the House of Representatives. The bill has been approved in the Senate and is now awaiting action in the House.

The House Judiciary Subcommittee on Immigration convened in October to review numerous private immigration bills, among them S.707. As part of the investigative procedure, the subcommittee is requesting a comprehensive picture of the permits or credentials issued to the Old Colony group.

The subcommittee will not meet again until early 1980. Because Congress will still be in the 96th session in 1980, the Bentsen bill acts as a stay of deportation, securing the right for the Mennonites to stay on throughout the year until further action can be taken.

The Old Colony group came to the United States from Mexico in 1977 and purchased 6,400 acres of land. Members say they were deceived by real-estate agents into thinking their entry into the United States was legal. Later they discovered not only that they did not have water rights to the land they had purchased, but that their permanent resident visas had not been granted.

Goshen week opens discussion of alcohol

The most important result of the Alcohol Education Week held at Goshen College Nov. 12-16 was that it opened the door to a discussion of alcohol-related issues at Goshen College and perhaps in the wider Mennonite church, according to many participants.

"What impressed me is that this week is just a beginning step in an open and free discussion of alcohol," said Alice Roth, director of alumni relations and member of the planning committee. "There is a lot of strong feeling on the subject."

President J. Lawrence Burkholder called for the special emphasis week because "some of the older approaches to alcohol are inadequate, but silence is irresponsible." His position paper on the topic was used as a reference tool throughout the week.

Much of the activity took place on Nov. 14, when classes were canceled for an all-school study day.

Decisions about drinking must be seen in the context of a person's growth toward wholeness, said Jeptha Hostetler, expert on substance abuse, in the keynote address on Wednesday.

Hostetler, who is a professor of anatomy at Ohio State University, presented information on the physiological effects of alcohol use, looked at various attitudes in the Mennonite Church, and talked about the process of making decisions about alcohol. "What we decide about drinking is part of a larger package of decisions. For Christians, all decisions should enchance spiritual growth in joy, compassion, and discipline."

Also on Wednesday, two one-hour workshops gave students and faculty the chance to discuss the issues on a more personal level. Forty-two separate groups, each led by a student-faculty team, met to talk about the elements which need to be part of decisions about drinking.

Reaction to the workshops was mixed. "In my group, people seemed to think the topic was interesting, but it wasn't a real hot issue," said Esther Yoder, a freshman from Elkhart, Ind.

"There were a lot of strong feelings coming out in my workshop," reported Theresa Leal, a freshman from Fort Wayne, Ind. "Most students felt drinking was wrong."

Residence hall director and workshop leader Charlie Klink said, "Everyone was pretty open with thoughts and gut feelings. There were people on both sides of the issue, but they seemed to be listening to each other rather than tuning out."

Special attention was given on Thursday to the problems of alcoholics. A recovering alcoholic spoke about his struggle with addiction in the morning convocation.

"Alcoholism is a physical, mental, emotional, and spiritual disease," he said. "It is not the result of a weak will." After outlining a career of professional successes, he said he couldn't accept the fact that he was an alcoholic because to him alcoholics were skid row bums. "Alcoholism is an equal opportunity employer," he said.

The process of recovery is arduous and never complete. "Spiritual resources are necessary," he said. "Every morning recovering alcoholics need to kneel and say 'Help'; every night they say, 'Thank-you.'"

"His story was very powerful," said campus physician Willard Krabill. "He has learned something about the Christian life that the rest of us may have missed."

Thursday evening, a local chapter of Alcoholics Anonymous held a meeting on campus.

Two chapels, a film series, and several activities promoting health were also part of the week's activities.

A group of conference moderators, youth leaders, and pastors visited the campus on Wednesday. Carl Newswanger, pastor of Orrville Mennonite Church in Ohio, said, "I have a greater sense of urgency about the issue of alcohol use than I did before I came. I've received ideas about how I might go about alcohol education in my congregation."

Several visitors appreciated that the college brought the topic of alcohol use up for discussion. "What you're doing here is a good beginning," said Irvin Weaver, field-worker for Allegheny Conference. "It's good we're beginning to talk about such issues."

Pilot project considers resources, needs of aging

Representatives from Mennonite congregations in northern Indiana helped launch a pilot project on Nov. 8 to assess the resources and needs of older members.

Convened by Beulah Kauffman, associate secretary for Family Life Education with Mennonite Board of Congregational Ministries, and

Tilman R. Smith, director of Studies and Programs for the Aging for Mennonite Board of Missions, the dinner meeting included three representatives from 20 congregations—the pastor, a younger person, and an older person.

The group viewed the film, *The Mailbox*, available for rent from MBCM, which tells the story of a widow living in her rural home waiting for a letter from her children.

Following the film, Smith instructed table groups to review the draft of a questionnaire intended to help congregations involve themselves more with older persons.

Congregations in the Goshen-Middlebury-Elkhart area will have opportunity to test a revised questionnaire. The questionnaire will then be made available across the church for congregations to use in identifying the resources of older persons who now comprise 15 to 25 percent of the average congregation.

Peace Section (U.S.) urges restraint in crisis

(continued from page 1032)

calls for a mutual moratorium on all further testing, production, and deployment of any new nuclear strategic weapons and prohibits the deployment of additional nuclear arms beyond present levels.

The section had in 1978 passed a resolution urging the United States to ratify SALT II treaty as "a necessary step in the process of slowing down the nuclear arms race and preparing the way for actual reduction of nuclear weapons through further SALT accords."

They said the amendment was a step closer to the spirit of their earlier decision. The amendment will be debated when the SALT II treaty is discussed by Congress. That discussion had been scheduled for this month, but may be postponed until the new year.

The World Peace Tax Fund (WPTF) bill now before Congress also received an endorsement from the Peace section group. The bill would provide a legal means for conscientious objectors to channel the portion of their tax dollar which now goes for the military budget to be used in a special fund for projects to promote world peace.

The section said in resolution "that it is conscious that the WPTF legislation might not in itself force a significant reduction in military spending, but it recognizes that it would provide funds for peacemaking efforts and would be a witness against military spending. The section continues to support other forms of witness against military spending, including persons who refuse to pay war taxes."

Although Peace Section has given staff time to the promotion of a better understanding of WPTF in its constituency, it had not before been a formal sponsor of the bill.

Peace Section has also established a bureau of Christian speakers available to address congregations and other groups concerning WPTF.

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON RESOURCES

"Enhancing Life in Small Congregations" is the theme of the annual Congregational Education Workshop for Church Leaders. A wide range of special-interest workshops is planned, along with a series of addresses by Arnold Cressman. Congregations are encouraged to send a team of their Christian educators—Sunday school and summer Bible school teachers and superintendents, church choristers and musicians, librarians, girls' and boys' club leaders, and pastors. Feb. 1-3 at Laurelville Mennonite Church Center, Mt. Pleasant, Pa. Brochures are available from David Cressman, Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683.

The annual **House Church Retreat** will focus on "Conflict and Pastoral Care in House Churches, or Helping Persons to Mature in House Churches." Resource persons are Julius Belser, Jerry and Marcia Lind, and John W. Miller. The retreat is also open to persons not presently in a house church. It will be held Feb. 15-17 at Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666; (412) 423-2056.

PRINTED RESOURCES

Hunger Activities for Teens will help to focus young people's attention on the needs of the poor. The 15-page paperback manual has good, specific suggestions that can be used or adapted for a variety of youth gatherings. $2.25 plus 75¢ postage/handling from Brethren House Ministries, 6301 56th Ave., North, St. Petersburg, FL 33709.

The January 1980 ***Builder*** reflects on "Thirty Years of *Builder*" and introduces six new columns that will focus on youth education, adult education, children's education, ministerial leadership, family life education, and the library. *Builder* is published monthly in two editions, *The General Edition* ($6.95/yr.) with articles and the columns only, and *The Uniform Series Edition* ($12.95/yr.) with youth/adult teaching aids. (Bulk rates also available). Order from Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683.

"The Teaching of Religious Education" is the subject of the January-February 1979 issue of *Religious Education*. Included are articles by John H. Westerhoff and Larry Richards. Single copies are $3.50 from the Religious Education Association, 409 Prospect St., New Haven, CT 06510.

The land was one of the most vibrant symbols for the people of Israel. It was gift, promise, challenge, task, and temptation. The land was the physical source of fertility, life, and hope for the covenant people. Walter Brueggemann's ***The Land*** follows the development of this theme through the major blocks of Israel's traditions, providing insight into not only the Old Testament, but also the New Testament and crucial issues of today. $5.50 in paperback at Provident Bookstores.

"Land: Who Owns the Earth?" is the title of the November 1979 *Sojourners* magazine. It concludes that "God Owns, We Tend," with articles on native land claims, Native Americans and Canadian development, coal companies in Appalachia, and community land trusts. Copies are $1 each from *Sojourners*, 1309 L St. NW, Washington, DC 20005.

AUDIOVISUAL RESOURCES

"Making a Killing," is a slide show on the Canadian arms industry written by Peter Chapman and narrated by Richard Willms. Rental is $5 from Project Plowshares, Conrad Grebel College, Waterloo, Ontario N2L 3G6.



"Where Will We Hang the Lightbulbs?" is a slide set produced in 1979 by Mindanao Sulu Pastoral Conference and MCC. It highlights the struggle of the T'boli people in the Southern Philippines, who face possible extinction when their homeland is taken over to make way for a large hydroelectric dam to power mining and agri-business operations which produce goods for first world supermarkets. The story shows how foreign aid and development can end up victimizing whole communities, and that there is still time to stand with the T'boli and others like them around the world. The 15-minute slide set, with cassette, script, and background material, can be rented for $2 from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515.

Resource materials for this column are compiled by Jon Kauffman-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

mennoscope

Church Community Services in Elkhart, Ind., is looking for a full-time coordinator. CCS relates with the poor and is engaged in a program of direct aid and advocacy. Interested persons may contact Terry Bender-Miller at CCS, 1703 Benham, Elkhart, IN 46514; phone (219) 295-3673.

A dozen volunteer Thai medical students went to Sa Kaeo refugee camp on the Thai-Kampuchea border to work for a day in November. After their one-day experience they felt motivated to continue to help. The volunteers are now setting up a revolving work schedule to assist in the Kampuchean border camps on weekends. Thus far they have recruited 50 medical students. However, the Thai government discourages organized student groups and has limited all volunteers to border camps to 25. "In spite of this limitation," writes MCC worker Virginia Taylor, "we are happy that they have responded so well to the cry of their fellowmen in need." Workers had encouraged the Thai to get involved. In addition, Thel Thong, a Cambodian MCC worker, has also devoted himself to assisting his people. He is presently involved in organizing an orphanage.

Mennonite Publishing House has the following extra 1978 bound copies of periodicals for sale: *Gospel Herald*, $18; *Christian Living*, $16.75; *Purpose*, $13.50; *With*, $14.75; *On the Line*, $18.25—includes 1977-78. Available from: Periodical Division, Mennonite Publishing House, Scottdale, PA 15683.

Damaris L. Frey of New York City and Ivan M. Martin of Blue Ball, Pa., have been named to one-year terms as members-at-large on EMC's trustee board. Frey is a doctoral student at New York University and is active at Glad Tidings Mennonite Church in the Bronx. Martin operates limestone and concrete companies in Lancaster County and is involved in several church-related organizations. Reelected Nov. 30 for one-year terms as trustee officers and committee chairmen were: Dewitt Heatwole, Harrisonburg, chairman of the board and trustee executive committee; Joseph Lapp, Souderton, Pa., vice-chairman of the board and executive committee and academics committee chairman; R. Clair Sauder, Elizabethtown, Pa., treasurer and finance committee chairman; Peggy B. Shenk, Park View, board secretary; Isaac M. Risser, Harrisonburg, chairman of college and seminary relations committee; Howard Witmer, Manheim, Pa., chairman of faith and life committee (formerly religious welfare committee); Chester L. Wenger, Lancaster, Pa., chairman of seminary committee of overseers; and Carol D. Yoder, Harrisonburg, chairman of student life committee.

The trustees of Eastern Mennonite College, Inc., Harrisonburg, Va., approved a final $6.2 million budget for the 1979-80 fiscal year Nov. 30. The $6,259,207 budget, prepared by Donald P. Foth, assistant director of business affairs and submitted by R. Clair Sauder, chairman of the trustees finance committee, is an 8 percent increase over last year. It includes $5,325,782 for EMC, $699,180 for the high school, and $234,245 for the seminary. Included in the new budget is $229,415 in student financial aid, debt retirement, and a 1½ percent cash flow reserve as required by the Board. Contributions of $175,500 for EMHS, $687,00 for EMC, and $137,000 for EMS will be needed by June 30 to balance the budget.

Dale and Dorca Ressler, Harrisonburg, Va., have been appointed for a two-year term under the Eastern Mission Board (Salunga, Pa.) to develop the printing operation of the Tanzania Mennonite Church at Bukiroba. This is Dale's second term of service. The Resslers are scheduled to leave for Tanzania in early January.

Terence and Marilyn Chute of Newfoundland, Canada, have been appointed for a three-year term under the Eastern Mission Board (Salunga, Pa.) to serve as a doctor couple in the medical programs of the Tanzania Mennonite Church. Beginning in January physician Chute will take a three-month course in tropical medicine in Liverpool, England, before taking up his assignment.

Jeanette Mummau, Elizabethtown, Pa., was appointed by the Eastern Mennonite Board of Missions and Charities for a three-year term as administrative assistant for the medical research programs at Shirati, Tanzania. She will assist physician Glen Brubaker, who is director of leprosy and malaria research programs for the Mara Region.

Maple Grove Mennonite Church, Atglen, Pa., will hold two weeks of Bible school Jan. 7-18, daily from 10:00 a.m. to 3:00 p.m. Teachers are Sanford Shetler, Hollsopple, Pa.; Dale Stoltzfus, Bronx, N.Y.; Amos Bontreger, Bart, Pa. Paul King, Cochranville, Pa., will be in charge of music and Herman Glick, Maple Grove pastor, will serve as principal. Child care will be provided. Tuition is $4 a week. Further information is available from Herman Glick, phone (215) 593-5757.

The Celebration of the Lord's Supper, the third in a series of booklets to assist ministers and congregational planning groups, is now available. This booklet examines the biblical setting and key Anabaptist understandings of the Lord's Supper. Most of the material is related to contemporary practice—models, resources, and further reading suggestions. Includes the 1978 Mennonite World Conference Lord's Supper text. $2.00. Available from Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683, or Provident Bookstores.

Forty-five young adults participated in a Nov. 9-11 retreat led by Lonnie Yoder, Wellman, Iowa, and Keith Schrag, Ames, Iowa. Wholeness, loneliness, and spirituality were major themes for the weekend at Twin Lakes Bible Camp near Manson, Iowa. "Shalom," the Hebrew word for peace and wholeness, can be defined as living in right relationship with God, others, creation, and oneself, Yoder and Schrag said. Though many young adults find loneliness detracting from wholeness, loneliness can be a gift of God when defused of fear, the weekend leaders said. The weekend was coordinated by Wayne Nitzsche, youth minister for Iowa-Nebraska Conference.

Spruce Lake Retreat has an opening for a head cook to work full time, year round, on a salaried basis. Interested persons may send résumé to Paul Beiler, Spruce Lake Retreat, R. 1, Box 605, Canadensis, PA 18325.

Eastern Mennonite College's recycling service, Earthkeepers, has been turned over to the college's business department in an effort to give business department students an opportunity to manage a small business. Seven students and four local businesspersons comprise the board of directors. Earthkeepers relies on the public to bring bundled newspapers to the Earthkeepers building across from Eastern Mennonite High School or to eight pick-up points at local grocery stores. The newsprint is baled and trucked to paper and insulation companies in the area. Proceeds return to an Earthkeepers operations fund and help support campus beautification and special business department activities. The nonprofit organization was started seven years ago by student volunteers and faculty members interested in ecological concerns.

The Goshen College Center for Discipleship will sponsor a weekend workshop for Christians in service professions Mar. 7-9. Entitled "The Professionalization of Personal Services," the workshop will focus on how Christians work as persons and as professionals in an increasingly professionalized and depersonalized society. The three-day workshop will feature autobiographical case studies by professionals in church and secular organizations. Among them are Kansas City pastor Frank Ward, Indiana physician Wallace Shellenberger, and Messiah College professor Jan Evans. Don Kraybill, professor of sociology at Elizabethtown College and author of *The Upside-Down Kingdom*, and Ruth Krall, director of student services at Goshen College, will also speak. Workshop sessions will be held in the Newcomer Center on the Goshen College campus. Persons interested in attending may contact the Center for Discipleship at Goshen College, Goshen, IN 46526.

Eastern Mennonite Board of Missions (Salunga, Pa.) is studying the possibility of beginning a program which provides opportunity

for young people to serve in short-term overseas assignments. As part of the study, Miriam Book, administrative assistant in the overseas office, visited five Youth with a Mission (YWAM) training centers in Europe during October and November. Overseas secretary Donald Jacobs says, "There is a growing need in the Mennonite brotherhood for the type of short-term discipleship training experienced in movements such as YWAM. This coupled with the need to provide witness opportunities for youth is a frontier in the church." Youth who volunteer for YWAM usually spend three months in Discipleship Training School where they study the Bible, learn the importance of prayer, and learn to work together in teams. "YWAM changes kids radically," Book observes. She notes that the practice of volunteers raising their own support funds calls for deep commitment. Service at overseas locations is usually for a two-month period.

The Relief and Service Committee of Mennonite Board of Missions (Elkhart, Ind.) celebrated a financial situation that is moving toward self-support during its meeting Dec. 6-7 in Elkhart. "Especially after a good budget year in 1979, we are freeing ourselves to think more creatively about long-term service opportunities," said Rick Stiffney, secretary for Relief and Service. "Credit must go to Voluntary Service workers in earning positions and belt-tightening efforts by former secretary John Eby." In other matters, the eight-member committee approved development of a five-year action plan for VS, affirmed the 1980 projections by Out-Spokin', and endorsed Stiffney's plans to find new administrative patterns that nurture teamwork and reduce travel demands among the VS staff.

Reuben Savanick, director of deaf ministries for Mennonite Board of Missions (Elkhart, Ind.), conducted a fact-finding tour of Western states Nov. 7-17. Among other things, Savanick conferred with Southwest Mennonite Conference leaders in Phoenix about deaf ministries, investigated deaf education opportunities in Los Angeles, and visited an interdenominational deaf fellowship in Salem, Ore. The deaf ministries office, which has had little contact in the West so far, now has a network of interested deaf and hearing persons in all corners of North America—from Florida and Ontario to California and Manitoba. The one-year-old *Signing* newsletter is mailed to more than 500 persons in over 30 states, Savanick said. The deaf ministries office is located in Scottdale, Pa., but is part of MBM Home Missions.

Howard Zehr Leadership Memorial Fund will be used to help make it possible to bring together conference ministers and their spouses to train them to aid pastors and their spouses in marital and family relationships, a spokesman for Mennonite Board of Congregational ministries said Dec. 12. Howard Zehr had been associate secretary for congregational leadership with the Board of Congregational Ministries and worked extensively with the conference ministers. He died in the summer of 1977 following a long illness. The training sessions for the conference ministers and spouses are planned for 1980. About $625 was received following Zehr's death. Another $2,000 will be needed. Persons interested in contributing to the fund can send contributions to: Mennonite Board of Congregational Ministries, Attn.: Zehr Leadership Memorial Fund, Box 1245, Elkhart, IN 46515.

Steve and Rosetta Shank, New Providence, Pa., have been appointed by Eastern Mennonite Board of Missions (Salunga, Pa.) to serve a three-year term as a church planter couple in Belize, Central America. The Shanks are scheduled to leave the U.S. for their assignment on Jan. 8.

The Eastern Mennonite Board of Missions, Salunga, Pa., has agreed to support Tom and Claire Osinkosky as a church planter couple in the community of En Haut between Middletown and Steelton, Pa. They were to begin their assignment Dec. 15. Originally from Buttonwood Mennonite Church, Reading, Pa., the Osinkoskys will assist Ray and Joyce Landis in pastoral oversight of the Garden Chapel congregation in Middletown and help develop a new congregation in En Haut.

The Intermenno Trainee Program, a one-year exchange program to Europe, is now accepting applicants. Persons between the ages of 19 and 27 from Canada and the United States are given an opportunity through the program to spend a year in a European country where they will live and work with Mennonites. The Intermenno Trainee Committee of Europe, made up of representatives from the Netherlands, Germany, Switzerland, and France, administers the program. Mennonite Central Committee prepares the participants. Intermenno is a work program, not a service program. During the year in Europe the trainee will have a full-time job with normal working hours and vacation periods. Persons interested in the Intermenno Trainee Program should write to Trainee Program, Mennonite Central Committee, 21 South 12th Street, Akron, PA 17501, or MCC (Canada) 201-1483 Pembina Highway, Winnipeg, Man., Canada R3T 2C8.

A workshop on refugee sponsorship will be held at Laurelville Church Center Feb. 8-10. Resource leaders are Tran Xuan Quang and Don Sensenig from Mennonite Central Committee (co-sponsor of the workshop) and Kim Miller of the Harrisburg, Pa., Church World Service office—all are involved in resettlement work. Program fliers are available from Laurelville Mennonite Church Center, R. 5, Box 145, Mount Pleasant, PA 15666; phone 412-423-2056.

Correction: There was an error in the SYAS news article (p. 998) in the Dec. 11, 1979 issue. Perry Yoder is a member of Jubilee Mennonite Church, a part of the South Central Conference and Western District Conference, *not* pastor of an inter-Mennonite church community as reported. Currently, five lay members serve as our Church Life Committee with responsibilities for administration, communication, and vision for Jubilee Mennonite Church.

The Israeli peace movement came to the American capital for four days in October to persuade both America and American Jews to recognize and make peace with the Palestinian Arabs. About 500 persons, mostly Jews, registered for the international symposium at the International Inn, Oct. 26-30. About 100 of the participants were from outside the United States, mostly from Israel. That delegation represented *New Outlook* magazine, the Peace Now movement, and the small dovish political party known as Shelli. At least a half dozen among those who participated are members of the Knesset (Israeli parliament). The Peace Now movement was launched several years ago by Israeli reserve offices and others who are pressing for the government of Israel to conduct negotiations with any Palestinian groups which also accept that the path of negotiation is the means for solving the Middle East conflict. The symposium, a public event, was attended by the media and representatives of other peace organizations, including the American Friends Service Committee and Mennonite Central Committee Peace Section.

New members by baptism: one by baptism and one by confession of faith at First Mennonite, Canton, Ohio.

Change of address: Harold F. Davenport from 1126 Sherman Ave., to 3450 Wayne Ave., Bronx, NY 10467.

readers say

While one can mourn or be outraged by the fantastic genocide of the Cambodian people by Pol Pot's Khmer Rouge government (which the U.S. government still insists on recognizing as the legitimate Cambodian government in the U.N. and other forums), it is hardly correct to say that "the killing in Cambodia began two hours after the Khmer Rouge invaded Phnom Penh" in 1975 (to quote Karen Kurtz in her generally quite good article on refugees, (*G.H.*, 12/4). Thousands of Cambodians had already died, and the fertile countryside had been pocked with bomb craters and unexploded ordnance, as a result of heavy U.S. bombing during the Indochina war.—**Betsy Beyler, Washington, D.C.**

° ° °

I would like to comment on the article, "Toward a New Agenda on Alcohol" by J. Lawrence Burkholder (GH 11/6). How can anyone drink alcoholic beverages to the honor and glory of God?

We know some of the threats of alcoholic beverages. It is often responsible for larceny, rape, broken homes, and murder. It clouds and injures the brain. . . .

Let's look at a few Scriptures other than Amos 4:1 and Amos 6:6: Prov. 20:1: "Wine is a mocker . . . whosoever is deceived thereby is not wise"; Prov. 4:17 refers to "the wine of violence"; Prov. 23:29 through 32 paints an accurate picture; and Gal. 5:21, among other sins mentioned, the drunkard "shall not inherit the kingdom of God."

In thinking about taking a stand *against* drinking even a social drink, because of insulting our host or hostess—maybe the host or hostess should consider the possibility that their guests may be insulted by their wanting to serve them alcoholic beverages. Is this not a two-way situation?

I can't believe that Daniel hesitated to stand because of insulting the king or even because of fearing the king.

I would fear insinuating that Jesus drank intoxicating drink. Any wine that Jesus drank, I believe was not intoxicating. He refused such when on the cross in pain and agony. I believe Jesus was too wise to be caught in that trap.—**Carolyn Yoder, Grantsville, Md.**

marriages

"They shall be one flesh" (Gen. 2:24). A six-month free subscription to the *Gospel Herald* is given to those not now receiving it if the address is supplied by the officiating minister.

Armstrong, James and Linda (Sayward), Altoona, Pa., second child, Kristi Lynn, Nov. 16, 1979.

Charles, Clifford and Nancy (Herr), Lancaster, Pa., first child, Crystal Roselle, Oct. 15, 1979.

Frankenfield, James and Jayne (Godshall), Telford, Pa., third daughter, Jamie Maureen, Dec. 3, 1979.

Goshow, Carroll and Mae (Barndt), Telford, Pa., first child, Nicholas Scott, Dec. 3, 1979.

Hochstetler, Wes and Linda (Saltzman), Shickley, Neb., first child, Heidi Lynn, Nov. 19, 1979.

Jantzi, Doyle and Michelle (Sperling), Wood River, Neb., first child, David Doyle, Oct. 5, 1979.

Kullander, Rolph and Cindy (Falconer), Elizabethtown, Pa., second son, Daniel Paul, Nov. 14, 1979.

Landis, Benjamin and Cheryl (Weaver), Strasburg, Pa., second child, first daughter, Melissa Renee, Nov. 22, 1979.

Miller, Perry and Carolyn (Hostetler), Kalona, Iowa, fourth child, third daughter, Meagan Joy, Dec. 6, 1979.

Miller, Russel and Jan (Kauffman), Kalona, Iowa, fourth child, second daughter, Jodi Rochelle, Nov. 15, 1979.

Nolt, Jack and Ruth (Heisey), Mount Joy, Pa., third son, Leonard Ashley, Nov. 2, 1979.

Ponce, Armando and Debbie (Saylors), Shipshewana, Ind., first child, Joshua Antonio, Nov. 29, 1979.

Shank, John H. and Debra (Denlinger), Holtwood, Pa., first child, Kurtis Ashley, Nov. 22, 1979.

Sprunger, Brent H. and Peggy (Souder), Spring City, Pa., first child, Peter Hayden, Aug. 22, 1979.

Wolfe, Michael and Brenda (Kermmoade), _____, _____, first child, Joshua Michael, Nov. 10, 1979.

Yantzi, Paul and Emily (Mast), Tavistock, Ont., second daughter, Elizabeth Leanne, Nov. 9, 1979.

births

"Children are an heritage of the Lord" (Ps. 127:3).

Chupp—Shumaker.—Mark G. Chupp and Sharon M. Shumaker, both of Goshen, Ind., by Bill Shumaker, Aug. 4, 1979.

Detweiler—Baldwin.—Joseph Detweiler, Sr., Hesston, Kan., Whitestone cong., and Mabel Baldwin, Lacon, Ill., Congregational Church, by James Detweiler, son of the groom, Oct. 27, 1979.

Harrington—Stetzler.—Randal Harrington, Tremont, Ill., First Mennonite cong., and Jill Stetzler, Morton, Ill., by James Detweiler, Dec. 1, 1979.

Henry—Witmer.—Randolph Mark Henry, Myersville, Md., and Christine Marie Witmer, Hagerstown, Md., both of Cedar Grove cong., by Nelson L. Martin, Dec. 1, 1979.

Longenecker—Jantzi.—Terry Longenecker, Middletown, Pa., Steelton, cong., and Rhoda Jantzi, Wood River, Neb., Wood River cong., by Cloy Roth and Leon Oberholtzer, Aug. 26, 1979.

Miller—Bender.—Craig Miller, Pittsburgh, Pa., Church of the Brethren, and Teresa Bender, Accident, Md., Oak Grove cong., by Earl A. Yoder, Nov. 4, 1979.

Roth—Godshall.—Anthony Craig Roth and Deena LaVonne Godshall, both of Goshen (Ind.) College cong., by Arnold C. Roth, father of the groom, Nov. 24, 1979.

Shanower—Swartzendruber.—Ralph O. Shanower, Sugarcreek, Ohio, United Church of Christ, and Linda Swartzendruber, Berlin, Ohio, Berlin cong., by David R. Clemens.

Smucker—Hostetler.—Mervin R. Smucker, Bird in Hand, Pa., Bart cong., and Ann Hostetler, Willow Grove, Pa., Blooming Glen cong., by John Bauman, July 28, 1979.

obituaries

"Blessed are the dead which die in the Lord" (Rev. 14:13). We seek to publish obituaries of all who die as members of the Mennonite Church. Please do not send us obituaries of relatives from other denominations.

Mainland, Carolyn V., daughter of Isaac and Anna (Sandberg) Alyea, was born in Indiana, Oct. 7, 1895; died at Lapeer, Mich., Nov.22, 1979; aged 84 y. In September 1924 she was married to Gordon V. Mainland, who died Feb. 11, 1969. Surviving are one daughter (Ruth—Mrs. Donald Bretz), one son (Kenneth), 5 grandchildren, 2 great-grandchildren, one sister (Mrs. Pearl Kleist), and 2 brothers (Mervin and Walter Alyea). She was a member of Bethany Mennonite Church. Funeral services were held at Muir Funeral Home, Lapeer, Mich., Nov. 24, in charge of Lloyd R. Miller; interment in Evergreen Cemetery.

Miller, Truman Daniel, son of Uriah and Barbara (Kauffman) Miller, was born in Lagrange Co., Ind., June 23, 1910; died of cancer at his home, Oct. 10, 1979; aged 69 y. On Mar. 17, 1940, he was married to Dorothy Wenger, who survives. Also surviving are 2 daughters (Virginia, and Bonnie—Mrs. Dale Hoover), one son (Timothy), 2 grandchildren, 5 sisters (Susie—Mrs. Dan Roth, Erma—Mrs. Mervin Kauffman, Adeline, Arlene—Mrs. Karl Bobeck, and Elnora—Mrs. Albert Weaver), and one brother (Vernon U.). He was preceded in death by one son (Richard). He was a member of Pleasant View Mennonite Church, where funeral services were held Oct. 13, in charge of John Steiner and Roy Yoder; interment in Pleasant View Cemetery.

Schwartz, Sarah Melissa, infant daughter of James and Gloria Jean (Hunsberger) Schwartz, was stillborn at Elkhart General Hospital, Elkhart, Ind., Nov. 2, 1979. Surviving are her parents, one sister (Sally Jean), and one brother (Thomas James). Graveside services were held at Pleasant View Cemetery, in charge of Randall C. Miller.

Schwartzentruber, Moses L., son of Jacob E. and Elizabeth (Litwiller) Schwartzentruber, was born in Waterloo Co., Ont., Dec. 19, 1893; died at Nithview Home, New Hamburg, Ont., Sept. 17, 1979; aged 85 y. He was married to Leah Lichti, who died Feb. 15, 1927. On Nov. 15, 1927, he was married to Edith Boshard Helmuth, who survives. Also surviving are 6 sons (Elmer, Willard, Gerald, and Laverne Schwartzentruber, and Norman and Walter Helmuth), 2 daughters (Mrs. Violet Falhaufer, and Marie—Mrs. Wallace Gingerich), 28 grandchildren, 25 great-grandchildren, and one brother (Clarence). He was preceded in death by one infant daughter and one sister (Rachel—Mrs. Milton Litwiller). He was a member of St. Agatha Mennonite church, where funeral services were held Sept. 20, in charge of Nelson Martin; interment in St. Agatha Mennonite Church Cemetery.

Index for Volume 72

AUTHORS

Ackerman, Susan Y.
S. P. Yoder, unlikely poet, 812
Alderfer, Helen
Fleeting moments of color, 780
Overtaken by joy, 925
Augsburger, Myron S.
Daughters of Zelophehad, an equal rights affirmation, The, 864
Mennonite education is unique, 154
Baechler, Gerald W.
Hear, hear! 687
Baer, Conrad
Cult of paranoia, The, 126
Does God control life's events? 238
Baker, Robert J.
Down the river, 941
Firing and retiring in the Mennonite Church, 180
From Chile with love, 436
I'm listening, Lord, keep talking, 79, 215, 359, 502, 533, 551
Linford Kauffman was more than 87 words, 300
Barkeesh
Wry Rhyme, #1, 669; #2, 683; #3, 700; #4, 725; #5, 765
Soliloquies of a homemaker, 971
Beachy, Jonathan
Open letter to Al Longenecker, An, 550
Becker, Palmer
Future of inter-Mennonite cooperation, The, 852
Beechy, Winifred N.
André and the French city of refuge, La Chambon, 884
Bender, Bertha B.
Echoes (p), 339
Pleasant memory (p), 339
Where is Johannesburg? (p), 339
Whistling in the dark (p), 339
Bender, John
Hear, hear! 830
Journey to health, 216
Bixler, Allen
We hail the promised day (p) 1028
Bontrager, Marion
Hear, hear! 56
Bontrager, Marion and Buetta
Hear, hear! 886
Brenneman, Allen
The possibility of a nuclear holocaust: four responses, Trident in the year of the child, 430
Brenneman, Helen Good
D. A. Yoder: seventy-one years a minister, 435
Brubacher, S. C.
Hear, hear! 535
Brubaker, J. Allen
Can electronic bridges span the gaps? 828
Brubaker, Kenton A., and Mellinger, A. Clair
Profile of diminishing resources, A, 236
Buckwalter, Ralph
My companion (p), 883
Upland (p), 855
Burkhalter, Sheldon W.
Preacher who caused a riot, The, 178
Burkholder, J. R.
On patriotism, piety, and peace, 684
Burkholder, Lawrence
Here am I, send me (p), 868
Toward a new agenda on alcohol, 865
Burkholder, Ruth S.
Bruised Reed, A, (p), 782
Lord, teach us to celebrate, 455
Seeking a church, 78
Burnett, Kristina Mast

Cover art by Ivan Moon, p. 1027; Martha K. Kauffman, p. 1033; MCC Mark Beach, p. 1034; Lydia Penner

calendar

Ministers' Week, Eastern Mennonite College, Harrisonburg, Va., Jan. 14-17, 1980
Pastors' Workshop, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 28-Feb. 1, 1980
Congregational Education Workshop for Church Leaders, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Feb. 1-3, 1980
Annual All-Unit Meeting of Mennonite Disaster Service, First Mennonite Church, Saskatoon, Sask., Feb. 8, 9, 1980
Board of Directors, Mennonite Board of Congregational Ministries, Chicago, Ill., Feb. 15-16, 1980
House Church Retreat, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Feb. 15-17, 1980
Black Family Life Seminar, Lakewood Retreat, Brooksville, Fla., Feb. 29-March 2, 1980

Can any good come from disaster? 60
Byler, Betty
Dear God (p), 646
You kept coming (p), 1010
Byler, Raymond
Hear, hear! 306
Cosby, Gordon
Resting on Golgotha's Cross, 268
Councilman, Emily Sargent
Giving song, A, 902
I only have now (p), 1029
Cressman, Arnold W.
Eight theses about the church in the next ten years, 252
Cressman, Eben C.
Welcome home for an MCC family, 326
Cressman, Kenneth
Hear, hear! 306
Crist, Evamae Barton
Three perspectives on the current scene: 2. Panic . . . 380
Davis, Melodie M.
Freedom of the Sabbath, The, 564
Detweiler, Richard C.
Urgent theological issues, 162
Drescher, John
Struggling sixties—satisfied seventies—indulgent eighties, 357
What will endure through the eighties? 1026
Eash, Sanford
Gingerichs of rural Ontario, The, 708
John Steiner, the man who said yes, 737
Musical minister, The, 921
Nelson Kauffman: a man with a dream, 514
Eby, John W.
In case of conscription: a 5-point proposal, 642
Erb, Paul
1908-1979: whence and whither? 354
Ewy, Fran
Holiday (p), 1028
Jesus (p), 1028
Fahrenkrug, Don H.
Hear, hear! 398
Farrar, Peter
Hear, hear! 437, 870
Funk, Herta
What does your Sunday school teach the girls? 254
Garlitz, Thomas L.
Hear, hear! 758
Geiser, Linea
I let it go . . . (p), 198
Gibble, Kenneth L.
Love your body, 17
Gingrich, Newton L.
Adults and Waterloo, 79, 123
Glick, Charlotte Holsopple
Youth story at Waterloo, The, 38
Glick, Elvin D.
Hear, hear! 218, 671
Gooding, Lorie
For the loan (p), 533
Looking back (p), 468
Night-shift prayer (p), 323
Prayer at evening (p), 470
Reparation (p), 19
Valentine love (p), 195
Very private thing, A (p), 563
Grant, Robert S.
Mennonite Air Force in the Canadian Shield, 793
Gray, John
"Now concerning spiritual gifts . . ." 665
Graybill, David
At what price energy? 338
Ernest Bennett: low-key leader, 322
Interview with Eduardo Ortiz, An, 707
Greaser, Lawrence H.
Sent as partners in Latin America, 594
Greaser, Lawrence and Frances
Eight weeks under the Southern Cross, 1021
Grosjean, Ardis
Three varieties of Mennonite Experience, 969
Gross, Leonard
Christtag and Anno Domini, 1007
Haarer, Carl
Cobweb (p), 927
Hackman, Ruth
Hear, hear! 518
Haddad, Kathy
Love (p), 341
Testing-grounds (p), 762
Why I cover my head, 761
Harnish, Dorothy
Healer from Nazareth, The, 249
Harper, Charles H.
After a mugging (p), 3
Bicycle, The, 108
Hartzler, Robert
Hear, hear! 742
Hartzler, Roy E.
Hear, hear! 502
Hege, Nathan
Building bridges across the barriers, 809
Heisey, John W.
Work of Faith, A, 762
Hertzler, Daniel
Measure of an assembly, The, 704
Editorials:
Calling a minister, 592
Church minders, The, 336
Church news consultation, The, 424
Dear Jim Bowman, 248
Election, The, 528
Emperor has no clothes, The, 32
Family farm, The, 296
Fathers and children, 208
Year of the refugee, The, 544
Habakkuk solution, The, 448
How do we know what is right?, 406
If Jesus was truly human, 96
Isaiah connection, The, 736
Keeping covenant, 192
Legacy, The, 496
Looking back to get our bearings, 376
Love-hate affair with the automobile, A, 680
Love lasts, 512
Mowing the family graveyard, 664
New believers, 48
On accomplishing something different from what you set out to do, 120
Person on the way, A, 464
Playing with fire, 352
Politics of the gospel, The, 16
Signs of the times, 264
Thinking big, 640
Through a glass darkly, 232
To be a leader, 608
To Henry G. Ciocca, The Nestle Co., 152
Visit to the Wilmot congregation, A, 720
What heroes! 560
What is worth celebrating at Easter? 320
What questions shall we ask about Mennonite education? 176
Why do we feel so poor? 576
Hertzler, Gerry
Albert J. Meyer, pursues a vision, 756
Hess, J. Daniel
Communion across cultures, 972
Hochstedler, Mary Miller
Gordon Zook: pastor to congregations, 340
Hochstetler, Clair
Three cheers for cabbage, 450
Hostetler, David E.
Editorials:
Apathy, a Mennonite malady? 776
Church and SALT II, The, 880
Comments on China, 1004
Latin America, The neglected peoples, 1020
Let's keep a little magic in Christmas, 1044
Matters of concern, 752
Maybe it's more than a feeling, 896
On with the real business, 808
Papal visit and the Mennonite Church, The, 824
Ruth and the arts, 920
Seductions, 936
Toward a new discipline, 848
Howland, Larry O.,
Capital punishment, 377
Master-slave, The, 614
Hunsberger, Arthur G.
According to the "Teaching of the Twelve Apostles," 645
Foot washing: symbol or substance? 740
Jackson, Neta
Husband (p), 837
Jans, Penny
Life is . . . 702
Jeschke, Marlin
I taught summer Bible school, 726
Johnson, W. Jacqueline
Hear, hear! 814
Kauffman, Dennis
Gardening, 363
Kauffman, Gordon
Modern cave house, A, 305
Kauffman, Martha K.
Load (p) 1027
Mennonite World Conference: Next to godliness, 580
Kauffman, Milo
Hear, hear! 725
Three attitudes toward people, 566
Kauffman, Nelson E.
New Testament revised according to the electronic church, The, 598
Kauffman, Richard A.
Ben Cutrell: he plays the role of mediator, 360
Kauffmann, Ivan
Kitchener revisited: from the present general secretary, 500
Keener, Carl S.
Putting it together for God, 722
Ten issues facing the Mennonite Church today, 698
Keim, Albert
Legacy of Civilian Public Service, The, 612
Keim, Ray
Pastor's reply, The, 270
Kennel, Gladys
Hear, hear! 470
King, Mary Lou
Moratorium on atomic weapons development (ed), 968
King, Lauren
Which is better, a one- or a three-legged stool? 975
Klippenstein, LaVerna
Missionary's reentry, The, 324
Three perspectives on the current scene: 1. Darkness at noon, 379
Koch, Roy S.
Three perspectives on the current scene: 3. The Near East—prophetic significance? 380
Koontz, Ted
Hear, hear! 757
Krabill, Phyllis
My concern for Poland, 582
Krabill, Willard S.
Miller time for Mennonites? 20
Krahn, Cornelius
Mennonites in Russia and their exodus, 897
Kraybill, Carol
Creating the proper balance, 158
Kraybill, Paul N.
Kitchener revisited: from the former general secretary, 499
Mennonites and the future, 98
Kreider, Carl
Economics a country can live with, 210
Hear, hear! 218
1. Use of the law, The, 532
Kuhns, Dennis R.
King on a donkey, The, 266
Kurtz, Karen B.
Uprooted, a continuing problem, The, 937
Lapp, James M.
Man who kept the stable, The, 1009
Lapp, John
Learning demands risk (ed), 792
Lapp, Rhoda Snader
God's joyous creation, 836
Lebold, Ralph
Kitchener revisited: from a conference minister, 500
Leaders that lead, 1
3. Leadership and authority in the church, 596
Leadership and the educational experience, 54
Leadership, marriage, and the family, 36
Leadership, servanthood, and power, 22
Lederach, John
Kitchener revisited: From one of the planners, 498
Lederach, Paul
2. Affirmation of faith, 565
Lee, Nancy Virginia
Christmas checklist (p), 1009
Liechty, Daniel
Grace and the peace question, 754
My hope for the Christians of Hungary, 597
Lind, Hope
Building for the Eugene Mennonite Church, A, 426
Lind Marcus
Of donkeys, horses, and mules, 52
Ludwig, Charles
Let's build libraries! 905
McDorman, Lewis, as translated by
Letter from a radio listener in the USSR, 413
McKelvey, Donna
How I was delivered from depression, 901
MacFarland, Patricia Lehman
Apples of gold, 465
Twenty-five miles to Three Mile Island, 433
MacMaster, Eve
Green stamps, 299
Martin, Bob
Hear, hear! 742
Martin, Norma F.
I cry for Zaire, 1029
Martin, Titus
Hear, hear! 58
Mast, Becky
Open window of sunshine, An, 755
Mellinger, Virgil
Hear, hear! 886
Meyer, Art
Hear, hear! 127
Miller, Cliff
Stranger on the road, The, 297
Miller, John W.
New communities and fellowships, 124
Miller, Paul M.
Sales model for pastoral leadership? A, 799
Miller, Wilbur
An open letter to my pastor, 269
Murnaw, Mildred
Perfect timing, 870
Nelson, Dawn Ruth
Some of my best friends, 701
Women at AMBS: three views, 396
Nisly, Paul W.
Why suffering? 409
North, Wayne
Onions and Christmas sharing, 927
Teacher who turned the law upside down, The, 234
Nyce, Dorothy Yoder
Congregational grief team, A, 411
Ortiz, Jose M.
It does matter how you earn and spend your money, 302
Peachy, Dean E.
Hear, hear! 870
What do you think of justice? 1025
Pike, Bob and Bonnie
Hear, hear! 518, 921
Voluntary Service: not all cherries, 530
Preheim, Marion Keeney
Wrongly imprisoned: Riding it out with a purpose, 825
Presley, Michael
Hear, hear! 567
Redekop, Vern
Serving Montreal in the Name of Christ, 534
Ressler, Lawrence
Hear, hear! 870
Reusser, Helen E.
Waterloo 79 for children? 253
Roth, Glen A.
New Testament themes for Mennonite high schools, 159
Roth, John
Call for a church-centered peace witness, 467
Roth, Jonathan
Hear, hear! 454
Rupp, Anne Neufeld
Holy Spirit, come (p), 429
Ruth, John L.
Looking back to see what's ahead, 101
Word about words, A, 686
Sauder, Norman K.
Hear, hear! 164
Schlabach, Gerald W.
Mennonite World Conference: Is celebrating "peoplehood" enough? 580
Schlabach, Theron
Look at a sister denomination, A, 214
Schloneger, Weldon
What I learned by memorizing 15 psalms, 610
Schmitt, Abraham
I want to die a good death, 49
Schrock, Dellis
Hear, hear! 58
Schrock, Mildred
Mennonite Church giving—1978, 758
Schrock, Simon
On being kind in a rude world, 834
Schwartzentruber, Mary Mae
Mennonite World Conference: the pleasure and the pain, 578
Schwartzentruber, Hubert
Foundation for the urban church, A, 76
Seals, Eugene
Asian refugees: a two-congregation response, 668
Seitz, Blair
An interview with Jonathan Chao, 394
Seitz, Ruth
Maria Sacapano: she has peace, 193
Shank, Dorothy
Signing the seven last words (p), 563
Shank, Wilma
Meeting the church in a new land, 827
Shenk, Calvin E.
Professional ministry or prepared ministry? 160
Shenk, Joseph C.
Stomach acid, 121
Shenk, Lois
Mountville experiment, The: worth watching, 308
New music to dance to, 849
Shenk, Phil M.
Hear, hear! 851
Shenk, Stanley C.
It may be later than we think, 431
Shenk, Steve
Sent as partners—in Asia, 764
Shenk, Wilbert
An adequate instutional framework, 196
Church not in name only, 546
Shisler, Barbara Esch
Conceptions (p), 942
Kingdom women, 452
On not saying what you mean, 469
Showalter, Richard
He always thinks positive, 943
Listening on the hill, 798
This is my church, 815
Touch on the shoulder, A, 855
We divided to grow, 833
Shutt, Joyce
On authority, justice, and discipleship, 342
Sider, Ronald J.
Lifestyles a Christian can live with, 106
Slabaugh, Dan
Hear, hear! 583
Why I support the World Peace Tax Fund, 304
Smith, Allan W.
Cross, The (p), 548
Stackley, Muriel Thiessen
Ann's Good Friday (p), 235
As long as life and breath, 104
Day of Morning—28 April 1978 (p), 362
Stoltzfus, Duane
Dwight Stoltzfus the homespun generalist, 382
Stoner, John K.
Conversation, The, 432
Hear, hear! 782
Tiessen, John
Kitchen class, The, 682
Vogt, Esther L., as told to
Stamp out the faith? 6
Waugaman, Charles A.
Being from Ephesus (p), 451
Harvest for a field of doubt (p), 21
Not only sun can heal (p), 531
Suppose, dear God . . . (p), 107
Weaver, H. Brent
Alan Kreider: Churchman called to research, 853
Wetseh, Abraham K.
Mennonite World Conference: Almost the answer, 579
Wiebe, Katie Funk
Big "X," The, 399
Caught in the draft, 667
For all committee members, 35
Good life begins . . ., The, 647
How to get rid of the theys, 182
Men and children, 581
More we eat together, The, 364
Prayer, that elusive element,
Rearview Mirror, The, 831
Season of courage, 1030
When did you see a radical Christian?, 517
Who's Missing? 783
Wife of the servant of the church, The, 7
Year of the child, The, 220
Woelk, Lamont A.
Church that cares for cancer patients, A, 165

Yoder, Bruce A.
Keeping sin in mind, 4
Yoder, D. R.
Plea for nonresistance and nonconformity, A, 596
Yoder, Harvey
Perceptive child, A, 74
Yoder, J. G.
Is there a place to stand? 33
Zehr, Floyd J.
Hear, hear! 886
Zook, Gordon
Militarism and conscription, an introduction, 777

SUBJECT

Acceptance
On with the real business (ed), 808
Alcohol
Caught in the draft, 667
Miller time for Mennonites? 20
Toward a new agenda on alcohol, 865
What heroes! (ed), 560
Apathy
Apathy, a Mennonite malady? (ed), 776
Arts, The
Ruth and the arts (ed), 920
Attitudes
Three attitudes toward people, 566
Automobiles
Love-hate affair with the automobile, A (ed), 680
Baptism
Down by the river, 941
Beauty
God's joyous creation, 836
Behavior
How do we know what is right? (ed), 408
When did you see a radical Christian? 517
Bible, The
Work of Faith, A, 762
Biographical sketches
Gingerichs of rural Ontario, The, 708
Interview with Eduardo Ortiz, An, 707
Linford Kauffman was more than 87 words, 300
John Steiner, the man who said yes, 737
Maria Sacapano: she has peace, 193
Nelson Kauffman: a man with a dream, 514
S. P. Yoder, unlikely poet, 812
Broadcasting
Letter from a radio listener in the USSR, 413
Capital punishment, 377
Caring
Can electronic bridges span the gaps? 828
Church that cares for cancer patients, A, 165
Celebration
Lord, teach us to celebrate, 455
Change
New music to dance to, 849
Children
Year of the Child, The, 220
China
Comments on China, 1004
Christ, Life of
Healer from Nazareth, The, 249
King on a donkey, The, 266
Preacher who caused a riot, The, 178
Stranger on the road, The, 297
Teacher who turned the law upside down, The, 234
Christian beliefs
Look at a sister denomination, A, 214
Christian Education
Kitchen class, The, 682
Christian Living
Does God control life's events? 238
I'm listening, Lord, keep talking, 79, 215, 359, 502, 533, 551
Is there a place to stand? 33
New believers, 48
On accomplishing something different from what you set out to do (ed), 120
Perfect timing, 870
Seductions (ed), 936
Which is better, a one- or a two-legged stool? 975
Christmas
Christtag and Anno Domini, 1007
Let's keep a little magic in Christmas (ed), 1044
Man who kept the stable, The, 1009
Onions and Christmas sharing, 927
Overtaken by joy, 925
Season of courage, 1030
Church, The
Building for the Eugene Mennonite Church, A, 426
Church in the German Democratic Republic, The, 562
Church not in name only, 546
David Thomas reports on the church in Tanzania, 428
Foundation for the urban church, A, 76
Mountville experiment, The: worth watching, 308
My concern for Yugoslav believers, 549
My hope for the Christians of Hungary, 597
Seeking a church, 78
Serving Montreal in the Name of Christ, 534
Church attendance
Who's missing? 783
Church boards
Albert J. Meyer, pursues a vision, 756
Ben Cutrell: he plays the role of mediator, 360
Dwight Stoltzfus the homespun generalist, 382
Ernest Bennett: low-key leader, 322
Gordon Zook: pastor to congregations, 340
Church discipline
Toward a new discipline (ed), 848
Church growth
He always thinks positive, 943
Listening on the hill, 798
This is my church, 815
Touch on the shoulder, A, 855
Toward an understanding of church growth, 797
We divided to grow, 833
Church institutions
Adequate institutional framework, An, 196
Church leadership
D. A. Yoder: seventy-one years a minister, 435
Church minders, The (ed), 336
Interview with Jonathan Chao, An, 394
Leaders that lead, 1
Church meetings
For all committee members, 35
Church News
Church news consultation, The (ed), 424
Civilian Public Service
Legacy of Civilian Public Service, The, 612
Communion
Communion across cultures, 972
Communities and Fellowships
New communities and fellowships, 124
Salvation through community, 902
Compromise
Of donkeys, horses, and mules, 52
Congregations
Visit to the Wilmot congregation, A, (ed), 720
Conscription
In case of conscription: a 5-point proposal, 642
Conservation
At what price energy? 338
Playing with fire (ed), 352
Cults
Cult of paranoia, The, 126
Death
I want to die a good death, 49
Depression
How I was delivered from depression, 901
Disarmament
Church and SALT II, The, 880
Moratorium on atomic weapons development (ed), 968
Disaster
Can any good come from disaster? 60
Doctrine
According to the "Teaching of the Twelve Apostles" 645
Drugs
Emperor has no clothes, The (ed), 32
Easter
What is worth celebrating at Easter? 320
Eating
More we eat together, The, 364
Eclipse
1. Darkness at noon, 379
Ecology
Modern cave house, A, 305
Profile of diminishing resources, A, 236
Economics
Economics a country can live with, 210
Elections
Election, The (ed), 528
Faith
2. Affirmation of Faith, 565
Faithfulness
Habakkuk solution, The (ed), 448
Legacy, The (ed), 496
New Testament revised according to the electronic church, The, 598
Open letter to Al Longenecker, An, 550
Person on the way, A (ed), 464
Putting it together for God, 722
Through a glass darkly (ed), 232
Looking back to get our bearings (ed), 376
Family
Family farm, The (ed), 296
Fathers and children (ed), 208
Mowing the family graveyard (ed), 664
Fellowship
Life is . . ., 702
Friendship
Good life begins . . ., The, 647
Future
Eight theses about the church in the next ten years, 252
Looking back to see what's ahead, 101
Mennonites and the future, 98
Signs of the times (ed), 264
What will endure through the '80s?
Gardening
Gardening, 363
Giving
Mennonite Church giving—1978, 758
Gospel, The
Politics of the gospel, The (ed), 16
Stamp out the faith? 6
What will persist in the 80s? 1026
Grief
Congregational grief team, A, 411
Handicaps
Some of my best friends, 701
Health
Journey to health, 216
Inter-Mennonite work
Future of inter-Mennonite cooperation, The, 852
Jesus, His childhood
Perceptive child, A, 74
Jesus, His humanity
If Jesus was truly human (ed), 96
Justice
What do you think of justice? 1025
Kindness
On being kind in a rude world, 834
Latin America
Latin America, the neglected peoples, 1020
Eight weeks under the Southern Cross, 1021
Teodora Alves: Pioneer in North Central Brazil, 1005
Law
1. The use of the law, 532
Leadership
3. Leadership and authority in the church, 596
Leadership and the educational experience, 54
Leadership, servanthood, and power, 22
Leadership, marriage, and the family, 36
Sales model for pastoral leadership, A? 799
To be a leader (ed), 608
Learning
Learning demands risk, 792
Lifestyles
Lifestyles a Christian can live with, 106
Some sample guidelines on lifestyles, 109
Why do we feel so poor? (ed), 576
Love
Love lasts (ed), 512
Memorization
What I learned by memorizing 15 psalms, 610
Mennonites
Three varieties of Mennonite experience, 969
Mennonite Church
Firing and retiring in the Mennonite Church, 180
Kitchener Revisited: from a conference minister, 500
Kitchener Revisited: from the present general secretary, 500
Kitchener Revisited: from the former general secretary, 499
Kitchener Revisited: from one of the planners, 498
Matters of concern (ed), 752
1908-1979: whence and whither? 354
Papal visit and the Mennonite Church, The (ed), 824
Struggling sixties—satisfied seventies—indulgent eighties, 357
Ten issues facing the Mennonite Church today, 698
Mennonite education
Creating the proper balance, 158
Mennonite education is unique, 154
New Testament themes for Mennonite high schools, 159
What questions shall we ask about Mennonite education? 176
Mennonite history
Mennonites in Russia and their exodus, 897
Mennonite World Conference
Mennonite World Conference: Almost the answer, 579
Mennonite World Conference: Is celebrating "peoplehood" enough? 580
Mennonite World Conference: Next to godliness, 580
Mennonite World Conference: Pleasure and the pain, The, 578
Militarism and Conscription
Militarism and conscription, an introduction, 777
1979 Mennonite Church General Assembly statement on Militarism and Conscription, 778
Ministry, The
Calling a minister (ed), 592
Open letter to my pastor, An, 269
Pastor's reply, The, 270
Professional ministry or prepared ministry? 160
Minorities
Minority leadership education, 156
Missions
Building bridges across the barriers, 809
Eight weeks under the Southern Cross, 1021
I cry for Zaire, 1029
Meeting the church in a new world, 827
Mennonite airforce in the Canadian Shield, 793
Sent as partners—in Asia, 764
Sent as partners in Latin America, 594
Welcome home for an MCC family, 326
Missionaries
Missionary's reentry, The, 324
Music
Musical minister, The, 921
Nestle Co.
To Henry G. Ciocca, the Nestle Co. (ed), 152
Nonresistance
Plea for nonresistance and nonconformity, A, 696
Nuclear Holocaust
Possibility of a nuclear holocaust: four reasons, The
It may be later than we think, 431
Conversation, The, 432
Trident in the year of the child, 430
Twenty-five miles to Three Mile Island, 433
2. Panic and peace in Pennsylvania, 380
Peace
Call for a church-centered peace witness, 467
Grace and the peace question, 754
On patriotism, piety, and peace, 684
Poetry
After a mugging, 3
Ann's Good Friday, 235
As long as life and breath, 104
Being from Ephesus, 451
Bicycle, The, 108
Bruised Reed, A, 782
Christmas Checklist, 1009
Cobweb, 927
Conceptions, 942
Dear God, 646
Echoes, 339
Fleeting moments of color, 780
Giving song, A, 902
Green stamps, 299
Harvest for a field of doubt, 21
Here am I, send me, 868
Holiday, 1028
Holy Spirit, come, 429
Husband, 837
I let it go . . ., 196
I only have now, 1029
Jesus, 1028
Kingdom women, 452
Load, 1027
Looking back, 468
Night-shift prayer, 323
Not only sun can heal, 531
Love, 341
My companion, 883
Open window of sunshine, An, 755
Pleasant memory, 339
Prayer at evening, 470
Reparation, 19
Signing the seven last words, 563
Soliloquies of a homemaker, 971
Upland, 855
Valentine love, 195
Very private thing, A, 563
We hail the promised day, 1028
Where is Johannesburg? 339
Whistling in the dark, 339
Wry Rhyme #1, 669, #2, 683, #3, 700, #4, 725, #5, 765
Year of the refugee, The, 544
You kept coming, 1010
Poverty
Arguments or excuses? 896
Dear Jim Bowman (ed), 248
Prayer
Prayer, that elusive element,
Prayer veiling
Why I cover my head, 761
Prisons
Wrongly imprisoned: Riding it out with a purpose, 825
Promises
Keeping covenant (ed), 192
Prophecy
3. The Near East—prophetic significance? 380
Reading
Men and children, 581
Reflection
To Aunt Ida Powell, age 100 (ed), 72
Refugees
From Chile with love, 436
Uprooted, a continuing problem, The, 937
Research
Alan Kreider: Churchman called to research, 853
Revenge
Stomach acid, 121
Sabbath
Freedom of the sabbath, The, 564
Security
Isaiah connection, The (ed), 736
Servanthood
Master-slave, The, 614
Sin
Keeping sin in mind, 4
Singleness
Big "X," The, 399
Social issues
André and the French city of refuge, La Chambon, 884
Reflections on life in Southern Africa, 881
Social justice
On authority, justice, and discipleship, 342
Speech
Apples of gold, 465
Spiritual gifts
"Now concerning spiritual gifts . . ." 665
Stewardship
It does matter how you earn and spend your money, 302
Suffering
Why suffering? 409
Summer Bible school
I taught summer Bible school, 726
Symbols
Foot washing: symbol or substance? 740
Temperance
Love your body, 17
Theology
Urgent theological issues, 162
Vision
Thinking big (ed), 640
Voluntary Service
Three cheers for cabbage, 450
Voluntary Service: not all cherries, 530
Waterloo 79
Adults and Waterloo 79, 123
Measure of an assembly, The, 704
Waterloo 79 for children? 253
Women, role of
Daughters of Zelophehad, an equal rights affirmation, The, 864
What does your Sunday school teach the girls? 254
Women at AMBS: three views, 396
Words
How to get rid of the theys, 182
On not saying what you mean, 469
Words about words, A, 686
World Peace Tax Fund
Why I support the World Peace Tax Fund, 304
Youth
Youth in the congregation, 155
Youth story at Waterloo, The, 38

Theologians showing new interest in 'forgotten' member of Trinity

He used to be called the "forgotten" member of the Holy Trinity. He was something of a mystery—and He still is. But in years past, He was seldom mentioned. Christians would talk about Him but usually in attempting to explain their belief in the Holy Trinity.

It was easy to talk about God the Father and God the Son. But most rank-and-file Christians weren't quite sure what to make of the Holy Spirit. He was there, of course, as sort of an equal partner with the Father and Son, but his role, in the popular mind, never seemed to be fully clear.

There are some who contend today that for most of Christian history, there has been a "conspiracy of silence" about the personality of the Holy Spirit. The Rev. John Haughey, writing in his book, *The Conspiracy of God: The Holy Spirit in Men*, says that questions such as who the Spirit is, what He is like and His characteristics "have received such scant attention from hierarchs and theologians that one would have almost to suspect a pact several thousand years old to ignore the subject."

That seems to be the case no longer. Once relegated to almost second class status, the Holy Spirit has begun to capture the attention not only of scholarly theologians but the rank-and-file churchgoers in the pews.

Up to three million expected at Korea evangelical meeting

Between two and three million persons are expected to participate in the "80 World Evangelization Crusade" to be held in Seoul, Aug. 12-15, 1980.

It is not planned as a "one-week-and-then-it's-over campaign," emphasized Joon Gon Kim, chairman. "We mean an ongoing crusade into the uttermost parts of the earth for the total Christianization, total nations, and the total man."

In addition to mass rallies at the Yoido Plaza, more than 30 specialized seminars are planned for persons involved in specific professions, such as mass media, medicine, politics, and education. An International Student Conference on World Evangelization will be held in conjunction with the crusade to urge teams of youth to enroll as foreign students at universities in non-Christian countries.

Dutch theologian collapses with fatigue but intends to answer summons to Vatican

Controversial Roman Catholic theologian Edward Schillebeeckx collapsed with fatigue following a furor over his being summoned to the Vatican to defend his works, but his physicians say he will be well enough to make the trip in mid-December. Schillebeeckx, who collapsed on Nov. 22, was reported to be resting comfortably in his home in Nijmegen, The Netherlands.

The Dutch Protestant Union meanwhile has urged Catholics to oppose the inquiry since it endangers the "development and quality of present-day religious experience." The Protestant Union made this request on Nov. 24 at its general conference in Soest, The Netherlands.

The Vatican has not publicly acknowledged that Father Schillebeeckx has been summoned to Rome nor what he will be questioned about. He is author of a 1974 book, *Jesus, An Experiment in Christology*.

A Belgian by birth, Father Schillebeeckx has been a leading adviser to the Dutch bishops, especially during and in the immediate wake of the Second Vatican Council. He was a principal author of the controversial Dutch catechism. For the decade there have been reports that his writings are being examined by the doctrinal congregation, formerly known as the Holy Office.

The Dutch hierarchy itself is severely split on theological and pastoral matters. Their feuding has led Pope John Paul II to convene an unprecedented special synod of the seven Dutch bishops in Rome beginning on Jan. 14

Egyptian Copts hope to resume Jerusalem Holy Week journeys

With the recent establishment of diplomatic relations between Egypt and Israel, Egyptian Copts hope to resume Holy Week pilgrimages to Jerusalem, according to a Coptic source.

The traditional pilgrimages from Egypt have been interrupted since the Israeli seizure of the Old City quarter of Jerusalem during the Six Day War of 1967. The Camp David accords and the exchange of ambassadors last February have reopened formerly sealed off travel routes between Egypt and Israel.

Chinese Christianity is likened to "New Testament communities"

Part of Christianity in China has returned to the "New Testament" kind of community, which has a "lot of staying power," says a former missionary to that country.

David M. Stowe, executive vice-president of the United Church of Christ world mission board, said the underground church in China is growing and it is built around the Bible. "Christianity tends to reproduce itself. The Bible is taken literally, so the underground church is evangelical. . . ."

Stowe said in an interview that there are two approaches to Protestantism in China. One is the official, visible church, called the Three Self Movement. It means that the churches are free to operate but are supposed to be self-supporting, self-governing, and self-propagating.

Operating adjacent to, but apart from, the Three Self Movement is the so-called underground church. Members meet in members homes and are mostly led by lay persons. The groups aren't illegal, he said, "but they went through hell during the revolution so they'd just as soon keep their distance from the authorities." The groups are interested in freedom of religion and in maintaining contacts with Christians in other countries, Stowe said.

Berrigan calls pope soft on nuclear war

Daniel Berrigan, the anti-war Jesuit priest whose activities in the 1960s made him one of the FBI's most wanted men, does not believe Pope John Paul did enough during his recent U.S. visit to awaken Americans to the dangers of nuclear war.

In an interview during a recent visit to Rhode Island, the priest said his own reaction to the papal visit was to "hide under a bed."

"The pope kissed the ground and put his foot on the women," he said.

"Sure, he spoke about nuclear war at the United Nations. But what did it cost him? Joining with a demonstration would have been a far more important gesture."

In a talk to students at Brown University, sponsored by the American Friends Service Committee, Father Berrigan said the main issue facing humanity today is one of death or life, and that Christians must choose life over death.

Cost of exports comes high

The U.S. ranks fourteenth among nations in per capita expenditures for foreign aid. The top five contributing nations are: Sweden, the Netherlands, France, Norway, and Australia. The government of the U.S. (population: 250 million) has 1,500 persons employed under AID (Agency for International Development). Holland (population: 13 million) has 1,300 qualified experts working in underdeveloped countries. As a matter of policy Holland tries to send its workers to "the poorest of the poor," and purposely places little emphasis on "elite" projects such as the construction of showy national institutes, or major airports.

Even so, the Dutch government expects to cut back its overseas staff to 400 persons over the next few years. The direct cost of placing Dutch experts in the Third World amounts to 150 million gulden annually. That same amount could be used to educate seven foreign students in a Dutch school or university for each technician now sent to the field. And while a Dutch worker remains in the country for an average of four years only, the services of a native export to his country would be at least twenty years. One provision the Dutch government will insist on is that foreign students *must* return to their homelands upon the completion of their studies.—combined from several Dutch newspaper articles *(Trouw, Algemeen Handelsblad)*

Let's keep a little magic (wonder) in Christmas

For Christians and for the many peoples around the world who are deeply influenced by Christianity, Christmas may be the merriest time of the year. It has not always been this way. Evidence does not support the celebration of Christ's birth, as we practice it today, in the early church. As a matter of fact, until the 4th century, there was no fixed date for honoring the "Christ Child."

Then, in 354, that all changed. Bishop Liberius of Rome, according to one source, asked the Christians under his jurisdiction to observe Christmas on December 25. It is well known, now, that the Romans celebrated the Feast of Saturn on that day, a date dedicated to the birth of the sun. Some writers have seen in this a parallel to the coming of the Son, the light of the world.

Since then, many beautiful legends and customs have grown up around Christmas. Among these, perhaps the most widespread is the one about the good bishop, St. Nicholas, who came to symbolize the giving of surprise gifts. The biblical basis for gift-giving is found in the story of the wise men from the East who brought their gold, frankincense, and myrrh to the child Jesus. (How ironic that these men came from the land now called Iran!)

By the Middle Ages, Christmas celebrations had gone far beyond their original intent and practice to include drunkenness and debauchery. Reformation movements responded differently. For the Anabaptists, Christmas was not entirely ignored, nor was it a major holiday. They wanted to avoid some of the excesses indulged in by their neighbors. The Puritans in England outlawed the celebration of Christmas altogether in 1643.

For many who have grown up within a cold-winter mystique, especially North Europeans, Canadians, and Northern U.S. citizens, Christmas is inseparably interwoven with snow, sleighbells, and Christmas trees. So that Irving Berlin's "I'm Dreaming of a White Christmas" became almost instant nostalgia, particularly for Northerners who had moved to the snowless South or expatriots whose children didn't know what snow looked or felt like. But by the time "White Christmas" hit the market, Christ had been pretty well knocked out of the scene, thanks to the demands of a pluralistic society.

What does all this have to do with the "magic" of Christmas? Well, I wanted to show that Christmas was a slow starter and that it's had its ups and downs ever since. But even more importantly, the wonder of Christmas should not depend on the cultural trimmings. What can compare with the coming of a messenger from God to announce the birth of Jesus to Mary, or the sudden lurch in Elizabeth's womb, or the songs of angels and the converging of shepherds, wise men, and common people on the stable in Bethlehem? How surprising that God should visit man as a helpless child? What awe that child inspired! Is it strange that people surrounding that event were filled with wonder?

God's Son, born of flesh, did not fit mythological ideas of the Greeks and Romans, concerning the gods, nor did a baby born in a pungent stable meet the expectations of the Jews. Immanuel, God with us, had to be accompanied by greater signs of power than a shepherd's crook or myrrh. Of course, they had all missed the angels. Just as then, many people, including Christians, fail to comprehend the significance of the incarnation.

Before all this went through my mind, I tried to capture a little of the magic (wonder, with sparkle) of Christmas for myself. Though I should have known better, I started with a couple of animated stories on television: "The Bear Who Slept Through Christmas" and "The Story of the First Christmas Snow." Not my speed. Then I tried "a magical adaptation" of Dickens' "Christmas Carol," taped live from the historic Ford's Theatre for the Public Broadcasting System. Nothing. No magic. No wonder. No awe. And this was only one of a half-dozen attempts to redo Dickens' classic. After all, who doesn't enjoy watching a crotchety, miserly old man transformed into a warm and caring benefactor and the oppressed getting some relief from gray misery? But nothing.

Then the children from one of our local churches gave their Christmas program. They, and many other persons, had worked hard to prepare for the event—good props, good lighting, and the like. For the most part, the young actors knew their lines well. A small adult choral group sang from the balcony at appropriate intervals and the youth fellowship assisted in direction and instrumental music. Most of the key personages were represented—Mary, Joseph, the Shepherds, Wise Men, etc.

The drama flowed well. But things came alive when during the last stage setting, in a darkened auditorium, a mother tenderly placed her baby in the cradle. When the lights came up, tiny arms could be seen flailing above the cradle. The children's faces were no longer actors' masks. They showed concern for the baby who was becoming restless. At the very end "Mary" picked up the "Baby Jesus" to comfort him. And therein lay the wonder—the wonder of a newborn child, the hope of the world nurtured by people who care.—David E. Hostetler

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

FEB 80
N. MANCHESTER,
INDIANA 46962